EXPLANATORY

NOTES

UPON

THE OLD TESTAMENT.

By *JOHN WESLEY*, M. A.

Late Fellow of *Lincoln-College*, OXFORD.

VOL. I.

BRISTOL:

PRINTED BY WILLIAM PINE, IN WINE-STREET.

MDCCLXV.

1765

PREFACE.

1. ABOUT ten years ago I was prevailed upon to publiſh *Explanatory Notes upon the New Teſtament.* When that work was begun, and indeed when it was finiſhed, I had no deſign to attempt any thing farther of the kind. Nay I had a full determination, Not to do it, being throughly fatigued with the immenſe labour (had it been only this; tho' this indeed was but a ſmall part of it,) of writing twice over a Quarto book containing ſeven or eight hundred pages.

2. But This was ſcarce publiſhed before I was importuned to write *Explanatory Notes upon the Old Teſtament.* This importunity I have withſtood for many years. Over and above the deep conviction I had, of my inſufficiency for ſuch a work, of my want of learning, of underſtanding, of ſpiritual experience, for an undertaking more difficult by many degrees, than even writing on the New Teſtament, I objected, That there were many paſſages in the Old, which I did not underſtand myſelf, and conſequently could not explain to others, either to their ſatisfaction, or my own. Above all, I objected the want of time: Not only as I have a thouſand other employments, but as my Day is near ſpent, as I am declined into the vale of years. And to this day it appears to me as a dream, a thing almoſt incredible, that I ſhould be entering upon a work of this kind, when I am entering into the ſixty-third year of my age.

3. Indeed theſe conſiderations, the laſt in particular, ſtill appear to me of ſuch weight, that I cannot entertain a thought of *compoſing* a body of Notes on the whole Old Teſtament. All the queſtion remaining was, "Is there extant any Expoſition which is worth abridging?" Abundantly leſs time will ſuffice for this and leſs abilities of every kind. In conſidering this queſtion, I ſoon turned my thought on the well-known Mr. *Henry.* He is allowed by all competent judges, to have been a perſon of ſtrong underſtanding, of various learning, of ſolid piety, and much experience in the ways of God. And his expoſition is generally clear and intelligible, the thoughts being expreſſed in *plain*

words: It is alſo *ſound*, agreeable to the tenor of ſcripture, and to the analogy of faith. It is frequently *full*, giving a ſufficient explication of the paſſages which require explaining. It is in many parts *deep*, penetrating farther into the inſpired writings than moſt other comments do. It does not entertain us with vain ſpeculations, but is *practical* throughout: and uſually *ſpiritual* too, teaching us how to worſhip God, not in form only, but *in ſpirit and in truth*.

4. But it may be reaſonably enquired, "If Mr. *Henry*'s expoſition be not only plain, ſound, full, and deep, but practical, yea and ſpiritual too, what need is there of any other? or how is it poſſible to mend This? to alter it for the better?" I anſwer, very many who have This, have no need of any other: particularly thoſe who believe (what runs thro' the whole work and will much recommend it to them) the doctrine of abſolute, irreſpective, unconditional Predeſtination. I do not adviſe theſe, much to trouble themſelves about any other expoſition than Mr. *Henry*'s: this is ſufficient, thro' the aſſiſtance of the Bleſſed Spirit, to make private Chriſtians *wiſe unto ſalvation*, and (the Lord applying his word) *throughly furniſhed unto every good work*.

5. But then it is manifeſt on the other hand, every one cannot have this expoſition. It is too large a purchaſe: there are thouſands who would rejoice to have it; but it bears too high a price. They have not Six Guineas (the *London* price) in the world, perhaps from one year's end to another. And if they ſometimes have, yet they have it not to ſpare; they need it for other occaſions. How much ſoever therefore they deſire ſo valuable a work, they muſt content themſelves to go without it.

6. But ſuppoſe they have money enough to purchaſe, yet they have not time enough to read it: the ſize is as unſurmountable an objection as the price itſelf. It is not poſſible for men who have their daily bread to earn by the ſweat of their brows, who generally are confined to their work, from ſix in the morning 'till ſix in the evening, to find leiſure for reading over ſix Folios, each containing ſeven or eight hundred pages. Theſe therefore have need of ſome other expoſition than Mr. *Henry*'s. As excellent as it is in its kind, it is not for their purpoſe; ſeeing they have neither money to make the purchaſe, nor time to read it over.

7. It is very poſſible then to *mend* this work valuable as it is, at leaſt by *ſhortening* it. As the grand objection to it is the *ſize*, that objection may

may be removed: and they who at preſent have no poſſibility of profiting by it, while it is of ſo great a bulk and ſo high a price, may then enjoy part at leaſt of the ſame advantage with thoſe who have more money and more leiſure. Few I preſume that have the whole and leiſure to read it, will concern themſelves with an extract. But thoſe who cannot have all, will (for the preſent at leaſt) be glad to have a part. And they who complain it is too *ſhort*, may yet ſerve themſelves of it, 'till they can procure the *long* work.

8. But I apprehend this valuable work may be made more valuable ſtill, by making it *plainner* as well as ſhorter. Accordingly what is here extracted from it, (which indeed makes but a ſmall part of the following volumes) is conſiderably plainner than the original. In order to this not only all the *Latin* ſentences occaſionally interſperſed are omitted, but whatever phraſes or words are not ſo intelligible to perſons of no education. Thoſe only who frequently and familiarly converſe with men that are wholly uneducated, can conceive how many expreſſions are mere *Greek* to them, which are quite natural to thoſe who have any ſhare of learning. It is not by reading, much leſs by muſing alone, that we are enabled to ſuit our diſcourſe to common capacities. It is only by actually talking with the vulgar, that we learn to talk in a manner they can underſtand. And unleſs we do this, what do we profit them? Do we not loſe all our labour? Should we ſpeak as angels, we ſhould be of no more uſe to them, than *ſounding braſs or a tinkling cymbal*.

9. Nay I apprehend what is extracted from Mr. *Henry*'s work, may in ſome ſenſe be more *ſound* than the original. Underſtand me right: I mean more conformable to that glorious declaration, God *willeth all men to be ſaved, and to come to the knowledge of his truth*. And let it not be objected, That the making any alteration with regard to a point of doctrine, is a miſrepreſentation of the author's ſenſe, and conſequently an injury done to him. It would ſo, if an alteration were made of *his words*, ſo as to make them bear a different meaning; or if any words were recited as His, which he did not write. But neither of theſe is the caſe. Nothing is recited here as written by him which he did not write. Neither is any conſtruction put upon his words, different from his own. But what he wrote in favour of *Particular Redemption*, is totally left out. And of this I here give expreſs notice to the reader once for all.

10. Again

10. Again. It is certainly poſſible that a work abundantly ſhorter than Mr. *Henry*'s, may nevertheleſs be conſiderably *fuller*, in ſome particulars. There are many words which he paſſes over without any explanation at all; as taking it for granted that the reader already knows the meaning of them. But this is a ſuppoſition not to be made: it is an intire miſtake. For inſtance: What does a common man know of an *Omer*, or a *Hin?* "Why *Moſes* explains his own meaning: "*An Omer is the tenth part of an Ephah.*" True; but what does the honeſt man know of an *Ephah?* Juſt as much as of an *Omer*. I ſuppoſe that which led Mr. *Henry* into theſe omiſſions, which otherwiſe are unaccountable, was the deſire of not ſaying what others had ſaid before, Mr. *Pool* in particular. This is eaſily gathered from his own words, "Mr. *Pool's Engliſh* Annotations are of admirable uſe; eſpecially for "the explaining of ſcripture phraſes, opening the ſenſe and clearing "of difficulties. I have induſtriouſly declined as much as I could what "is to be found there." * I wiſh he had not. Or at leaſt that he had given us the ſame ſenſe in other words. Indeed he adds, "Thoſe "and other annotations are moſt eaſy to be conſulted upon occaſion." Yes by thoſe that have them: but that is not the caſe with the generality of Mr. *Henry*'s readers. And beſides they may juſtly expect that ſo large a comment will leave them no occaſion to conſult others.

11. It is poſſible likewiſe to penetrate *deeper* into the meaning of ſome ſcriptures than Mr. *Henry* has done. Altho' in general he is far from being a ſuperficial writer, yet he is not always the ſame. Indeed if he had, he muſt have been more than man, conſidering the vaſtneſs of his work. It was ſcarce poſſible for any human underſtanding, to furniſh out ſuch a number of folios, without ſinking ſometimes into trite reflections and obſervations rather lively than deep. A ſtream that runs wide and covers a large tract of land, will be ſhallow in ſome places. If it had been confined within a moderate channel, it might have flowed deep all along.

12. Nay, it cannot be denied, that there may be an expoſition of ſcripture more cloſely *practical*, than ſome parts of Mr. *Henry*'s are, as well as more *ſpiritual*. Even his expoſition of the twentieth chapter of *Exodus*, where one would naturally have expected to find a compleat ſcheme of Chriſtian practice, does not anſwer that expectation. Nor do I remember that he has any where given us, a ſatisfactory account

* Preface, p. 6.

account of Spiritual Religion, of the kingdom of God within us, the fruit of Chriſt dwelling and reigning in the heart. This I hoped to have found particularly in the expoſition of our Lord's *Sermon upon the mount*. But I was quite diſappointed of my hope. It was not by any means what I expected.

13. I do not therefore intend the following Notes for a bare abridgment of Mr. *Henry*'s expoſition. Far from it: I not only *omit* much more than nineteen parts out of twenty of what he has written, but make many *alterations*, and many *additions*, well nigh from the beginning to the end. In particular, I every where *omit* the far greater part of his inferences from and improvement of the chapter. They who think theſe the moſt valuable part of the work, may have recourſe to the author himſelf. I likewiſe omit great part of almoſt every note, the ſum of which is retained: as it ſeems to be his aim, to ſay as *much*, whereas it is mine to ſay as *little* as poſſible. And I omit abundance of quaint ſayings and lively antitheſes; as, "God feeds his *birds*. Shall he not feed his *babes!*" "*Pharaoh's princes:* his *pimps* rather." Indeed every thing of this kind which occurred I have left quite untouched: altho' I am ſenſible theſe are the very flowers which numberleſs readers admire; nay which many, I doubt not, apprehend to be the chief beauties of the book. For that very reaſon I cannot but wiſh, they had never had a place therein; for this is a blemiſh, which is exceeding catching: he that admires it, will quickly imitate it. I uſed once to wonder, whence ſome whom I greatly eſteem, had ſo many pretty turns in preaching. But when I read Mr. *Henry*, my wonder ceaſed. I ſaw, they were only copying after him: altho' many of them probably without deſigning or even adverting to it. They generally conſulted his expoſition of their text, and frequently juſt before preaching. And hence little witticiſms and a kind of archneſs inſenſibly ſtole upon them, and took place of that ſtrong, manly eloquence, which they would otherwiſe have learned from the inſpired writers.

14. With regard to *alterations*, in what I take from Mr. *Henry*, I continually alter hard words into eaſy, and long ſentences into ſhort. But I do not knowingly alter the ſenſe of any thing I extract from him. I only endeavour in ſeveral places, to make it more clear and determinate. I have here and there taken the liberty of altering a word in the text. But this I have done very ſparingly, being afraid of venturing too far; as being conſcious of my very imperfect acquaintance with

with the *Hebrew* tongue. I have *added* very largely from Mr. *Pool*, as much as ſeemed neceſſary for common readers, in order to their underſtanding thoſe words or paſſages, which Mr. *Henry* does not explain. Nay, from the time that I had more maturely conſidered Mr. *Pool*'s annotations on the bible, (which was ſoon after I had gone thro' the book of *Geneſis*) I have extracted far more from him than from Mr. *Henry:* it having been my conſtant method, after reading the text, firſt to read and weigh what Mr. *Pool* obſerved upon every verſe, and afterwards to conſult Mr. *Henry*'s expoſition of the whole paragraph. In conſequence of this, inſtead of ſhort additions from Mr. *Pool* to ſupply what was wanting in Mr. *Henry*, (which was my firſt deſign) I now only make extracts from Mr. *Henry*, to ſupply ſo far as they are capable, what was wanting in Mr. *Pool*. I ſay, ſo far as they are capable: for I ſtill found it needful to add to both ſuch farther obſervations, as have from time to time occurred to my own mind in reading or thinking on the ſcriptures, together with ſuch as I have occaſionally extracted from other authors.

15. Every thinking man will now eaſily diſcern my deſign in the following ſheets. It is not, to write ſermons, eſſays or ſet diſcourſes, upon any part of ſcripture. It is not to draw inferences from the text, or to ſhew what doctrines may be proved thereby. It is this: To give the direct, literal meaning, of every verſe, of every ſentence, and as far as I am able, of every word in the oracles of God. I deſign only, like the hand of a dial, to point every man to This: not to take up his mind with ſomething elſe, how excellent ſoever: but to keep his eye fixt upon the naked Bible, that he may read and hear it with underſtanding. I ſay again, (and I deſire it may be well obſerved, that none may expect what they will not find) It is not my deſign to write a book, which a man may read ſeparate from the bible: but barely to aſſiſt thoſe who fear God, in hearing and reading the bible itſelf, by ſhewing the natural ſenſe of every part, in as few and plain words as I can.

16. And I am not without hopes, that the following Notes may in ſome meaſure anſwer this end, not barely to unlettered and ignorant men, but alſo to men of education and learning: (altho' it is true, neither theſe nor the Notes on the New Teſtament were principally deſigned for Them.) Sure I am, that tracts wrote in the moſt plain and ſimple manner, are of infinitely more ſervice to *me*, than thoſe which are elaborated with the utmoſt ſkill, and ſet off with the greateſt pomp of erudition.

17. But

17. But it is no part of my deſign, to ſave either learned or unlearned men from the trouble of thinking. If ſo, I might perhaps write Folios too, which uſually overlay rather than help the thought. On the contrary, my intention is, to make them think, and aſſiſt them in thinking. This is the way to underſtand the things of God; *Meditate thereon day and night;* ſo ſhall you attain the beſt knowledge; even to *know the only true God, and Jeſus Chriſt whom He hath ſent.* And this knowledge will lead you, *to love Him, becauſe He hath firſt loved us:* yea, *to love the Lord your God with all your heart, and with all your ſoul, and with all your mind, and with all your ſtrength.* Will there not then be all *that mind in you, which was alſo in Chriſt Jeſus?* And in conſequence of this, while you joyfully experience all the holy tempers deſcribed in this book, you will likewiſe be outwardly *holy as He that hath called you is holy, in all manner of converſation.*

18. If you deſire to read the ſcriptures in ſuch a manner as may moſt effectually anſwer this end, would it not be adviſable, 1. To ſet apart a little time, if you can, every morning and evening for that purpoſe? 2. At each time, if you have leiſure, to read a chapter out of the Old, and one out of the New Teſtament: if you cannot do this, to take a ſingle chapter, or a part of one? 3. To read this with a ſingle eye, to know the whole will of God, and a fixt reſolution to do it? In order to know his will, you ſhould 4. have a conſtant eye to the *analogy of faith:* the connexion and harmony there is between thoſe grand, fundamental doctrines, Original Sin, Juſtification by Faith, the New Birth, Inward and Outward Holineſs. 5. Serious and earneſt prayer ſhould be conſtantly uſed, before we conſult the oracles of God: ſeeing "ſcripture can only be underſtood thro' the ſame Spirit whereby "it was given." Our reading ſhould likewiſe be cloſed with prayer, that what we read may be written on our hearts. 6. It might alſo be of uſe, if while we read, we were frequently to pauſe, and examine ourſelves by what we read, both with regard to our hearts, and lives. This would furniſh us with matter of praiſe, where we found God had enabled us to conform to his bleſſed will, and matter of humiliation and prayer, where we were conſcious of having fallen ſhort. And whatever light you then receive, ſhould be uſed to the uttermoſt, and that immediately. Let there be no delay. Whatever you reſolve, begin to execute the firſt moment you can. So ſhall you find this word to be indeed the *power of God unto* preſent and eternal *ſalvation.*

EDINBURGH,
April 25, 1765.

NOTES

ON

The First Book of MOSES called *GENESIS*.

The Holy Bible, *or* Book, *is ſo called by way of eminency, as it is the beſt book that ever was written. The* great things of God's law *and goſpel are here* written, *that they might be reduced to a* greater certainty, *might* ſpread farther, *remain* longer, *and be tranſmitted to diſtant places and ages, more* pure *and* entire *than poſſibly they could be by tradition. That part of the Bible which we call the* Old Teſtament, *contains the acts and monuments of the church from the creation, almoſt to the coming of Chriſt in the fleſh, which was about four thouſand years; the truths then revealed, the laws enacted, the prophecies given, and the chief events that concerned the church. This is called a teſtament or covenant, becauſe it was a declaration of* the will *of God concerning man* in a federal way, *and had its force from the deſigned death of the great teſtator, the* Lamb ſlain from the foundation of the world, *Rev.* xiii. 8.—*'Tis called the* Old Teſtament *with relation to the* New, *which doth not cancel, but crown and perfect it, by* bringing in *that* better hope *which was typified and foretold in it. This part of the* Old Teſtament *we call the* Pentateuch, *or* five books of Moſes. *Theſe books were, probably, the* firſt *that ever were written; for we have no mention of any writing in all the book of* Geneſis, *nor 'till God bid* Moſes *write,* Exod. xvii. 14. *and ſet him his copy in the writing of the ten commandments upon the tables of ſtone. However, we are ſure theſe books are the moſt* antient *writings now extant. The* firſt *of theſe, which we call* Geneſis, Moſes *probably wrote in the wilderneſs, after he had been in the mount with God. And as he* framed *the tabernacle, ſo he* did *the more* excellent *and* durable *fabric of this book,* according to the pattern ſhewed him in the mount: *into which it is better to reſolve the certainty of the things herein contained, than into any tradition which poſſibly might be handed down to the family of* Jacob.—Geneſis *is a name borrowed from the* Greek: *it ſignifies the* original *or* generation: *fitly is this book ſo called, for it is a* hiſtory of originals; *the creation of the world, the entrance of ſin and death into it, the invention of arts, the riſe of nations, and eſpecially the planting of the church, and the ſtate of it in its early days. 'Tis alſo a* hiſtory of generations, *the generations of* Adam, Noah, Abraham, &c. —*The beginning of the* New Teſtament *is called* Geneſis *too,* Matt. i. 1. *the book of the* Geneſis, *or* generation *of Jeſus Chriſt. Lord, open our eyes, that we may ſee the wondrous things both of thy law and goſpel.*

GENESIS.

CHAP. I.

The holy ſcripture, deſigned to maintain and improve natural religion, to repair the decays of it, and ſupply the defects of it, ſince the fall, lays down at firſt this principle of the unclouded *light of nature; That this world was, in the beginning of time, created by a Being of infinite wiſdom and power, who was himſelf before all time, and all worlds. And the firſt verſe of the Bible gives us a ſurer and better, a more ſatisfying and uſeful knowledge of the origin of the univerſe, than all the volumes of the philoſophers. We have three things in this chapter.* I. *A general idea of the work of creation,* ver. 1, 2. II. *A particular account of the ſeveral days work, diſtinctly and in order. The creation of light, the firſt day,* ver. 3—5. *Of the firmament, the ſecond day,* ver. 6—8. *Of the ſea, the earth and its fruits, the third day,* ver. 9—13. *Of the lights of heaven, the fourth day,* ver. 14—19. *Of the the fiſh and fowl, the fifth day,* ver. 20—23. *Of the beaſts,* ver. 24, 25. *of man,* ver. 26—28. *and food for both, the ſixth day,* ver. 29, 30. III. *The review and approbation of the whole work,* ver. 31.

1 IN the beginning * God created the heaven and the earth.
2 And the earth was without form and void; and darkneſs *was*

Verſe 1. *Obſerve* here. 1. The effect produced, *the heaven and the earth*, that is, the world, including the whole frame and furniture of the univerſe. But 'tis only the viſible part of the creation that *Moſes* deſigns to give an account of. Yet even in this there are ſecrets which cannot be fathomed, nor accounted for. But from what we ſee of *heaven and earth*, we may infer the eternal power and godhead of the great Creator. And let our make and place, as men, mind us of our duty, as Chriſtians, which is always to keep *heaven in our eye*, and the *earth under our feet*.

Obſerve 2. The author and cauſe of this great work, *God*. The *Hebrew* word is *Elohim;* which (1.) ſeems to mean The *Covenant God*, being derived from a word that ſignifies to *ſwear*. (2.) The plurality of perſons in the Godhead, Father, Son, and Holy Ghoſt. The plural name of God in *Hebrew*, which ſpeaks of him as many tho' he be but one, was to the *Gentiles* perhaps a *ſavour of death unto death*, hardening them in their idolatry; but it is to us a *ſavour of life unto life*, confirming our faith in the doctrine of the Trinity, which, tho' but darkly *intimated* in the *Old Teſtament*, is clearly *revealed* in the *New*.

Obſerve 3. The manner how this work was effected; God *created*, that is, made it out of nothing. There was not any pre-exiſtent matter out of which the world was produced. The fiſh and fowl were indeed produced out of the waters, and the beaſts and man out of the earth; but that earth and thoſe waters were made *out of nothing*.

Obſerve 4. When this work was produced; *In the beginning*—That is, in the beginning of time. Time began with the production of thoſe beings that are meaſured by time. Before the beginning of time there was none but that infinite Being that *inhabits eternity*. Should we aſk why God made the world no ſooner, we ſhould *but darken counſel by words without knowledge;* for how could there be ſooner or later in eternity?

V. 2. Where we have an account of the *firſt matter*, and the *firſt Mover*. 1. A chaos

* *John* i. 1, 2, 3. *Col.* i. 16, 17.

upon the face of the deep: and the Spirit of God moved upon
3 the face of the waters. And God ſaid, Let there be light: and
4 there was light. And God ſaw the light, that *it was* good: and God
5 divided the light from the darkneſs. And God called the light Day, and the darkneſs he called Night: and the evening and the morning

chaos was the *firſt matter*. 'Tis here called *the earth*, (tho' the earth, properly taken, was not made 'till the third day, ver. 10.) becauſe it did moſt reſemble that which was afterwards called *earth*, a heavy unweildy maſs. 'Tis alſo called *the deep*, both for its vaſtneſs, and becauſe the waters which were afterwards ſeparated from the earth were now mixed with it. This mighty bulk of matter was it, out of which all bodies were afterwards produced. The Creator could have made his work perfect at firſt, but by this *gradual* proceeding he would ſhew what is ordinarily the method of his providence and grace. This chaos, was *without form and void. Tohu* and *Bohu*, *confuſion* and *emptineſs*, ſo thoſe words are rendered, *Iſaiah* xxxiv. 11. 'Twas ſhapeleſs, 'twas uſeleſs, 'twas without inhabitants, without ornaments, the *ſhadow* or rough draught of *things to come*. To thoſe who have their hearts in heaven, this lower world, in compariſon of the upper, ſtill appears to be *confuſion* and *emptineſs*. *And darkneſs was upon the face of the deep*—God did not *create* this darkneſs, (as he is ſaid to *create* the *darkneſs* of affliction, *Iſaiah* xlv. 7.) for it was only the want of light. 2. The Spirit of God was the *firſt Mover;* He *moved upon the face of the waters*—He *moved* upon the face of the deep, as *the hen gathereth her chicken under her wings*, and hovers over them, to warm and cheriſh them, *Matt.* xxiii. 37. as the eagle ſtirs up her neſt, and *fluttereth* over her young, ('tis the ſame word that is here uſed) *Deut.* xxxii. 11.

V. 3, 4, 5. We have here a farther account of the firſt day's work. In which *obſerve*, 1. That the firſt of all viſible beings which God created was *light*, the great beauty and bleſſing of the univerſe: like the firſt-born, it doth, of all viſible beings, moſt reſemble its great parent in purity and power, brightneſs and beneficence. 2. That the light was made by the word of God's power; *He ſaid, Let there be light*—He willed it, and it was done; *there was light*—Such a copy as exactly anſwered the original idea in the eternal mind. 3. That the light which God willed, he approved of. *God ſaw the light, that it was good*—'Twas exactly *as* he deſigned it; and it was fit to anſwer the end *for which* he deſigned it. 4. That God *divided the light from the darkneſs*—So put them aſunder as they could never be joined together: and yet he divided time between them, the day for light, and the night for darkneſs, in a conſtant ſucceſſion. Tho' the darkneſs was now ſcattered by the light, yet it has *its place*, becauſe it has *its uſe*; for as the light of the morning befriends the buſineſs of the day, ſo the ſhadows of the evening befriends the repoſe of the night. God has thus divided between light and darkneſs, becauſe he would daily mind us that this is a world of mixtures and changes. In heaven there is perpetual light, and no darkneſs; in hell utter darkneſs, and no light: but in this world they are counter-changed, and we paſs daily from one to another; that we may learn to expect the like viciſſitudes in the providence of God. 5. That God divided them from each other by diſtinguiſhing names. He *called the light Day, and the darkneſs he called night*—He gave them names as Lord of both. He is the *Lord of time*, and will be ſo 'till *day and night ſhall come to an end*, and the ſtream of time be ſwallowed up in the ocean of eternity. 6. That this

was

6 were the firſt day. And God ſaid, Let there be a firmament in
the midſt of the waters, and let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which *were*
under the firmament, from the waters which *were* above the firma-
8 ment: and it was ſo. And God called the firmament Heaven:
9 and the evening and the morning were the ſecond day. And
God ſaid, Let the waters under the heaven be gathered together
unto one place, and let the dry * land appear: and it was ſo.
10 And God called the dry land Earth, and the gathering together
of the waters called he Seas: and God ſaw that *it was* good.
11 And God ſaid, Let the earth bring forth graſs, the herb yielding
ſeed, *and* the fruit-tree yielding fruit after his kind, whoſe ſeed *is*
12 in itſelf, upon the earth: and it was ſo. And the earth brought
forth graſs, *and* herb yielding ſeed after his kind, and the tree
yielding fruit, whoſe ſeed *was* in itſelf, after his kind: and God ſaw
13 that *it was* good. And the evening and the morning were the third

was the firſt day's work, *the evening and the morning were the firſt day*—The darkneſs of the evening was before the light of the morning, that it might ſet it off, and make it ſhine the brighter.

V. 6, 7, 8. We have here an account of the ſecond day's work, the creation of the firmament. In which *obſerve*, 1. The *command* of God; *Let there be a firmament*—An *expanſion;* ſo the *Hebrew* word ſignifies, like a ſheet ſpread, or a curtain drawn out. This includes all that is viſible above the earth, between it and the third heavens, the air, its higher, middle, and lower region, the celeſtial globe, and all the orbs of light above; it reaches as high as the place where the ſtars are fixed, for that is called here the *firmament of heaven* ver. 14, 15. and as low as the place where the birds fly, for that alſo is called the *firmament of heaven*, ver. 20. 2. The *creation* of it: *and God made the firmament.* 3. The deſign of it, *to divide the waters from the waters*—That is, to diſtinguiſh between the waters that are wrapt up in the clouds, and thoſe that cover the ſea; the waters in the air, and thoſe in the earth. 4. The naming it; *He called the firmament Heaven*—'Tis the viſible heaven, the pavement of the holy city. The hight of the heavens ſhould mind us of God's ſupremacy, and the infinite diſtance that is between us and him; the brightneſs of the heavens, and their purity, ſhould mind us of his majeſty, and perfect holineſs; the vaſtneſs of the heavens, and their encompaſſing the earth, and influence upon it, ſhould mind us of his immenſity and univerſal providence.

V. 9, 10, 11, 12, 13. The third day's work is related in theſe verſes; the forming the ſea and the dry land, and making the earth fruitful. Hitherto the power of the creator had been employed about the upper part of the viſible world; now he deſcends to this lower world, deſigned *for the children of men*, both for their *habitation*, and their *maintenance*. And here we have an account of the fitting of it for both; the building of their *houſe*, and the ſpreading of their *table*. *Obſerve*, 1. How the earth was prepared to be a *habitation* for man, by the *gathering of the waters together*, and making the *dry land appear*. Thus, inſtead of that confuſion which was, when earth and

* 2 *Pet.* iii. 5.

14 day. And God ſaid, Let there be lights in the firmament of the
heaven, to divide the day from the night: and let them be for ſigns,
15 and for ſeaſons, and for days, and years: And let them be for
lights in the firmament of the heaven, to give light upon the earth:
16 and it was ſo. And God made two great lights; the greater light
to rule the day, and the leſſer light to rule the night: *he made* the ſtars
17 alſo. And God ſet them in the firmament of the heaven, to give
18 light upon the earth. And to rule over the day and over the night,
and to divide the light from the darkneſs: and God ſaw that *it*
19 *was* good. And the evening and the morning were the fourth

and water were mixed in one great maſs; now there is *order*, by ſuch a ſeparation as rendered them both uſeful. (1.) The waters which covered the earth were ordered to retire, and to *gather into one place*, *viz.* thoſe hollows which were fitted for their reception. The waters thus lodged in their proper place, he called *Seas*; for though they are many, in diſtant regions, yet either above ground or under ground they have communication with each other, and ſo they are *one*, and the common receptacle of waters, into which all the rivers run. (2.) The dry land was *made to appear*, and emerge out of the waters, and was *called Earth*.

Obſerve 2. How the earth was furniſhed for the ſupport of man, ver. 11, 12. Preſent proviſion was made, by the immediate products of the earth, which, in obedience to God's command, was no ſooner made but it became fruitful. Proviſion was likewiſe made for time to come, by the perpetuating of the ſeveral ſpecies of vegetables, every one *having its ſeed in itſelf after its kind*, that during the continuance of man upon the earth, food might be fetched out of the earth, for his uſe and benefit.

V. 14, 15, 16, 17, 18, 19. This is the hiſtory of the fourth day's work, the creating the ſun, moon and ſtars. Of this we have an account, 1. In general, verſe 14, 15. where we have, (1.) The command given concerning them. *Let there be lights in the firmament of heaven*—God had ſaid, verſe 3. *Let there be light, and there was light*; but that was, as it were, a chaos of light, ſcattered and confuſed; now it was collected and made into ſeveral luminaries, and ſo rendered both more glorious and more ſerviceable. (2.) The uſe they were intended to be of to this earth. [1.] They muſt be for the diſtinction of times, of day and night, ſummer and winter. [2.] They muſt be for the direction of actions: they are for *ſigns* of the change of weather, that the huſbandman may *order his affairs with diſcretion*. They do alſo *give light upon the earth*—That we may walk (*John* xi. 9.) and work (*John* ix. 4.) *according as the duty of every day requires*. The lights of heaven do not ſhine for themſelves, nor for the world of ſpirits above, they need them not; but they ſhine *for us*, and for our pleaſure and advantage. Lord, what is man that he ſhould be thus regarded! *Pſal.* viii. 3, 4. 2. In particular, verſe 16, 17, 18. The lights of heaven are the *ſun*, *moon* and *ſtars*, and theſe all are the work of God's hands. (1.) The ſun is the greateſt light of all, and the moſt glorious and uſeful of all the lamps of heaven; a noble inſtance of the Creator's wiſdom, power and goodneſs, and an invaluable bleſſing to the creatures of this lower world. (2.) The moon is a *leſſer light*, and yet is here reckoned one of the *greater lights*, becauſe, though in regard of its magnitude, it is inferior to many of the

20 day. And God ſaid, Let the waters bring forth abundantly the
moving creature that hath life, and fowl *that* may fly above the earth
21 in the open firmament of heaven. And God created great whales, and
every living creature that moveth, which the waters brought forth
abundantly after their kind, and every winged fowl after his kind:
22 And God ſaw that *it was* good. And God bleſſed them, ſaying, Be
fruitful, and multiply, and fill the waters in the ſeas, and let fowl
23 multiply in the earth. And the evening and the morning were the
24 fifth day. And God ſaid, Let the earth bring forth the living
creature after its kind, cattle and creeping thing, and beaſt of the
25 earth after its kind, and it was ſo. And God made the beaſt of the

the ſtars, yet in reſpect of its uſefulneſs to the earth, it is more excellent than they. (3.) *He made the ſtars alſo*—Which are here ſpoken of only in general; for the ſcriptures were written not to gratify our curioſity, but to lead us to God. Now, theſe lights are ſaid to *rule*, v. 16, 18; not that they have a ſupreme dominion as God has, but they are rulers under him. Here the *leſſer light*, the moon, is ſaid to rule the night; but *Pſal.* cxxxvi. 9. the ſtars are mentioned as ſharers in that government, *the moon and ſtars to rule by night.* No more is meant, but that they *give light*, Jer. xxxi. 35. The beſt and moſt honourable way of *ruling* is, by *giving light*, and doing good.

V. 20, 21, 22, 23. Each day hitherto hath produced very excellent beings, but we do not read of the creation of any *living creature* till the *fifth day.* The work of creation not only proceeded gradually from one thing to another, but advanced gradually from that which was leſs excellent, to that which was more ſo; 'Twas on the fifth day that the fiſh and fowl were created, and both out of the waters.

Obſerve, 1. The *making* of the *fiſh and fowl* at firſt, ver. 20, 21. God commanded them to be produced, he ſaid, *Let the waters bring forth abundantly*—The fiſh *in* the waters, and the fowl *out of* them. This command he himſelf executed, *God created great whales*, &c. —Inſects which are as various as any ſpecies of animals, and their ſtructure as curious, were part of this day's work, ſome of them being allied to the fiſh, and others to the fowl. Notice is here taken of the various ſpecies of fiſh and fowl, each *after their kind*; and of the great numbers of both that were produced, for the waters brought forth *abundantly;* and in particular of *great whales* the largeſt of fiſhes, whoſe bulk and ſtrength, are remarkable proofs of the power and greatneſs of the Creator.

Obſerve 2. The *bleſſing* of them in order to their continuance. Life is a waſting thing, its ſtrength is not the ſtrength of ſtones; therefore the wiſe Creator not only made the individuals, but provided for the propagating of the ſeveral ſpecies, ver. 22. *God bleſſed them, ſaying, Be fruitful, and multiply.*—Fruitfulneſs is the effect of God's bleſſing, and muſt be aſcribed to it; the multiplying of the fiſh and fowl from year to year, is ſtill the fruit of this bleſſing here.

V. 24. 25. We have here the firſt part of the ſixth day's work. The ſea was the day before repleniſhed with fiſh, and the air with fowl; and this day are made the beaſts of the earth, cattle, and the *creeping things* that pertain to the earth. Here, as before, (1.) *The Lord gave the word:* he ſaid, *Let the earth bring forth*—Let theſe creatures

earth after its kind, and cattle after its kind, and every thing that creepeth upon the earth after its kind: and God saw that *it was*
26 good. And God said, Let * us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 So God created man in his own image, in the image of God
28 created he him: male and female created he them. And God

creatures come into being upon the earth, and out of it, in their reſpective kinds. 2. He alſo *did the work*; he made them all *after their kind*—Not only of divers ſhapes, but of divers natures, manners, food, and faſhions: In all which appears the *manifold wiſdom* of the Creator.

V. 26, 27, 28. We have here the ſecond part of the ſixth day's work, the creation of man, which we are in a ſpecial manner concerned to take notice of. Obſerve, 1. That man was *made laſt* of all the creatures, which was both an honour and a favour to him: an *honour*; for the creation was to advance from that which was leſs perfect, to that which was more ſo: and a *favour*; for it was not fit he ſhould be lodged in the palace deſigned for him, till it was completely fitted and furniſhed for his reception. Man, as ſoon as he was made, had the whole viſible creation before him, both to contemplate, and to take the comfort of. 2. That man's creation was a more ſignal act of divine wiſdom and power, than that of the other creatures. The narrative of it is introduced with ſolemnity, and a manifeſt diſtinction from the reſt. Hitherto it had been ſaid, *Let there be light*, and *Let there be a firmament*: but now the word of command is turned into a word of conſultation, *Let us make man*—For whoſe ſake the reſt of the creatures were made. Man was to be a creature different from all that had been hitherto made. Fleſh and ſpirit, heaven and earth muſt be put together in him, and he muſt be allied to both worlds. And therefore God himſelf not only undertakes to make, but is pleaſed ſo to expreſs himſelf, as if he called a council to conſider of the making of him; *Let us make man*—The three perſons of the Trinity, Father, Son, and Holy Ghoſt, conſult about it, and concur in it; becauſe man, when he was made, was to be dedicated and devoted to Father, Son, and Holy Ghoſt.

3. That man was made in *God's image*, and *after his likeneſs*; two words to expreſs the ſame thing. God's image upon man conſiſts, 1. in his *nature*, not that of his body, for God has not a body, but that of his ſoul. The ſoul is a ſpirit, an intelligent immortal ſpirit, an active ſpirit, herein reſembling God, the Father of ſpirits, and the ſoul of the world. 2. In his *place and authority*. Let us make man *in our image*, and *let him have dominion*. As he has the government of the inferior creatures, he is as it were God's repreſentative on earth. Yet his government of himſelf by the *freedom of his will*, has in it more of God's image, than his government of the creatures. 3. And chiefly in his *purity and rectitude*. God's image upon man conſiſts in knowledge, righteouſneſs, and true holineſs, *Eph.* iv. 24. *Col.* iii. 10. He was *upright*, Eccl. vii. 29. He had an habitual conformity of all his natural powers to the whole will of God. His underſtanding ſaw divine things clearly, and there were no errors in his knowledge: his will complied readily and univerſally with the will of God, without reluctancy: his affections were

* 1 *John* v. 7.

bleſſed them, and God ſaid to them, Be * fruitful, and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing
29 that moveth upon the earth. And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding
30 ſeed: to you it ſhall be for meat. And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there *is* life, I *have given* every green herb for
31 meat: and it was ſo. And God ſaw every thing that he

were all regular, and he had no inordinate appetites or paſſions: his thoughts were eaſily fixed to the beſt ſubjects, and there was no vanity or ungovernableneſs in them. And all the inferior powers were ſubject to the dictates of the ſuperior. Thus holy, thus happy, were our firſt parents, in having the image of God upon them. But how art thou fallen, O ſon of the morning! How is this image of God upon man defaced! How ſmall are the remains of it, and how great the ruins of it! The Lord renew it upon our ſouls by his ſanctifying grace!

4. That man was made *male and female*, and bleſſed with fruitfulneſs. He created him *male and female*, *Adam* and *Eve*; *Adam* firſt out of earth, and *Eve* out of his ſide. God made but *one male* and *one female*, that all the nations of men might know themſelves to be *made of one blood*, deſcendants from one common ſtock, and might thereby be induced to love one another. God having made them capable of tranſmiting the nature they had received, ſaid to them, *Be fruitful, and multiply, and repleniſh the earth*—Here he gave them, 1. A large inheritance; *repleniſh the earth*, in which God has ſet man to be the ſervant of his providence, in the government of the inferior creatures, and as it were the intelligence of this orb; to be likewiſe the *collector of his praiſes* in this lower world, and laſtly, to be a probationer for a better ſtate. 2. A numerous laſting family to enjoy this inheritance; pronouncing a bleſſing upon them, in the virtue of which, their poſterity ſhould extend to the utmoſt corners of the earth, and continue to the utmoſt period of time.

5. That God gave to man, a dominion over the inferior creatures, *over the fiſh of the ſea, and over the fowl of the air*—Though man provides for neither, he has power over both, much more *over every living thing that moveth upon the earth*—God deſigned hereby to put an honour upon *man*, that he might find himſelf the more ſtrongly obliged to bring honour to his *Maker*.

V. 29, 30. We have here the third part of the ſixth day's work, which was not any new creation, but a gracious proviſion of *food for all fleſh*, Pſal. cxxxvi. 25. —Here is, 1. food provided for man, ver. 29. *herbs* and *fruits* muſt be his meat, including corn, and all the products of the earth. And before the earth was *deluged*, much more before it was *curſed* for man's ſake, its fruits no doubt were more pleaſing to the taſte, and more ſtrengthning and nouriſhing to the body. 2. Food provided for the beaſts, ver. 30. Doth God take care of oxen? yes, certainly, he provides food convenient for them; and not *for oxen* only that were uſed in his ſacrifices, and man's ſervice, but even the *young lions* and the *young ravens* are the care of his providence, they *aſk* and *have* their *meat from God*.

V. 31. We have here the approbation and

* 1 *Cor.* vii. 1, 2, 3.

had made, and behold it *was* very good. And the evening and the morning were the ſixth day.

CHAP. II.

This chapter is an appendix to the hiſtory of the creation, explaining, and enlarging upon that part of it, which relates immediately to man. We have in it, I. *The inſtitution of the ſabbath, which was* made for man, *to further his holineſs and comfort,* ver. 1—3. II. *A more particular account of man's creation, as the ſummary of the whole work,* ver. 4—7. III. *A deſcription of the garden of* Eden, *and the placing of man in it under the obligations of a law and covenant,* ver. 8—17. IV. *The creation of the woman, her marriage to the man, and the inſtitution of the ordinance of marriage,* ver. 18—25.

1 THUS the heavens and the earth were finiſhed, and all the *
2 hoſt of them. And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from
3 all his work which he had made. And God bleſſed the ſeventh

and concluſion of the whole work of creation. Obſerve 1. The review God took of his work, he *ſaw every thing that he had made*—So he doth ſtill; all the works of his hands are under his eye; he that made all ſees all. 2. The complacency God took in his work. When we come to review *our* works we find to our ſhame, that much has been very bad; but when God reviewed *his*, all was *very good*. 1. It was *good*. Good, for it is all agreeable to the mind of the Creator. Good, for it anſwers the end of its creation. Good, for it is ſerviceable to man, whom God had appointed lord of the viſible creation. Good, for it is all for God's glory; there is that in the whole viſible creation which is a demonſtration of God's being and perfections, and which tends to beget in the ſoul of man a religious regard to him. 2. It was *very good*—Of each day's work (except the ſecond) it was ſaid that it was *good*, but now it is *very good*. For, 1. Now *man* was made, who was the chief of the ways of God, the viſible image of the Creator's glory. 2. Now *All* was made, every part was *good*, but all together *very good*. The glory and goodneſs, the beauty and harmony of God's works both of providence and grace, as this of creation, will beſt appear when they are *perfected*. 3. The time when this work was concluded. *The evening and the morning were the ſixth day*—So that in *ſix days* God made the world. We are not to think but that God could have made the world in an inſtant: but he did it in ſix days, that he might ſhew himſelf a free agent, doing his own work, both in his own way, and in his own time; that his wiſdom, power and goodneſs, might appear to us, and be meditated upon by us, the more diſtinctly; and that he might ſet us an example of working ſix days, and reſting the ſeventh. And now as God reviewed his work, let us review our meditations upon it; let us ſtir up ourſelves, and all that is within us, to *worſhip him that made the heaven, earth, and ſea, and the fountains of waters*. All his works in all places of his dominion bleſs him, and therefore *bleſs thou the Lord, O my ſoul*.

V. 1, 2, 3. We have here, (1.) *The ſettlement of the kingdom of nature*, in God's *reſting* from the work of creation, ver. 1, 2. Where

* *Deut.* iv. 19.

day, and † sanctified it: because that in it he had rested from all
4 his work, which God created and made. These *are* the generations of the heavens and of the earth, when they were created; in the day that the LORD God had made the earth and the
5 heavens. And every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the LORD God had not caused it to rain upon the earth, and there *was* not a
6 man to till the ground. But there went up a mist from the
7 earth, and watered the whole face of the ground. And the

Where observe, 1. That the creatures made both in *heaven and earth*, are the *hosts*, or armies *of them*, which speaks them numerous, but marshalled, disciplined, and under command. God useth them as his hosts for the defence of his people, and the destruction of his enemies. 2. That the heavens and the earth are *finished pieces*, and so are all the creatures in them. So perfect is God's work that nothing *can be added to it or taken from it*; Eccl. iii. 14. 3. That after the end of the first six days, God ceased from all work of creation. He hath so ended his work, as that though in his providence *he worketh hitherto*, John v. 17. preserving and governing all the creatures, yet he doth not make any new species of creatures. 4. That the eternal God, tho' infinitely happy in himself, yet took a satisfaction in the work of his own hands. He did not *rest* as one *weary*, but as one *well-pleased* with the instances of his own goodness. (2.) The *commencement of the kingdom of grace*, in the sanctification of the *sabbath day*, ver. 3. He rested on *that day*, and *took a complacency* in his creatures, and then *sanctified* it, and appointed us on that day to rest and *take a complacency* in the Creator; and *his* rest is in the fourth commandment made a reason for *ours* after six days labour. Observe, 1. That the solemn observation of one day in seven as a day of holy rest, and holy work, is the indispensible duty of all those to whom God has *revealed his holy sabbaths*. 2. That Sabbaths are as ancient as the world. 3. That the sabbath of the Lord is truly honourable, and we have reason to *honour* it; honour it for the sake of its antiquity, its great author, and the sanctification of the *first sabbath* by the Holy God himself, and in obedience to him, by our first parents in innocency.

V. 4, 5, 6, 7. In these verses, 1. Here is a name given to the Creator, which we have not yet met with, *Jehovah*. The *LORD* in capital letters, is constantly used in our *English* translation, for *Jehovah*. This is that great and incommunicable name of God, which speaks his having his being of himself, and his giving being to all things; It properly means, *He that was, and that is, and that is to come*. 2. Farther notice taken of the production of plants and herbs, because they were made to be food for man. 3. A more particular account of the creation of man, ver. 7. Man is a little world, consisting of heaven and earth, soul and body; now, here we have an account of the original of both, and the putting of both together: *The Lord God*, the great fountain of being and power, *formed man*. Of the other creatures it is said, they were *created* and *made*; but of man, that he was *formed*, which notes a gradual process in the work with great accuracy and exactness. To express the creation of this *new thing*, he takes a *new word*: a word (some think) borrowed from the potter's forming his vessel upon the wheel. The body of man is *curiously wrought*. And the soul *takes its rise* from the breath of heaven. It came immediately

† *Isa.* lviii. 13.

Imperfect in Original

LORD God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.
8 And the LORD God planted a garden eaſt-ward in Eden; and there
9 he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleaſant to the ſight, and good for food: * the tree of life alſo in the midſt of the gar-
10 den, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was part-
11 ed, and became into four heads. The name of the firſt is Piſon: that *is* it which compaſſeth the whole land of Havilah, where *there is*
12 gold. And the gold of that land *is* good: there *is* bdellium and the
13 onyx-ſtone. And the name of the ſecond river *is* Gihon: the ſame
14 *is* it that compaſſeth the whole land of Ethiopia. And the name of the third river *is* Hiddekel: that *is* it which goeth toward the eaſt of
15 Aſſyria. And the fourth river *is* Euphrates. And the LORD God

diately from God; he *gave it* to be put into the body, (*Eccl.* xii. 7.) as afterwards he *gave* the *tables of ſtone* of his own writing to be put into the *ark*. 'Tis by it that man is a *living ſoul*, that is, a living man. The body would be a worthleſs, uſeleſs carcaſe, if the ſoul did not animate it.

V. 8, 9, 10, 11, 12, 13, 14, 15. Man conſiſting of body and ſoul, a body made out of the earth, and a rational immortal ſoul, we have in theſe verſes the proviſion that was made for the happineſs of *both:* That part of man, which is allied to the world of ſenſe, was made happy, for he was put *in the paradiſe of God;* that part which is allied to the world of ſpirits was well provided for, for he was taken *into covenant with God*. Here we have,

1. A deſcription of the garden of *Eden*, which was intended for the palace of this prince. The inſpired penman in this hiſtory writing for the *Jews* firſt, and calculating his narratives for the infant ſtate of the church, deſcribes things by their outward ſenſible appearances, and leaves us, by farther diſcoveries of the divine light, to be led into the underſtanding of the myſteries couched under them. Therefore he doth not ſo much inſiſt upon the happineſs of *Adam's* mind, as upon that of his outward eſtate. The *Moſaic* hiſtory, as well as the *Moſaic* law, has rather the *patterns* of *heavenly things*, than the *heavenly things themſelves*, Heb. ix. 23. *Obſerve*, (1.) The place appointed for *Adam's* reſidence was a *garden;* not an ivory houſe. As *clothes* came in with ſin, ſo did *houſes*. The heaven was the roof of *Adam's* houſe, and never was any roof ſo courioufly *ceiled* and *painted*: the earth was his floor, and never was any floor ſo richly *inlaid:* the ſhadow of the trees was his retirement, and never were any rooms ſo finely hung; *Solomon's* in all their glory *were not arrayed* like them. (2.) The contrivance and furniture of this garden was the immediate work of God's wiſdom and power. The *Lord God planted* this garden, that is, he *had planted it*, upon the third day when the fruits of the earth were made. We may well ſuppoſe it to be the moſt accompliſhed place that ever the ſun ſaw, when the All-ſufficient God himſelf deſigned to be the preſent happineſs of his beloved creature. (3.) The ſituation of this garden was extreamly ſweet; it was in *Eden*, which ſignifies

* *Prov.* iii. 18. *John* vi. 48.

took the man, and put him into the garden of Eden, to * dreſs it,
16 and to keep it. And the LORD commanded the Man, ſaying, Of
17 every tree of the garden thou mayſt freely eat. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the
18 day that thou eateſt thereof thou ſhalt ſurely die. And the LORD God ſaid, *It is* not † good that the man ſhould be alone: I
19 will make him an help meet for him. And out of the ground the LORD God formed every beaſt of the field, and every fowl of the air, and brought *them* unto Adam to ſee what he would call them; and whatſoever Adam called every living creature, that *was* the
20 name thereof. And Adam gave names to all cattle, and to the

nifies delight and pleaſure. The place is here particularly pointed out by ſuch marks and bounds as were ſufficient when *Moſes* wrote, to ſpecify the place to thoſe who knew that country; but now it ſeems the *curious* cannot ſatisfy themſelves concerning it. Let it be our care to make ſure a place in the heavenly paradiſe, and then we need not perplex ourſelves with a ſearch after the place of the earthly paradiſe. (4.) The trees wherewith this garden was planted. [1.] It had all the beſt and choiceſt trees in common with the reſt of the ground. It was beautified with every tree that was *pleaſant to the ſight*—It was enriched with every tree that yielded fruit grateful to the taſte, and uſeful to the body. But, [2.] It had two extraordinary trees peculiar to itſelf, on earth there were not their like. 1. There was the *tree of life in the midſt of the garden*—Which was not ſo much a natural means to preſerve or prolong life; but was chiefly intended to be a ſign to *Adam*, aſſuring him of the continuance of life and happineſs, upon condition of his perſeverance in innocency and obedience. 2. There was *the tree of the knowledge of good and evil*—So called, not becauſe it had any virtue to beget uſeful knowledge; but becauſe there was an expreſs revelation of the will of God concerning this tree, ſo that by it he might *know good* and *evil*. What is *good?* it is good not to eat of *this tree:* what is evil? to eat of *this tree*. The diſtinction between all other moral good and evil was written in the heart of man; but this, which reſulted from a *poſitive law*, was written *upon this tree*. And in the event it proved to give *Adam* an experimental knowledge of *good* by the loſs of it, and of *evil* by the ſenſe of it. (5.) The *rivers* wherewith this garden was *watered*, ver. 10, 11, 12, 13, 14. Theſe four rivers (or one river branched into four ſtreams) contributed much both to the pleaſantneſs and the fruitfulneſs of this garden. *Hiddekel* and *Euphrates* are *rivers of* Babylon. *Havilah* had gold and ſpices and precious ſtones; but *Eden* had that which was infinitely better, the tree of life, and communion with God.

2. The command which God gave to man in innocency, and the covenant he then took him into. Hitherto we have ſeen God man's powerful Creator, and his bountiful benefactor; now he appears as his ruler and lawgiver.

V. 16, 17. *Thou ſhalt die*—That is, thou ſhalt looſe all the happineſs thou haſt either in poſſeſſion or proſpect; and thou ſhalt become liable to death, and all the miſeries that preface and attend it. This was threatned as the immediate conſequent of ſin, *In the day thou eateſt, thou ſhalt die*—Not only thou ſhalt become mortal, but ſpiritual death and the forerunners of temporal death ſhall immediately ſeize thee.

V. 18, 19, 20. *It is not good that man*—This

* *Pſal.* cxxviii. 2. *Eph.* iv. 28. † *Prov.* xviii. 22.

fowl of the air, and to every beaſt of the field: but for Adam there
21 was not found an help meet for him. And the LORD God cauſed a
deep ſleep to fall upon Adam, and he ſlept: and he took one of
22 his ribs, and cloſed up the fleſh inſtead thereof. And the rib,
which the LORD God had taken from man, made he a woman, and
23 * brought her unto the man. And Adam ſaid, This *is* now bone
of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman,
24 becauſe ſhe was taken out of man. † Therefore ſhall a man leave
his father and his mother, and ſhall cleave unto his wife: and they
25 ſhall be one fleſh. And they were both naked, the man and his
wife, and were not aſhamed.

This man, *ſhould be alone*—Though there was an upper world of angels, and a lower world of brutes, yet there being none of the ſame rank of beings with himſelf, he might be truly ſaid to be alone. And *every beaſt of the field*, and *every fowl of the air God brought to* Adam—Either by the miniſtry of angels, or by a ſpecial inſtinct that he might *name them*, and ſo might give, a proof of his knowledge, the names he gave them being expreſſive of their inmoſt natures.

V. 21, 22. This was done upon the ſixth day, as was alſo the placing of *Adam* in paradiſe, though it be here mentioned after an account of the ſeventh day's reſt: But what was ſaid in general, *chap.* i. 27. that God made man *male and female* is more diſtinctly related here. *God cauſed the ſleep to fall on* Adam, and made it a *deep ſleep*, that ſo the opening of his ſide might be no grievance to him; while he knows no ſin, God will take care he ſhall *feel no pain.*

V. 23. *And Adam ſaid, this is now bone of my bones*—Probably it was revealed to *Adam* in a viſion, when he was aſleep, that this lovely creature, now preſented to him, was a piece of himſelf, and was to be *his companion, and the wife of his covenant*—In token of his acceptance of her, he gave her a name, not peculiar to her, but common to her ſex; ſhe ſhall be called *woman, Iſha,* a *She-man*, differing from man in ſex only, not in nature; made *of man*, and joined *to man.*

V. 24. The ſabbath and marriage were two ordinances inſtituted in innocency, the former for the preſervation of the church, the latter for the preſervation of mankind. It appears by *Matt.* xix. 4, 5. that it was God himſelf who ſaid here, a man muſt leave all his relations to cleave to his wife; but whether he ſpake it by *Moſes* or by *Adam* who ſpake, ver. 23. is uncertain: It ſhould ſeem they are the words of *Adam*, in God's name laying down this law to all his poſterity. The virtue of a divine ordinance is: The bonds of it are ſtronger even than thoſe of nature. See how neceſſary it is that children ſhould take their parents conſent with them in their marriage; and how *unjuſt* they are to their parents, as well as *undutiful*, if they marry without it; for they *rob them* of their right to them, and intereſt in them, and alienate it to another fradulently and unnaturally.

V. 25. They were *both naked*, they needed no cloaths for defence againſt cold or heat, for neither could be injurious to them: they needed none for ornament, *Solomon in all his glory was not arrayed like one of theſe.* Nay, they needed none for decency, they were *naked*, and had no reaſon to be *aſhamed. They knew not what ſhame was,* ſo the *Chaldee*

* *Heb.* xiii. 4.

† *Matt.* xix. 4, 5.

CHAP. III.

The general contents of this chapter we have Rom. v. 12. By one man ſin entered into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned. *More particularly, we have here,* I. *The innocent tempted,* ver. 1—5. II. *The tempted tranſgreſſing,* ver. 6, 7, 8. III. *The tranſgreſſors arraigned,* ver. 9, 10. IV. *Upon their arraignment convicted,* ver. 11—13. V. *Upon their conviction ſentenced,* ver. 14—19. VI. *After ſentence reprieved,* ver. 20, 21. VII. *Notwithſtanding their reprieve, execution in part done,* ver. 22—24. *and were it not for the gracious intimations of redemption, they and all their race had been left to deſpair.*

1 NOW the ſerpent was more ſubtile than any beaſt of the field
which the LORD God had made: and he ſaid unto the wo-
man, Yea, hath God ſaid, Ye ſhall not eat of every tree of the gar-
2 den? And the woman ſaid unto the ſerpent, We may eat of the
3 fruit of the trees of the garden: But of the fruit of the tree which
is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it,
4 neither ſhall ye touch it, leſt ye die. And the ſerpent ſaid unto
5 the woman, Ye ſhall not ſurely die. For God doth know, that in
the day ye eat thereof, then your eyes ſhall be opened: and ye

Chaldee reads it. Bluſhing is now the colour of virtue, but it was not the colour of innocency.

V. 1, 2, 3, 4, 5. We have here an account of the temptation wherewith Satan aſſaulted our firſt parents, and which proved fatal to them. And here *obſerve,*

(1.) The *tempter,* the devil in the ſhape of *a ſerpent.* Multitudes of them fell; but this that attacked our firſt parents, was ſurely the *prince of the devils.* Whether it was only the appearance of a ſerpent, or a real ſerpent, acted and poſſeſſed by the devil, is not certain. The devil choſe to act his part in a ſerpent, becauſe it is a *ſubtile* creature. It is not improbable, that reaſon and ſpeech were then the known properties of the ſerpent. And therefore *Eve* was not ſurprized at his reaſoning and ſpeaking, which otherwiſe ſhe muſt have been.

(2.) That which the devil aimed at, was to perſuade *Eve* to *eat forbidden fruit*; and to do this, he took the ſame method that he doth ſtill. 1. He queſtions whether it were a ſin or no, ver. 1. 2. He denies that there was any danger in it, ver. 4. 3. He ſuggeſts much advantage by it, ver. 5. And theſe are his common topics.

As to the advantage, he ſuits the temptation to the pure ſtate they were now in, propoſing to them not any carnal pleaſure, but intellectual delights. 1. *Your eyes ſhall be opened*—You ſhall have much more of the power and pleaſure of contemplation than now you have; you ſhall fetch a larger compaſs in your intellectual views, and ſee farther into things than now you do. 2. *You ſhall be as gods*—As *Elohim,* mighty gods, not only omniſcient but omnipotent too: 3. You ſhall *know good and evil*—That is every thing that is deſirable to be known. To ſupport this part of the temptation, he abuſeth the name given to this tree. 'Twas intended to teach the practical knowledge of good and evil, that is, of duty and diſobedience, and it would prove the experimental knowledge of good and evil, that

6 ſhall be as gods, knowing good and evil. And when the woman
ſaw that the tree *was* good for food, and that it *was* pleaſant to the
eyes, and a tree to be deſired to make *one* wiſe; * ſhe took of the
fruit thereof, and did eat, and gave alſo unto her huſband with her
7 and he did eat. And the eyes of them both were opened, and
they knew that they *were* naked: and they ſewed fig leaves toge-
8 ther, and made themſelves aprons. And they heard the voice of
the LORD God walking in the garden in the cool of the day: and
Adam and his wife † hid themſelves from the preſence of the LORD

that is, of happineſs and miſery. But he perverts the ſenſe of it, and wreſts it to their deſtruction, as if this tree would give them a ſpeculative notional knowledge of the natures, kinds, and originals of good and evil. And, 4. All this preſently, *In the day you eat thereof*—You will find a ſudden and immediate change for the better.

V. 6, 7, 8. Here we ſee what *Eve's* parley with the tempter ended in; Satan at length gains his point. God *tried* the obedience of our firſt parents by forbidding them *the tree of knowledge*, and Satan doth as it were join iſſue with God, and in that very thing undertakes to ſeduce them into a tranſgreſſion; and here we find how he prevailed, God permitting it for wiſe and holy ends.

(1.) We have here the inducements that moved them to tranſgreſs. *The woman being deceived*, was ring-leader *in the tranſgreſſion*, 1 *Tim.* ii. 14. 1. She ſaw *that the tree was*—It was ſaid of all the reſt of the *friut-trees* wherewith the garden of *Eden* was *planted*, that they were *pleaſant to the ſight, and good for food*, 2. She imagined a greater benefit by this tree than by any of the reſt, that it was a *tree* not only not to be dreaded, but *to be deſired to make one wiſe*, and therein excelling all the reſt of the trees. This ſhe *ſaw*, that is, ſhe perceived and underſtood it by what the devil had ſaid to her. *She gave alſo to her huſband with her.* 'Tis likely he was not *with her* when ſhe was tempted; ſurely if he had, he would have interpoſed to prevent the ſin; but he came to her when ſhe had eaten, and was prevailed with by her to eat likewiſe. She *gave it to him;* perſuading him with the ſame arguments that the ſerpent had uſed with her; adding this to the reſt, that ſhe herſelf had eaten of it, and found it ſo far from being *deadly* that it was extremely pleaſant and grateful. *And he did eat*—This implied the unbelief of God's word, and confidence in the devil's; diſcontent with his preſent ſtate, and an ambition of the honour which comes not from God. He would be both *his own carver*, and *his own maſter*, would have what he pleaſed, and do what he pleaſed; his ſin was in one word *diſobedience*, Rom. v. 19. diſobedience to a plain, eaſy and expreſs command, which he knew to be a command of trial. He ſins againſt light and love, the cleareſt light and the deareſt love that ever ſinner ſinned againſt. But the greateſt aggravation of his ſin was, that he *involved all his poſterity* in ſin and ruin by it. He could not but know that he ſtood as a public perſon, and that his diſobedience would be fatal to all his ſeed; and if ſo, it was certainly both the greateſt treachery and the greateſt cruelty that ever was.

Shame and fear ſeized the criminals, *ipſo facto*; theſe came into the world along with ſin, and ſtill attend it. *The Eyes of them both were opened*—The eyes of their conſciences; *their hearts ſmote them* for what they had done. Now, when it was too late, they ſaw the happineſs they were fallen from, and the miſery they were fallen into. They ſaw God provoked, his favour forfeited, his image loſt: they felt a diſorder in their own

 ſpirits,

* 1 *Tim.* ii. 14. † *Rom.* ii. 15.

9 God among the trees of the garden. And the LORD God called
10 unto Adam, and ſaid unto him, ‡ Where *art* thou? And he ſaid, I heard thy voice in the garden: and I was § afraid, becauſe I *was*
11 naked; and hid myſelf. And he ſaid, Who told the thou *waſt* naked? haſt thou eaten of the tree, whereof I command thee that
12 thou ſhouldeſt not eat? And the man ſaid, The woman whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.
13 And the LORD God ſaid unto the woman, What *is* this *that* thou haſt done? and the woman ſaid, The ſerpent beguiled me, and

ſpirits, which they had never before been conſcious of; they ſaw a law in their members warring againſt the law of their minds, and captivating them both to ſin and wrath; they ſaw *that they were naked*, that is, that they were *ſtripped*, deprived of all the honours and joys of their paradiſe ſtate, and expoſed to all the miſeries that might juſtly be expected from an angry God; laid open to the contempt and reproach of heaven and earth, and their own conſciences. And *they ſewed* or platted *fig leaves together*, and, to cover at leaſt part of their ſhame one from another, *made themſelves aprons*. See here what is commonly the folly of thoſe that have ſinned: they are more ſollicitous to ſave their credit before men, than to obtain their pardon from God. And they *heard the voice of the Lord God walking in the garden in the cool of the day*—'Tis ſuppoſed he came *in a human ſhape;* in no other ſimilitude than that wherein they had ſeen him when he put them into paradiſe; for he came to convince and humble them, not to amaze and terrify them. He came not immediately from heaven in their view as afterwards on mount *Sinai*, but he came *in the garden*, as one that was ſtill willing to be familiar with them. He came *walking* nor riding upon the wings of the wind, but *walking* deliberately, as one ſlow to anger. He came *in the cool of the day*, not in the night, when all fears are doubly fearful; nor did he come ſuddenly upon them, but they *heard his voice* at ſome diſtance, giving them notice of his coming; and probably it was a *ſtill ſmall voice*, like that in which he came to enquire after *Elijah*. And they *hid themſelves from the preſence of the Lord God*—A ſad change! Before they had ſinned, if they heard the voice of the Lord God coming towards them, they would have run to meet him, but now God was become a *terror to them*, and then no marvel they were become a terror to themſelves.

V. 9. *Where art thou?*—This enquiry after *Adam* may be looked upon as a gracious purſuit in order to his recovery. If God had not *called* to him to reduce him, his condition had been as deſperate as that of fallen angels.

V. 10. *I heard thy voice in the garden: and I was afraid*—*Adam was afraid, becauſe* he *was naked*; not only *unarmed*, and therefore *afraid* to contend with God, but *unclothed* and therefore *afraid* ſo much as to appear before him.

V. 11. *Who told thee that thou waſt naked?*—That is, how cameſt thou to be ſenſible of thy nakedneſs as thy ſhame? *Haſt thou eaten of the tree?*—Tho' God knows all our ſins, yet he will know them from us, and requires from us an ingenuous confeſſion of them, not that he may be *informed*, but that we may be *humbled*. *Whereof I commanded thee* not to eat of it, I thy maker, I thy maſter, I thy benefactor, I *commanded thee* to the contrary. Sin appears moſt *plain* and moſt *ſinful* in the glaſs of the commandment.

V. 13. *What is this that thou haſt done?*—Wilt thou own thy fault? Neither of them does this fully. *Adam* lays all the blame upon his wife: *She gave me of the tree*—Nay, he

‡ *Job* xxxiv. 22. *Amos* ix. 3. *Pſal.* cxxxix. 7—9. *Prov.* xv. 3. *Jer.* xxiii. 24. § 1 *John* iii. 20.

14 I did eat. And the LORD God ſaid unto the ſerpent, Becauſe
thou haſt done this, thou *art* curſed above all cattle, and above
every beaſt of the field: upon thy belly ſhalt thou go, and duſt
15 ſhalt thou eat all the days of thy life. And I will put enmity be-
tween * thee and the woman, and between † thy ſeed and ‡ her

he not only lays the blame upon his wife, but tacitly on God himſelf. *The woman thou gaveſt me*, and gaveſt to be *with me* as my companion, ſhe *gave me of the tree*.

Eve lays all the blame *upon the ſerpent; the ſerpent beguiled me*.

The priſoners being found guilty by their own confeſſion beſides the infallible knowledge of the Judge, and nothing material being offered *in arreſt of judgment*, God immediately proceeds to paſs ſentence, and in theſe verſes he begins (where the ſin began) with *the ſerpent*. God did not examine the ſerpent, nor aſk him what he had done, but immediately ſentenced him, (1.) Becauſe he was already convicted of rebellion againſt God. (2.) Becauſe he was to be for ever excluded from pardon; and why ſhould any thing be ſaid to convince and humble him who was to find no place for repentance?

V. 14. To teſtify a diſpleaſure againſt ſin, God faſtens a curſe upon the ſerpent, *Thou art curſed above all cattle*—Even the *creeping* things, when God made them, were *bleſſed* of him, chap. i. 22. but ſin turned the bleſſing into a curſe. *Upon thy belly ſhalt thou go*—No longer upon feet, or half erect, but thou ſhalt crawl along, thy *belly cleaving to the earth*. *Duſt thou ſhalt eat*—Which ſignifies a baſe and deſpicable condition.

V. 15. *And I will put enmity between thee and the woman*—The inferior creatures being made for man, it was a curſe upon any of them to be turned againſt man, and man againſt them. And this is part of the ſerpent's curſe.

1. A *perpetual reproach* is faſtened upon him. Under the cover of the ſerpent he is here ſentenced to be, (1.) *Degraded and accurſed of God*. It is ſuppoſed, pride was the ſin that turned angels into devils, which is here juſtly puniſhed by a great variety of mortifications couched under the mean circumſtances, of a ſerpent crawling on his belly, and licking the duſt. (2.) *Deteſted* and *abhorred of all mankind*: even thoſe that are really ſeduced into his intereſt, yet profeſs a hatred of him. (3.) *Deſtroyed* and *ruined* at laſt by the great Redeemer, ſignified by the *bruiſing of his head*; his ſubtle politics ſhall be all baffled, his uſurped power entirely cruſhed.

2. A *perpetual quarrel* is here commenced between the kingdom of God, and the kingdom of the devil among men; war proclaimed between the *ſeed of the woman*, and the *ſeed of the ſerpent*, *Rev.* xii. 7. It is the fruit of this enmity, (1.) That there is a continual conflict between God's peo-people and him. Heaven and hell can never be reconciled, no more can Satan and a ſanctified ſoul. (2.) That there is likewiſe a continual ſtruggle between the wicked and the good. And all the malice of perſecutors againſt the people of God is the fruit of this enmity, which will continue while there is a godly man on this ſide heaven, and a wicked man on this ſide hell.

3. A *gracious promiſe* is here made of Chriſt as the deliverer of fallen man from the power of Satan. By faith in this promiſe, our firſt parents, and the patriarchs before the flood, were juſtified and ſaved; and *to this promiſe*, and the benefit of it, *inſtantly ſerving God day and night they hoped to come*. Notice is here given them of three things concerning Chriſt.

(1.) *His incarnation*, that he ſhould be the *ſeed of the woman*.

 (2.) *His*

* *Prov.* xxix. 27. † *Matt.* xxiii. 33. *John* viii. 44. *Acts* xiii. 10. 1 *John* iii. 8—10.
‡ *Gal.* iv. 4. *Gal.* iii. 26.

16 ſeed: § it ſhall bruiſe thy head, and ‖ thou ſhalt bruiſe his heel. Unto
the woman he ſaid, I will greatly multiply thy ſorrow and thy con-
ception; * in ſorrow thou ſhalt bring forth children: and thy de-
17 ſire *ſhall be* to thy huſband, and he ſhall † rule over thee. And un-
to Adam he ſaid, Becauſe thou haſt hearkned unto the voice of thy
wife, and haſt eaten of the tree of which I commanded thee, ſay-
ing, Thou ſhalt not eat of it; curſed *is* the ground for ** thy ſake;
18 in ſorrow ſhalt thou eat *of* it all the days of thy life. ††Thorns alſo
and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb
19 of the field. In the ſweat of thy face ſhalt thou eat bread, till thou
return unto the ground; for out of it waſt thou taken: for ‡ duſt
20 thou *art*, and unto duſt ſhalt thou return. And Adam called his

(2.) *His ſufferings and death*, pointed at in Satan's *bruiſing his heel*, that is, his human nature

(3.) His *victory over Satan thereby*. Satan had now trampled upon *the woman*, and inſulted *over her*; but the ſeed of the woman ſhould be raiſed up in the fulneſs of time to avenge her quarrel, and to trample upon *him*, to *ſpoil* him, to *lead* him *captive*, and to *triumph over him*, Col. ii. 15.

V. 16. We have here the ſentence paſt upon *the woman*; ſhe is condemned to a ſtate of *ſorrow* and a ſtate of *ſubjection:* proper puniſhments of a ſin in which ſhe had gratified her *pleaſure* and her *pride*.

(1.) She is here put into *a ſtate of ſorrow*; one particular of which only is inſtanced in, that in *bringing forth children*, but it includes all thoſe impreſſions of grief and fear which the mind of that tender ſex is moſt apt to receive, and all the common calamities which they are liable to. It is God that multiplies our ſorrows, *I will* do it: God, as a *righteous Judge*, doth it, which ought to *ſilence* us under all our ſorrows; as many as they are we have deſerved them all, and more: nay, God as a *tender Father* doth it for our neceſſary correction, that we may be humbled for ſin, and weaned from it.

(2.) She is here put *into a ſtate of ſubjection:* the whole ſex, which by creation was equal with man, is for ſin made inferior.

V. 17. *Becauſe thou haſt hearkened to the voice of thy wife*—He excuſed the fault, by laying it on his wife, but God doth not admit the excuſe; tho' it was her fault to perſuade him to eat it, it was his fault to hearken to her. *Curſed is the ground for thy ſake*—And the effect of that curſe is, *Thorns and thiſtles ſhall it bring forth unto thee*—The *ground* or *earth*, by the ſin of man, is made *ſubject to vanity*, the ſeveral parts of it being not ſo ſerviceable to man's comfort and happineſs, as they were when they were made. Fruitfulneſs was its bleſſing for man's ſervice, chap. i. 11—29. and now barrenneſs was its curſe for man's puniſhment.

V. 19. *In the ſweat of thy face ſhalt thou eat bread*—His buſineſs before he ſinned was a conſtant pleaſure to him; but now his labour ſhall be a wearineſs. *Unto duſt ſhalt thou return*—Thy body ſhall be forſaken by thy ſoul, and become itſelf a lump of duſt, and then it ſhall be lodged in the grave, and mingle with the duſt of the earth.

V. 20. God having named the man, and called him *Adam*, which ſignifies *red earth*, he in farther token of dominion named

§ *Pſal.* xci. 13. *Luke* x. 18, 19. *John* xii. 31. *Rom.* xvi. 20. *Col.* ii. 15. 1 *Pet.* v. 9. 1 *John* ii. 13. ‖ *Luke* xxii. 53. 2 *Cor.* xiii. 4. *Gal.* iv. 29. 1 *Pet.* iii. 17. *Rev.* ii. 10. * 1 *Tim.* ii. 15. † 1 *Cor.* xiv. 34. 1 *Tim.* ii. 12. *Tit.* ii. 5. 1 *Pet.* iii. 6. ** *Rom.* viii. 20—22. †† *Jer.* xii. 13. *Heb.* vi. 8. ‡ *Rom.* v. 12—21. 1 *Cor.* xv. 22.

21 wife's name Eve, becauſe ſhe was the § mother of all living. Unto
Adam alſo and to his wife did the LORD God make ‖ coats of ſkins,
22 and clothed them. And the LORD God ſaid, Behold,
the man is become as one of us, to know good and evil. And now
leſt he put forth his hand, and take alſo of the tree of life, and *
23 eat, and live for ever: Therefore the LORD God ſent him forth
from the garden of Eden, to till the ground from whence he was
24 taken. So he † drove out the man: and he placed at the eaſt of
the garden of Eden, Cherubim, and a flaming ſword which turned
every way, ‡ to keep the way of the tree of life.

named the woman, and called her *Eve*, that is, *life*. *Adam* bears the name of the *dying body*, *Eve* of the *living ſoul*. The reaſon of the name is here given, ſome think by *Moſes* the hiſtorian, others by *Adam* himſelf, *becauſe ſhe was*, that is, was to be *the mother of all living*. He had called her *Iſhah*, woman, before, as a *wife*; here he calls her *Evah*, life, as a *mother*. Now, 1. If this was done by divine direction, it was an inſtance of God's favour, and, like the new naming of *Abraham* and *Sarah*, it was a ſeal of the covenant, and an aſſurance to them that, notwithſtanding their ſin, he had not reverſed that bleſſing wherewith he had bleſſed them, *Be fruitful and multiply*: it was likewiſe a confirmation of the promiſe now made, that the *ſeed of the woman*, of this woman, ſhould *break the ſerpent's head*. 2. If *Adam* did it of himſelf, it was an inſtance of *his faith* in the word of God.

V. 21. Theſe coats of ſkin had a ſignificancy. The beaſts whoſe ſkins they were, muſt be ſlain; ſlain before their eyes, to ſhew them what *death* is. And probably 'tis ſuppoſed they were ſlain for ſacrifice, to typify the great ſacrifice which in the latter end of the world ſhould be offered once for all. Thus the firſt thing that died was a ſacrifice, or *Chriſt* in a figure.

V. 22. *Behold, the man is become as one of us, to know good and evil*—See what he has got, what advantages, by eating forbidden fruit! This is ſaid to humble them, and to bring them to a ſenſe of their ſin and folly, that ſeeing themſelves thus wretchedly deceived by following the devil's counſel, they might henceforth purſue the happineſs God *offers*, in the way he *preſcribes*.

V. 23. He *ſent him forth*,—*Bid him go out*, told him he ſhould no longer occupy and enjoy that garden; but he was not willing to part with it.

V. 24. God *drove him out*—This ſignified the excluſion of him and his guilty race from that communion with God which was the bliſs and glory of paradiſe.

But whither did he ſend him when he turned him *out of Eden?* He might juſtly have *chaſed him out of the world*, Job xviii. 18. but he only chaſed him out of the garden: he might juſtly have *caſt him down to hell*, as the angels that ſinned were, when they were ſhut out from the heavenly paradiſe, 2 *Peter* ii. 4. but man was only ſent to *till the ground out of which he was taken*. He was only ſent to a place of toil, not to a place of torment. He was ſent to the ground, not to the grave; to the work-houſe, not to the dungeon, not to the priſon-houſe; to hold the plough, not to drag the chain: his *tilling the ground* would be recompenſed by his eating its fruits;

§ *Gal.* iv. 26. ‖ 2 *Cor.* v. 2. 3. *Rev.* iii. 18. * *John.* vi. 50. † 1 *Pet.* ii. 11.
‡ *John* xiv. 6. *Rom.* iii. 20. *Heb.* ix. 12.

CHAP. IV.

In this chapter we have both the world and the church in Adam's *family, and a ſpecimen of the character and ſtate of* both *in all ages. As all mankind were repreſented in* Adam, *ſo that great diſtinction of mankind into the children of God and the children of the wicked one, was here repreſented in* Cain *and* Abel, *and an early inſtance of the enmity between the ſeed of the woman and the ſeed of the ſerpent. We have here,* I. *The birth, names, and callings of* Cain *and* Abel, ver. 1, 2. II. *Their religion, and different ſucceſs in it,* ver. 3, 4, *and part of* ver. 5. III. Cain's *anger at God, and the reproof of him for that anger,* ver. 5, 6, 7. IV. Cain's *murder of his brother, and the proceſs againſt him for that murder. The murder committed,* ver. 8. *The proceedings againſt him.* (1.) *His arraignment,* ver. 9, former part, (2.) *His plea,* ver. 9, latter part. (3.) *His conviction,* ver. 10. (4.) *The ſentence paſſed upon him,* ver. 11, 12. (5.) *His complaint againſt the ſentence,* ver. 13, 14. (6.) *The ratification of the ſentence,* ver. 15. (7.) *The execution of the ſentence,* ver. 15, 16. V. *The family and poſterity of* Cain, ver. 17—24. VI. *The birth of another ſon and grandſon of* Adam, ver. 25, 26.

1 AND Adam * knew Eve his wife: and ſhe conceived, and bare
2 Cain, and ſaid, I have gotten a man from the LORD. And ſhe again bare his brother Abel. And Abel was a keeper of ſheep,
3 but Cain was a tiller of the ground. And in proceſs of time it came to paſs, that Cain brought of the fruit of the ground an of-

fruits; and his converſe with the earth, *whence he was taken,* was improveable to good purpoſes, to keep him humble, and to mind him of his latter end. *Obſerve* then, That though our firſt parents were excluded from the privileges of their ſtate of innocency, yet they were not abandoned to deſpair; God's thoughts of love deſigning them for a ſecond ſtate of probation upon new terms.

And he *placed at the eaſt of the garden of Eden*—A detachment of *cherubim,* armed with a dreadful and irreſiſtible power, repreſented by *flaming ſwords* which *turned every way,* on that ſide the garden which lay next to the place whither *Adam* was ſent, to *keep the way* that led *to the tree of life.*

V. 1. *Adam* and *Eve* had many *ſons and daughters,* chap. v. 4. But *Cain* and *Abel* ſeem to have been the two eldeſt. *Cain* ſignifies *poſſeſſion*; for *Eve* when ſhe bare him ſaid with joy and thankfulneſs, and great expectation, *I have gotten a man from the Lord.*

V. 2. *Abel* ſignifies *vanity.* The name given to this ſon is put upon the whole race, *Pſal.* xxxix. 5. *Every man is at his beſt eſtate vanity; Abel,* vanity. He choſe that employment which did moſt befriend contemplation and devotion, for that hath been looked upon as the advantage of a paſtoral life. *Moſes* and *David* kept ſheep, and in their ſolitudes converſed with God.

V. 3. *In proceſs of time*—*At the end of days,* either at the end of the year when they kept their feaſt of *in-gathering,* or at the *end of the days* of the week, the ſeventh day; at ſome ſet time *Cain* and *Abel brought* to *Adam,* as the prieſt of the family, each of them an offering to the Lord; for which we have reaſon to think there was a divine appointment given to *Adam,* as a token

* *Numb.* xxxi. 17.

4 fering unto the LORD: And Abel, he alſo brought of the firſtlings of
his flock, and of the fat thereof. And the LORD had † reſpect unto
5 Abel, and to his offering: But unto Cain and to his offering he
had not reſpect. And Cain was very wroth, and his countenance
6 fell. And the LORD ſaid unto Cain, Why art thou wroth? and
7 why is thy countenance fallen? If thou doſt well, ſhalt thou not
be accepted? and if thou doſt not well, ſin lieth at the door. And
8 unto thee *ſhall be* his deſire, and thou ſhalt rule over him. And
Cain talked with Abel his brother: and it came to paſs when they

token of God's favour notwithſtanding their apoſtacy

V. 4. *And the Lord* God *had reſpect to Abel and to his offering*, and ſhewed his acceptance of it, probably by fire from heaven; but to *Cain and to his offering* he *had not reſpect*. We are ſure there was a good reaſon for this difference: the Governor of the world, though an abſolute ſovereign, doth not act arbitrarily in diſpenſing his ſmiles and frowns. 1. There was a difference in the characters of the perſons offering: *Cain* was a wicked man, but *Abel* was a righteous man, *Matth.* xxiii. 35. 2. There was a difference in the offerings they brought. *Abel's* was a *more excellent ſacrifice than* Cain's; *Cain's* was only *a ſacrifice of acknowledgment* offered to the Creator; the meat-offerings of *the fruit of the ground* were no more: but *Abel* brought a *ſacrifice of atonement*, the *blood* whereof was ſhed in order to remiſſion, thereby owning himſelf a ſinner, deprecating God's wrath, and imploring his favour in a Mediator. But the great difference was, *Abel* offered in faith, and *Cain* did not. *Abel* offered with an eye to God's will as his rule, and in dependence upon the promiſe of a Redeemer. But *Cain* did not offer in faith, and ſo it turned into ſin to him.

V. 5. And *Cain was wroth*, and *his countenance fell*—Not ſo much out of grief as malice and rage. His ſullen churliſh countenance, and *down-look*, betrayed his paſſionate reſentment.

V. 7. *If thou doſt well, ſhalt thou not be accepted?*—Either, [1.] *If thou haſt done well*, as thy brother did, thou ſhouldſt have been *accepted* as he was. *God is no reſpecter of perſons*; ſo that if we come ſhort of acceptance with him, the fault is wholly our own. This will juſtify God in the deſtruction of ſinners, and will aggravate their ruin. There is not a damned ſinner in hell, but if *he had done well*, as he might have done, had been a glorified ſaint in heaven. Every mouth will ſhortly be ſtopt with this. Or, [2.] *If now thou do well:* if thou repent of thy ſin, reform thy heart and life, and bring thy ſacrifice in a better manner; thou ſhalt yet *be accepted*. See how early the goſpel was preached, and the benefit of it here offered even to one of the *chief of ſinners*.

He ſets before him death and a curſe; but, *if not well*—Seeing thou didſt not do well, not offer in faith, and in a right manner, *ſin lieth at the door*—That is, ſin only hinders thy acceptance. All this conſidered, *Cain* had no reaſon to be angry at his brother, but at himſelf only. *Unto thee ſhall be his deſire*—He ſhall continue in reſpect to thee as an elder brother, and thou, as the firſt born, ſhall rule over him as much as ever. God's acceptance of *Abel's* offering did not transfer the birth-right to him, (which *Cain* was jealous of) nor put upon him that dignity, and power, which is ſaid to belong to it, *Gen.* xlix. 3.

V. 8. *And Cain talked with Abel his brother*—The

† *Heb.* xi. 4.

were in the field, that Cain roſe up againſt Abel his brother, and ‡
9 ſlew him. And the LORD ſaid unto Cain, § Where *is* Abel thy
brother? and he ſaid, ‖ I know not: *Am* I my brother's keeper?
10 And he ſaid, What haſt thou done? the voice of thy brother's blood
11 * crieth unto me from the ground. And now *art* thou curſed
from the earth, which hath opened her mouth to receive thy bro-
12 ther's blood from thy hand. When thou tilleſt the ground, it ſhall
not henceforth yield unto thee her ſtrength. A fugitive and a
13 vagabond ſhalt thou be in the earth. And Cain ſaid unto the

The *Chaldee* paraphraſt adds, that *Cain*, when they were in diſcourſe, maintained there was no judgment to come, and that when *Abel* ſpoke in defence of the truth, *Cain* took that occaſion to fall upon him. The ſcripture tells us the reaſon wherefore he ſlew him, *becauſe his own works were evil, and his brother's righteous;* ſo that herein he ſhewed himſelf to be a *child of the devil*, as being *an enemy to all righteouſneſs*. Obſerve, The firſt that dies is a ſaint. The firſt that went to the grave, went to heaven. God would ſecure to himſelf the firſt fruits, the firſt born to the dead, that firſt opened the womb into another world.

V. 9. *And the Lord ſaid unto Cain, Where is Abel thy brother?*—God knew him to be guilty; yet he aſks him, that he might draw from him a confeſſion of his crime; for thoſe who would be juſtified before God, muſt accuſe themſelves.

And he ſaid, I know not—Thus in *Cain* the devil was both a murderer, and a liar *from the beginning*. *Am I my Brother's keeper?*—Sure he is old enough to take care of himſelf, nor did I ever take charge of him. Art not thou his keeper? If he be miſſing, on thee be the blame, and not on me, who never undertook to keep him.

V. 10. *And he ſaid, What haſt thou done?*—Thou thinkeſt to conceal it, but the evidence againſt thee is clear and unconteſtable, *the voice of thy brother's blood crieth*—He ſpeaks as if the blood itſelf were both witneſs and proſecutor, becauſe God's own knowledge teſtified againſt him, and God's own juſtice demanded ſatisfaction. The blood is ſaid to cry *from the ground*, the *earth*, which is ſaid, ver. 11. to *open her mouth to receive his brother's blood from his hand*. The earth did as it were bluſh to ſee her own face ſtained with ſuch blood; and therefore opened her mouth to *hide* that which ſhe could not *hinder*.

V. 11. *And now art thou curſed from the earth*—1. He is *curſed*, ſeparated to all evil, laid under the wrath of God, as it is revealed from heaven againſt all ungodlineſs and *unrighteouſneſs of men*. 2. He is curſed *from the earth*. Thence the cry came up to God, thence the curſe came up to *Cain*. God could have taken vengeance by an immediate ſtroke from heaven: but he choſe to make the *earth* the avenger of blood; to continue him upon the earth, and not preſently to cut him off; and yet to make even *that* his curſe. That part of it which fell to his ſhare, and which he had the occupation of, was made unfruitful, by the blood of *Abel*.

Beſides, *A fugitive and a vagabond ſhalt thou be in the earth*. By this he was here condemned, to *perpetual diſgrace* and reproach, and to *perpetual diſquietment* and horror in his own mind. His own guilty conſcience ſhould haunt him wherever he went.

Now to juſtify this complaint, Obſerve his deſcants upon the ſentence. 1. He ſees himſelf *excluded* by it from the favour of his God; and concludes, That being *curſed*, he was *hid from God's face*, and that is indeed the true nature of God's curſe; damned

‡ *Matt.* xxiii. 35, 1 *John* iii. 12, *Jude*, 11. § *Pſal.* ix. 12 ‖ *John* viii. 44.
* *Heb.* xii. 24. *Rev.* vi. 10.

14 LORD, My punishment *is* greater than I can bear. Behold, thou
hast driven me out this day from the face of the earth: and from
thy face shall I be hid, and I shall be a fugitive and a vagabond in
the earth; and it shall come to pass, that every one that findeth me
15 shall slay me. And the LORD said unto him, Therefore whosoever
slayeth Cain, vengeance shall be taken on him seven-fold. And the
LORD † set a mark upon Cain, ‡ lest any finding him should kill
16 him. And Cain went out from the presence of the LORD, and
17 dwelt in the land of Nod, on the east of Eden. And Cain knew
his wife, and she conceived and bare Enoch: and he builded a city,
17 and ‖ called the name of the city, after the name of his son, Enoch.
18 And unto Enoch was born Irad: and Irad begat Mehujael: and Me-
19 hujael begat Methusael: and Methusael begat Lamech. And

damned sinners find it so, to whom it is said, *Depart from me ye cursed.* Those are *cursed* indeed that are for ever shut out from God's love and care, and from all hopes of his grace. 2. He sees himself *expelled* from all the comforts of this life; and concludes, ver. 14. *Thou hast driven me out this day from the face of the earth*—As good have *no* place on earth as not have a *settled* place. Better rest in the grave than not rest at all. *And from thy face shall I be hid*—Shut out of the church, not admitted to come *with the sons of God to present himself before the Lord. And it shall come to pass that every one that finds me shall slay me*—Wherever he wanders he goes in peril of his life. There were none alive but his near relations, yet even of them he is justly afraid, who had himself been so barbarous to his own brother.

V. 15. *Whosoever slayeth Cain vengeance shall be taken on him seven-fold*—God having said in *Cain*'s case *Vengeance is mine, I will repay*, it had been a daring usurpation for any man to take the sword out of God's hand. And *The Lord set a mark upon Cain*—to distinguish him from the rest of mankind, what the mark was, God has not told us: therefore the conjectures of men are vain.

V. 16. *And Cain went out from the presence of the Lord, and dwelt on the east of Eden*—Somewhere distant from the place were *Adam* and his religious family resided: distinguishing himself and his accursed generation from the holy seed; *in the land of Nod*—That is, of *shaking* or *trembling*, because of the continual restlessness of his spirit. Those that depart from God cannot find rest any where else. When *Cain* went out from the *presence of the Lord*, he never rested after.

V. 17. *And he builded a city*—In token of a settled separation from the church of God. And here is an account of his posterity, at least the heirs of his family, for seven generations. His son was *Enoch*, of the same name, but not of the same character with that holy man that *walked with God.* The names of more of his posterity are mentioned, and but just mentioned, as those of the holy seed, chap. v. They are numbered in haste, as not valued or delighted in, in comparison with God's children.

V. 19. *And Lamech took two wives*—It was one of the degenerate race of *Cain* who first transgressed that original law of marriage, that *two only* should be *one flesh.*

1. *Jabal* was a famous shepherd; he delighted much in *keeping cattle*, and was so happy

† *Ezek.* ix. 4. *Rev.* xiv. 9—11. ‡ *Psal.* lix. 11. ‖ *Psal.* xlix. 11.

Lamech took unto him * two wives: the name of the one *was*
20 Adah, and the name of the other Zillah. And Adah bare Jabal:
he was the father of ſuch as dwell in tents, and *of ſuch as have* cattle.
21 And his brother's name *was* Jubal: he was the father of all ſuch as
22 handle the harp and organ. And Zillah, ſhe alſo bare Tubal-
Cain, an inſtructor of every artificer in braſs and iron: and the
23 ſiſter of Tubal-Cain *was* Naamah. And Lamech ſaid unto his wives,
Adah and Zillah, Hear my voice, ye wives of Lamech, hearken
unto my ſpeech: for I have ſlain a man to my wounding, and a
24 young man to my hurt. If Cain ſhall be avenged ſeven-fold,
25 truly Lamech ſeventy and ſeven-fold. And Adam knew
his wife again, and ſhe bare a ſon, and called his mame Seth: for
God, *ſaid ſhe*, hath appointed me another ſeed in ſtead of Abel,
26 whom Cain ſlew. And to Seth, to him alſo was born a ſon, and
he called his name Enos: then began men to call upon the name
of the LORD.

happy in deviſing methods of doing it to the beſt advantage, and inſtructing others in them, that the ſhepherds of thoſe times, nay, the ſhepherds of after-times, called him *Father;* or perhaps his children after him being brought up to the ſame employment, the family was a family of ſhepherds.

2. *Jubal* was a famous muſician, and particularly an organiſt, and the firſt that gave rules for that noble art or ſcience of muſic. When *Jubal* had ſet them in a way to be rich, *Jubal* put them in a way to be merry. From *Jubal* probably the *Jubilee* trumpet was ſo called; for the beſt muſic was that which proclaimed liberty and redemption.

V. 22. From *Tubal-Cain* probably the Heathen *Vulcan* came. Why *Naamah* is particularly named, we know not: probably they did, who lived when *Moſes* wrote.

V. 23. This paſſage is extremely obſcure. We know not whom he ſlew, or on what occaſion: neither what ground he had to be ſo confident of the Divine protection.

V. 25. This is the firſt mention of *Adam* in the ſtory of this chapter. No queſtion the murder of *Abel,* and the impenitency and apoſtacy of *Cain,* were a very great grief to him and *Eve,* and the more becauſe their own *wickedneſs* did now *correct them, and their backſliding did reprove them.* Their folly had given ſin and death entrance into the world, and now they ſmarted by it, being by means thereof *deprived of both their ſons in one day,* Gen. xxvii. 45. When parents are grieved by their childrens wickedneſs, they ſhould take occaſion from thence to lament that corruption of nature which was derived from them, and which is the root of bitterneſs. But here we have that which was a relief to our firſt parents in their affliction.

1. God gave them to ſee the *rebuilding* of their *family* which was ſorely ſhaken and weakened by that ſad event. For, they ſaw their ſeed, *another inſtead of* Abel. *And Adam called his name Seth*—That is, *Set, ſettled or placed,* becauſe in his ſeed mankind ſhould continue to the end of time.

V. 26. *And to Seth was born* a ſon called *Enos,* which is the general name for all men that ſpeaks the weakneſs, frailty, and miſery of man's ſtate.

Then began men to call upon the name of

* Chap. ii. 22—25. *Mal.* ii. 15. *Matt.* xix. 4—6.

CHAP. V.

This chapter is the only authentic hiſtory extant of the firſt age of the world from the creation to the flood, containing (according to the Hebrew *text)* 1656 *years. The genealogy here recorded is inſerted briefly in the pedigree of our Saviour,* Luke iii. 36, 37. *and is of great uſe to ſhew that Chriſt was the* ſeed of the woman, *that was promiſed. We have here an account,* I. *Concerning* Adam, ver. 1—5. II *Seth,* ver. 6—8. III. Enos, ver. 9—11. IV. *Cainan,* ver. 12—14. V. Mahalaleel, ver. 15—17. VI. Jared, ver. 18—20. VII. Enoch, ver. 21—24. VIII. Mathuſelah, ver. 25—27. IX. Lamech *and his ſon* Noah, ver. 28—32.

1 THIS *is* the book of the generations of Adam: In the day that God created man, in the likeneſs of God made he him:
2 Male and female created he them; and * bleſſed them, and called

of the Lord—Doubtleſs God's name was called upon before, but now, 1. The worſhippers of God began to *ſtir up themſelves* to do more in religion than they had done, perhaps not more than had been done at firſt, but more than had been done ſince the defection of *Cain*. Now men began to worſhip God, not only in their cloſets and families, but in public and *ſolemn aſſemblies*.

2. The worſhippers of God began to *diſtinguiſh themſelves:* ſo the margin reads it. *Then began men to be called by the name of the Lord*, or, to *call themſelves* by it. Now *Cain* and thoſe that had deſerted religion had built a city, and begun to declare for irreligion, and called themſelves the *ſons of men*. Thoſe that adhered to God began to declare for him and his worſhip, and called themſelves the *ſons of God*.

V. 1. The firſt words of the chapter are the title of the argument of the whole chapter; it is *the book of the generations of Adam*—It is the liſt or catalogue of the poſterity of *Adam*, not of all, but only of the *holy ſeed*, and *of whom as concerning the fleſh Chriſt came*; the names, ages, and deaths of thoſe that were the *ſucceſſors* of the firſt *Adam* in the cuſtody of the promiſe, and the anceſtors of the ſecond *Adam*.

V. 1, 2. Where we have a brief rehearſal of what was before at large related concerning the creation of man. This is what we have need frequently to hear of, and carefully to acquaint ourſelves with. Obſerve here, 1. That *God created man*. Man is not his own maker, therefore he muſt not be his own maſter; but the author of his being muſt be the director of his motions, and the center of them. 2. That there was *a day* in which God created man, he was not from eternity, but *of yeſterday;* he was not the firſt-born, but the *junior* of the creation. 3. That God made him *in his own likeneſs, righteous and holy*, and therefore undoubtedly *happy;* man's nature reſembled the divine nature more than that of any of the creatures of this lower world. 4. That God created them *male and female*, (ver. 2.) for their mutual comfort, as well as for the preſervation and increaſe of their kind. *Adam* and *Eve* were both made immediately by the hand of God, both made in *God's likeneſs*; and therefore between the ſexes there is not that great difference and inequality which ſome imagine. 5. That God *bleſſed them*. It is uſual for parents to bleſs their children, ſo God the common Father bleſſed his; but earthly parents can only *beg* a bleſſing, it is God's prerogative to

* Chap. i. 22.

3 their name † Adam, in the day when they were created. And
Adam lived an hundred and thirty years, and begat *a ſon* ‡ in his
4 own likeneſs, after his image; and called his name Seth. And the
days of Adam after he had begotten Seth were eight hundred years;
5 and he § begat ſons and daughters. And all the days that Adam
6 lived were ‖ nine hundred and thirty years: and he * died. And
7 Seth lived an hundred and five years, and begat Enos. And Seth
lived after he had begat Enos eight hundred and ſeven years, and
8 begat ſons and daughters. And all the days of Seth were nine
9 hundred and twelve years: and he died. And Enos lived ninety
10 years, and begat Cainan. And Enos lived after he begat Cainan
eight hundred and fifteen years, and begat ſons and daughters.
11 And all the days of Enos were nine hundred and five years: and he
12 died. and Cainan lived ſeventy years, and begat Mahalaleel.
13 And Cainan lived after he begat Mahalaleel eight hundred and for-
14 ty years, and begat ſons and daughters. And all the days of Cai-
15 nan were nine hundred and ten years: and he died. And Ma-

command it. It refers chiefly to the bleſſing of increaſe, not excluding other bleſſings.

V. 2. *He called their name Adam*—He gave this name both to the man and the woman. Being at firſt one by nature, and afterwards one by marriage, it was fit they ſhould both have the ſame name, in token of their union.

V. 3. *Seth* was born in the 130th year of *Adam*'s life, and probably the murder of *Abel* was not long before. Many other ſons and daughters were born to *Adam* beſides *Cain* and *Abel* before this; but no notice is taken of them, becauſe an honourable mention muſt be made of his name only, in whoſe loins Chriſt and the church were. But that which is moſt obſervable here concerning *Seth* is, that *Adam* begat him *in his own likeneſs after his image*: *Adam* was made in the image of God; but when he was fallen and corrupt, he begat a ſon in his own image, ſinful and defiled, frail and mortal, and miſerable like himſelf; not only a *man* like himſelf, conſiſting of body and ſoul; but a *ſinner* like himſelf, guilty and obnoxious, degenerate and corrupt. He was *conceived* and born *in ſin*, Pſal. li. 5. This was *Adam's own likeneſs*, the reverſe of that divine likeneſs in which *Adam* was made; but having loſt it himſelf he could not convey it to his ſeed.

V. 5. *In the day Adam* eat forbidden fruit, he became mortal, he *began* to die; his whole life after was but a forfeited condemned life, nay it was a waſting dying life; he was not only like a criminal *ſentenced*, but as one already *crucified*, that dies ſlowly and by degrees.

V. 6—19. We have here all that the Holy Ghoſt thought fit to leave upon record concerning five of the patriarchs before the flood, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, and *Jared*. There is nothing obſervable concerning any of thoſe particularly,

† *Acts* xvii. 26. ‡ *Job* xiv. 4. xv. 14—16. xxv. 4—6. *Pſal.* li. 5. *Rom.* v. 12. 1 *Cor.* xv. 49. *Eph.* ii. 3. § Chap. i. 28. *Pſal.* cxxvii. 3. cxxviii. 3, 4. ‖ *Deut.* xxx. 20. *Pſal.* xc. 10. * *Heb.* ix. 27.

16 halaleel lived ſixty and five years, and begat Jared. and Mahala-
leel lived after he begat Jared eight hundred and thirty years, and
17 begat ſons and daughters. And all the days of Mahalaleel were
18 eight hundred ninety and five years: and he died. And Jared
19 lived an hundred ſixty and two years, and he begat Enoch. And
Jared lived after he begat Enoch eight hundred years, and begat
20 ſons and daughters. And all the days of Jared were nine hundred
21 ſixty and two years: and he died. And Enoch lived ſixty and
22 five years, and begat Methuſelah. And Enoch walked with God
after he begat Methuſelah three hundred years, and begat ſons and

larly, tho' we have reaſon to think they were men of eminency, both for prudence and piety: But in general, obſerve how largely and expreſly their generations are recorded. We are told how long they lived that lived in God's fear, and when they died that died in his favour; but as for others it is no matter: the *memory of the juſt is bleſſed, but the name of the wicked ſhall rot.*

That which is eſpecially obſervable, is, that they all *lived very long*; not one of them died 'till he had ſeen the revolution of almoſt eight hundred years, and ſome of them much longer: a great while for an immortal ſoul to be impriſoned in a houſe of clay. The preſent life ſurely was not to them ſuch a burden as commonly it is now, elſe they would have been weary of it; nor was the future life ſo clearly revealed then, as it is now under the goſpel, elſe they would have been impatient to remove to it. Some natural cauſes may be aſſigned for their long life in thoſe firſt ages. It is very probable that the earth was more fruitful, the products of it more ſtrengthning, the air more healthful, and the influences of the heavenly bodies more benign before the flood than they were after. Though man was driven out of paradiſe, yet the earth itſelf was then *paradiſaical;* a garden in compariſon with its preſent ſtate: and ſome think, that their knowledge of the creatures, and their uſefulneſs both for their food and medicine, together with their ſobriety and temperance, contributed much to it; yet we do not find that thoſe who were intemperate, as many were *Luke* xvii. 27. were as ſhort-lived as temperate men generally are now. It muſt therefore chiefly be reſolved into the power and providence of God; he prolonged their lives, both for the more ſpeedy repleniſhing of the earth, and for the more effectual preſervation of the knowledge of God and religion, than when there was no written word, but tradition was the channel of its conveyance. All the patriarchs here (except *Noah*) were born before *Adam* died, ſo that from him they might receive a full account of the creation, paradiſe, the fall, the promiſe, and thoſe divine precepts which concerned religious worſhip and a religious life: and if any miſtake aroſe, they might have recourſe to him while he lived, as to an oracle, for the rectifying of it, and after his death to *Methuſelah*, and others that had converſed with him; ſo great was the care of Almighty God to preſerve in his church the knowledge of his will, and the purity of his worſhip.

V. 22. *And Enoch walked with God after he begat Methuſelah*—To *walk with God*, is to ſet God always before us, and to act as thoſe that are always under his eye. It is to live a life of communion with God, both in ordinances and providences; it is to make God's word our rule, and his glory our end, in all our actions; it is to make

it

23 daughters: And all the days of Enoch were three hundred ſixty
24 and five years. And Enoch * walked with God, and he *was* not:
25 for God † took him. And Methuſelah lived an hundred eighty
26 and ſeven years, and begat Lamech. And Methuſelah lived after
he begat Lamech ſeven hundred eighty and two years, and begat
27 ſons and daughters. And all the days of Methuſelah were nine
28 hundred ſixty and nine years: and he died. And Lamech lived
29 an hundred eighty and two years, and begat a ſon. And he called
his name Noah, ſaying, This ſame ſhall ‡ comfort us concerning our
work and toil of our hands, becauſe of the ground which the LORD
30 hath § curſed. And Lamech lived after he begat Noah five hundred
31 ninety and five years, and begat ſons and daughters. And all the
days of Lamech were ſeven hundred ſeventy and ſeven years:

it our conſtant care and endeavour in every thing to pleaſe God, and in nothing to offend him; it is to comply with his will, to concur with his deſigns, and to be workers together with him. *He walked with God after he begat Methuſelah*, which intimates, that he did not begin to be eminent for piety 'till about that time.

V. 24. *He was not, for God took him*—That is, as it is explained, *Heb.* xi. 5. he *was tranſlated that he ſhould not ſee death; and was not found, becauſe God had tranſlated him.* But why did God take him ſo ſoon? Surely becauſe the world, which was now grown corrupt, was not worthy of him. Becauſe his work was done, and done the ſooner for his minding it ſo cloſely. *He was not, for God took him—He was not* any longer in this world: it was not the period of his being, but of his being here. He *was not found*; ſo the apoſtle explains it from the ſeventy; not found by his friends, who ſought him, as the *ſons of the prophets* ſought *Elijah*, 2 *Kings* ii. 17. *God took him* body and ſoul to himſelf in the heavenly paradiſe, by the miniſtry of angels, as afterwards he took *Elijah*. He was *changed*, as thoſe ſaints ſhall be that will be *found alive* at Chriſt's ſecond coming.

V. 25. *Methuſelah* ſignifies, *He dies, there is a ſending forth, viz.* of the deluge, which came the very year that *Methuſelah* died. If his name was ſo intended, it was fair warning to a careleſs world long before the judgment came. However, this is obſervable, that the longeſt liver that ever was, carried *death* in his name, that he might be minded of its coming ſurely, tho' it came ſlowly. He lived *nine hundred ſixty and nine years*, the longeſt we read of that ever any man lived on earth, and yet *he died:* the longeſt liver muſt die at laſt. Neither youth nor age will diſcharge from that war, for that is the end of all men: none can challenge life by long preſcription, nor make that a plea againſt the arreſts of death. 'Tis commonly ſuppoſed, that *Methuſelah* died a little before the flood; the *Jewiſh* writers ſay, *ſeven days* before, referring to chap. vii. 10. and that he was taken away from the evil to come.

V. 29. *This ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed*—Very probably there were ſome *prophecies that went before of him*, as a perſon that ſhould be wonderfully ſerviceable to his generation.

V. 32. *And*

* *Deut.* xiii. 4. *Pſal.* xvi. 8. *Micah* vi. 8. *Eph.* v. 15. *Col.* iv. 5. *Heb.* xi. 5, 6.
† 2 *Kings* ii. 11. ‡ Chap. viii. 21. ix. 20. § Chap. iii. 17, 18.

32 and he died. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

In this chapter we have, I. *The abounding iniquity of that wicked world,* ver. 1—5. *and* ver. 11, 12. II. *God's juſt reſentment of that iniquity, and his holy reſolution to puniſh it,* ver. 6, 7. III. *The ſpecial favour of God to his ſervant* Noah. (1.) *In the character given of him,* ver. 8, 9, 10. (2.) *In the communication of God's purpoſe to him,* ver. 13—17. (3.) *In the directions he gave him to make an ark for his own ſafety,* ver. 14, 15, 16. (4.) *In the employing of him for the preſervation of the reſt of the creatures,* ver. 18, 19, 20, 21. *Laſtly,* Noah's *obedience to the inſtructions given him,* ver. 22.

1 AND it came to paſs, when men began to multiply on the face
2 of the earth, and daughters were born unto them. That the * ſons of God † ſaw the daughters of ‡ men, that they *were* fair;
3 and they ‖ took them wives of all which they choſe. And the LORD

V. 32. *And Noah begat Shem, Ham, and Japhet*—Theſe *Noah* begat (the eldeſt of theſe) when he was *ſix hundred years old.* It ſhould ſeem that *Japhet* was the eldeſt, (chap. x. 21.) but *Shem* is put firſt, becauſe on him the covenant was entailed, as appears by *Gen.* ix. 26. where God is called the *Lord God of Shem.* To him 'tis probable the birthright was given, and from him 'tis certain both Chriſt the head, and the church the body, were to deſcend; therefore he is called *Shem,* which ſignifies a *name,* becauſe in his poſterity the name of God ſhould always remain, 'till He ſhould come out of his loins, whoſe name is above every name; ſo that in putting *Shem* firſt, Chriſt was in effect put firſt, who in all things muſt *have the pre-eminence.*

For the glory of God's juſtice, and for warning to a wicked world, before the hiſtory of the ruin of the old world we have a full account of its degeneracy, its apoſtaſy from God, and rebellion againſt him. The deſtroying of it was an act not of abſolute ſovereignty, but of neceſſary juſtice for the maintaining of the honour of God's government. Now, here we have an account of two things which occaſioned the wickedneſs of the old world.

V. 1. *Men began to multiply upon the face of the earth*—This was the effect of the bleſſing, *Gen.* i. 28. and yet man's corruption ſo abuſed this bleſſing, that it turned into a curſe.

V. 2. *The ſons of God*—Thoſe who were called by the name of the Lord, and called upon that name, married *the daughters of men*—Thoſe that were profane, and ſtrangers to God. The poſterity of *Seth* did not keep by themſelves as they ought, but intermingled with the race of *Cain:* they *took them wives of all that they choſe.* They choſe only by the eye: *They ſaw that they were fair,* which was all they looked at.

V 3. *My ſpirit ſhall not always ſtrive with man*—The ſpirit then ſtrove by *Noah*'s preaching, 1 *Pet.* iii. 19. and by inward checks, but 'twas in vain with the moſt of men; therefore ſaith God, he ſhall *not*

* *Deut* iv. 1. 2 *Cor.* 6, 18. † *Matt.* v. 28. 2 *Pet.* ii. 14. ‡ *Mal.* ii. 11.
‖ Ch. 26, 34, 35. *Deut.* vii. 3, 4. *Ezr.* ix. 12. *Neh.* xiii. 23, 30. 1 *Cor.* vii. 39. 2 *Cor.* vi. 14.

ſaid, My * ſpirit ſhall not always † ſtrive with man, for that he alſo *is* ‡ fleſh: yet his days ſhall be an hundred and twenty years.
4 There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them; the ſame *became* mighty men, which *were* of
5 old, men of renown. And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts
6 of his § heart *was* only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

not always ſtrive, for that he alſo is fleſh—Incurably corrupt and ſenſual, ſo that 'tis labour loſt to ſtrive with him. *He alſo*, that is, all one as well as another; they are all ſunk into the mire of fleſh.

Yet his days ſhall be an hundred and twenty years—So long I will defer the judgment they deſerve, and give them ſpace to prevent it by their repentance and reformation. Juſtice ſaid, cut them down; but mercy interceded, *Lord, let them alone this year alſo;* and ſo far mercy prevailed, that a reprieve was obtained for ſix ſcore years.

V. 4. *There were giants, and men of renown*; they carried all before them, 1. With their *great bulk*, as the ſons of *Anak*, *Numb.* xiii. 33. and, 2. With their *great name*, as the king of *Aſſyria*, *Iſa.* xxxvii. 11. Thus armed they daringly inſulted the rights of all their neighbours, and trampled upon all that is juſt and ſacred.

V. 5. *And God ſaw that the wickedneſs of man was great in the earth*—Abundance of ſin was committed in all places, by all ſorts of people: and thoſe ſins in their own nature moſt groſs and heinous, and provoking: and committed daringly, with a defiance of heaven: *And that every imagination of the thoughts of his heart was only evil continually*—A ſad ſight, and very offenſive to God's holy eye! This was the bitter root, the corrupt ſpring: all the violence and oppreſſion, all the luxury and wantonneſs that was in the world, proceeded from the corruption of nature; luſt conceives them, *Jam.* i. 15. ſee *Matth.* xv. *The heart* was *evil, deceitful* and *deſperately wicked;* the principles were corrupt, and the habits and diſpoſitions evil. The *thoughts of the heart* were ſo. Thought is ſometimes taken for the ſettled judgment, and that was biaſſed and miſled; ſometimes for the workings of the fancy, and thoſe were always either vain or vile. The *imagination* of the thought of the heart was ſo, that is, their deſigns and devices were wicked. They did not do evil only through careleſſneſs, but deliberately and deſignedly, contriving how to do miſchief. 'Twas bad indeed, for it was *only evil, continually* evil, and *every imagination* was ſo. There was *no good* to be found among them, no not *at any time:* the ſtream of ſin was full and ſtrong, and conſtant, and God *ſaw it.*

Here is God's *reſentment* of man's wickedneſs. He did not ſee it as an unconcerned ſpectator, but as one injured and affronted by it; he *ſaw* it as a tender father ſees the folly and ſtubbornneſs of a rebellious and diſobedient child, which not only *angers* him but *grieves* him, and makes him wiſh he had been written childleſs.

V. 6. *And it repented the Lord that he had made man upon the earth*—That he had made a creature of ſuch noble powers, and had put him on this earth, which he built and furniſhed

* 1 *Pet.* iii. 18, 19. † *Neh.* ix. 30. 2 *Pet.* ii. 5. ‡ *Rom.* viii. 8, 9. *Gal.* v. 16, 17. *Jude* 19. § *Matt.* xv. 19.

7 And the LORD ſaid, I will deſtroy man whom I have created, from
the face of the earth, both man and beaſt, and the creeping thing,
and the fowls of the air: for it repenteth me that I have made them.
8,9 But Noah found grace in the eyes of the LORD. Theſe *are* the ge-
nerations of Noah: Noah was a * juſt man, *and* perfect in his † ge-
10 neration, *and* Noah ‡ walked with God. And Noah begat three
11 ſons, Shem, Ham, and Japheth. The § earth alſo was corrupt be-

furniſhed on purpoſe to be a comfortable habitation for him; *and it grieved him at his heart.* Theſe are expreſſions after the manner of men, and muſt be underſtood ſo as not to reflect upon God's immutability or felicity.

It doth not ſpeak any *paſſion or uneaſineſs* in God, nothing can create diſturbance to the eternal mind; but it ſpeaks his juſt and holy *diſpleaſure* againſt ſin and ſinners: neither doth it ſpeak any *change of God's mind;* for with him there is *no variableneſs;* but it ſpeaks a *change of his way.* When God had made man upright, *he reſted and was refreſhed,* Exod. xxxi. 17. and his way towards him was ſuch as ſhewed him well pleaſed with the work of his own hands; but now man was apoſtatized, he could not do otherwiſe, but ſhew himſelf diſpleaſed; ſo that the change was in man, not in God.

V. 7. *I will deſtroy man*—The original word is very ſignificant. *I will wipe off man from off the earth;* as dirt is wiped off from a place which ſhould be clean, and thrown to the dunghill. Or, *I will blot out man from the earth,* as thoſe lines are blotted out of a book which diſpleaſe the author, or as the name of a citizen is blotted out of the rolls of the freemen when he is diſfranchiſed. *Both man and beaſt the creeping thing, and the fowls of the air*—Theſe were made for man, and therefore muſt be deſtroyed with man; *It repenteth me that I have made them*—For the end of their creation alſo was fruſtrated; they were made that man might ſerve and honour God with them; and therefore were deſtroyed, becauſe he had ſerved his luſts with them, and made them ſubject *to vanity.*

V. 8. *But Noah found grace in the eyes of the Lord*—This vindicates God's juſtice in his diſpleaſure againſt the world, and ſhews that he had examined the character of every perſon in it, before he pronounced it univerſally corrupt; for there being one good man he ſmiled upon him.

V. 9. *Noah was a juſt man*—*Juſtified* before God by faith in the promiſed ſeed; for he was an *heir of the righteouſneſs which is by faith,* Heb. xi. 7. He was *ſanctified,* and had right principles and diſpoſitions implanted in him: and he was *righteous* in his converſation, one that made conſcience of *rendering to all their due,* to God his due, and to men theirs. *And* he *walked with God* as *Enoch* had done before him: *in his generation,* even in that corrupt degenerate age. It is eaſy to be religious when religion is in faſhion; but it is an evidence of ſtrong faith to ſwim againſt the ſtream, and to appear for God, when no one elſe appears for him: ſo *Noah* did, and it is upon record to his immortal honour.

V. 11. *The earth alſo was corrupt before God*—That is, in the matters of God's worſhip; either they had other gods *before him,* or worſhipped him by images: or, they were corrupt and wicked in deſpite of God. *The earth was alſo filled with violence,* and injuſtice towards *men;* there was no order nor regular government, no man was ſafe in the poſſeſſion

* *Heb.* xi. 7. † *Phil.* ii. 15. 2 *Pet.* ii. 5. ‡ Chap. v. 24. § Chap. x. 9, xiii. 13.

12 fore God; and the earth was filled with violence. And God look-
ed upon the earth, and behold, it was corrupt: for all fleſh had
13 corrupted his way upon the earth. And God ſaid unto Noah, The
end of all fleſh is come before me; for the earth is filled with vio-
lence through them: and behold, I will deſtroy them with the earth.
14 Make thee an * ark of gopher-wood: rooms ſhalt thou make in the
15 ark, and ſhalt pitch it within and without with pitch. And this *is*
the faſhion which thou ſhalt make it *of*: the length of the ark *ſhall be*
three hundred cubits, the breadth of it fifty cubits, and the height
16 of it thirty cubits. A window ſhalt thou make to the ark, and in a
cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou
ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt
17 thou make it. And behold, I, even I, do bring a flood of waters
upon the earth to deſtroy all fleſh, wherein *is* the breath of life,
from under heaven; *and* every thing that *is* in the earth ſhall † die.

of that which he had the moſt clear, nothing but murders, rapes and rapines.

V. 12. *God looked upon the earth*—And was himſelf an eye-witneſs of the corruption that was in it, for *all fleſh had corrupted his way*—It was not ſome particular nations that were thus wicked, but the whole world ſo; there was *none good* beſide *Noah*.

V. 13. *The end of all fleſh is come before me; I will deſtroy them*—The ruin of this wicked world is decreed; *it is come*, that is, it will come ſurely, and come quickly.

V. 14. *I will deſtroy them with the earth*, but *make thee an ark*—I will take care to preſerve thee alive. This *ark* was like the hulk of a ſhip, fitted not to ſail upon the waters, but to float waiting for their fall. God could have ſecured *Noah*, by the miniſtration of angels without putting him to any care or pains, but he choſe to employ him in making that which was to be the means of his preſervation, both for the trial of his faith and obedience, and to teach us that none ſhall be ſaved *by Chriſt*, but thoſe only that *work out their ſalvation*; we cannot do it without God, and he will not without us: both the providence of God and the grace of God crown the endeavours of the obedient and diligent.

God gave him particular inſtructions concerning this building. 1. It muſt be made of *Gopher-wood*; *Noah*, doubtleſs, knew what ſort of wood that was, though now we do not. 2. He muſt make it three ſtories high within: and, 3. He muſt divide it into cabins with partitions, places fitted for the ſeveral ſorts of creatures, ſo as to loſe no room. 4. Exact dimenſions are given him, that he might make it proportionable, and might have room enough in it to anſwer the intention, and no more. 5. He muſt *pitch it within and without:* without, to ſhed off the rain, and to prevent the water from ſoaking in; within, to take away the ill ſmell of the beaſts when kept cloſe. 6. He muſt make a little window towards the top to let in light. 7. He muſt make a door in the ſide of it by which to go in and out.

V. 17. *And behold, I, even I, do bring a flood of waters upon the earth*—I that am infinite in power, and therefore can do it; infinite in juſtice, and therefore will do it.

V. 18.

* 1 *Pet.* iii. 20.

† *Pſal.* cvii. 34.

18 But with thee will I eſtabliſh my covenant: and thou ſhalt come into
the ark; thou, and thy ſons, and thy wife, and thy ſons wives with
19 thee. And of every living thing of all fleſh, ‡ two of every *ſort*
ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall
20 be male and female. Of fowls after their kind, and of cattle after
their kind, of every creeping thing of the earth after his kind: two
21 of every *ſort* ſhall come unto thee, to keep *them* alive. And take
thou unto thee of all food that is eaten, and thou ſhalt gather *it* to
22 thee; and it ſhall be for food for thee, and for them. Thus did
Noah, according to all that God commanded him, ſo did he.

CHAP. VII.

We have in this chapter, I. *God's gracious call to* Noah *to come into the ark,* verſe 1. *and to bring the creatures that were to be preſerved alive, with him,* ver. 2, 3. *in conſideration of the deluge at hand,* ver. 4. II. Noah's *obedience* ver. 5. *he came with his family into the ark,* ver. 6, 7. *and brought the creatures with him,* ver. 8, 9. *An Account of which is repeated,* ver. 13, 14, 15, 16. *to which is added God's tender care to* ſhut him in. III. *The coming of the threatned deluge,* ver. 10. *the cauſes of it, ver.* 11, 12. *the prevalency of it,* ver. 17, 18, 19, 20. IV. *The dreadful deſolations that were made by it, in the death of every living creature upon earth, except what were in the ark,* ver. 21, 22, 23. V. *The continuance of it in full ſea, before it began to ebb,* 150 *days,* ver. 24.

1 AND the LORD ſaid unto Noah, * Come thou, and all thy † houſe
into the ‡ ark: for thee have I ſeen righteous before me in
2 this generation. Of every clean beaſt thou ſhalt take to thee by

V. 18. *But with thee will I eſtabliſh my covenant*— (1.) The *covenant of Providence*, that the courſe of nature ſhall be continued to the end of time, notwithſtanding the interruption which the flood would give to it: this promiſe was immediately made to *Noah* and his ſons, *Gen.* ix. 8, *&c.* they were as truſtees for all this part of the creation, and a great honour was thereby put upon him and his. God would be to him a God, and that out of his ſeed God would take to himſelf a people.

V. 1. Here is a gracious invitation of *Noah* and his family into a place of ſafety, now the flood of waters was coming. *For thee have I ſeen righteous before me in this generation.* Thoſe are righteous indeed that are righteous *before God*; that have not only the form of godlineſs by which they appear righteous before men, who may eaſily be impoſed upon; but the power of it, by which they approve themſelves to God, who ſearcheth the heart.

V. 2. Here are neceſſary orders given concerning the brute creatures that they were to be preſerved alive with *Noah* in the ark. He muſt carefully preſerve every *ſpecies*, that no tribe, no, not the leaſt conſiderable, might intirely periſh out of the creation. Obſerve in this: (1.) God's care for man. *Doth God take*

‡ Chap. vii. 2. *Pſal.* xxxvi. 6. * *Iſai.* xxvi. 20. † 1 *Pet.* iii. 20. *Acts* ii. 39. ‡ *Matt.* xxiv. 38. 2 *Pet.* ii. 5.

ſevens, the male and his female: and of beaſts that *are* not clean by
3 two, the male and his female. Of fowls alſo of the air by ſevens,
the male and the female; to keep ſeed alive upon the face of all the
4 earth. For yet ſeven days, and I will cauſe it to rain upon the earth
forty days and forty nights: and every living ſubſtance that I have
5 made, will I deſtroy from off the face of the earth. And Noah
6 did according to all that the LORD commanded him. And Noah
was ſix hundred Years old, when the flood of waters was upon the
7 earth. And * Noah went in, and his ſons, and his wife, and his ſons
wives with him, into the ark, becauſe of the waters of the flood.
8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and
9 of every thing that creepeth upon the earth. There went in two
and two unto Noah into the ark, the male and the female, as God
10 had commanded Noah. And it came to paſs after ſeven days,
11 that the waters of the flood were upon the earth. In the ſix hun-

take care for oxen? 1 Cor. ix. 9. or was it not rather for man's ſake that this care was taken? (2.) Even the unclean beaſts were preſerved alive in the ark, that were leaſt valuable. For God's tender mercies are *over all his works*, and not only over thoſe that are of moſt uſe. (3.) Yet more of the clean were preſerved than of the unclean. 1. Becauſe the clean were moſt for the ſervice of man; and therefore in favour to him, more of them were preſerved, and are ſtill propagated. Thanks be to God there are not herds of lions as there are of oxen, nor flocks of tygers as there are of ſheep. 2. Becauſe the clean were for ſacrifice to God; and therefore, in honour to him, more of them were preſerved, three couple for breed, and the odd ſeventh for ſacrifice, chap. viii. 20.

V. 4. *Yet ſeven days and I will cauſe it to rain*—It ſhall be *ſeven days yet* before I do it. After the 120 years were expired, God grants them a reprieve of ſeven days longer, both to ſhew how ſlow he is to anger, and to give them ſome farther ſpace for repentance. But all in vain; theſe ſeven days were trifled away after all the reſt, they continued ſecure *until the day that the flood came.*

It ſhall be but ſeven days. While *Noah* told them of the judgment at a diſtance, they were tempted to put off their repentance: but now he is ordered to tell them that it is at the door; that they have but one week more to turn them in, to ſee if that will now at laſt awaken them to conſider the *things that belong to their peace.* But it is common for thoſe that have been careleſs for their ſouls during the years of their health, when they have looked upon death at a diſtance, to be as careleſs during the days, the ſeven days of their ſickneſs, when they ſee it approaching, their hearts being hardened by the *deceitfulneſs of ſin.*

V. 7. *And Noah went in with his ſons, and his wife, and his ſons wives*—And the brute creatures readily went in with him. The ſame hand that at firſt brought them to *Adam* to be named, now brought them to *Noah* to be preſerved.

V. 11. *The ſix hundredth year of* Noah's *life*, was 1656 years from the creation. *In the ſecond month, the ſeventeenth day of the month*—Which is reckoned to be about the beginning of *November*; ſo that *Noah* had had a harveſt juſt before, from which to victual his ark. *The ſame day* the *fountains of the great*

* *Prov.* xxii. 3

dredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the * great deep † broken up, and the ‡ windows of heaven were opened.
12 And the rain was upon the earth forty days and forty nights.
13 In the ſelf-ſame day entred Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons
14 with them, into the ark: They, and every beaſt after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his
15 kind, every bird of every ſort. And they went in unto Noah into
16 the ark, § two and two of all fleſh, wherein *is* the breath of life. And they that went in, went in male and female of all fleſh, as God
17 had commanded him: and the LORD ſhut him in. And the flood was forty days upon the earth; and the waters increaſed, and bare
18 up the ark, and it was lift up above the earth. And the waters prevailed, and were increaſed greatly upon the earth: and the ark ‖
19 went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under
20 the whole heaven, were covered. Fifteen cubits upward did the
21 waters prevail; and the ** mountains were covered. And all

great deep were broken up—There needed no new creation of waters; God has laid up the deep in ſtore-houſes, *Pſal.* xxxiii. 7. and now he broke up thoſe ſtores. God had, in the creation, ſet *bars and doors* to the waters of *the ſea*, that they *might not return to cover the earth*, *Pſal.* civ. 9. *Job* xxxviii. 9, 10, 11. and now he only removed theſe ancient mounds and fences, and the waters of the ſea returned to cover the earth, as they had done at firſt, *Gen.* i. 9. *And the windows of heaven were opened*—And the *waters which were above the firmament* were poured out upon the world; thoſe treaſures which God has *reſerved againſt the time of trouble, the day of battle and war*, Job xxxviii. 22, 23. The rain, which ordinarily deſcends in drops, then came down in ſtreams. We read, *Job* xxvi. 8. That *God binds up the waters in his thick clouds*, and the *cloud is not rent under them*; but now the bond was looſed, the cloud was rent, and ſuch rains deſcended as were never known before or ſince.

V. 12. It rained without intermiſſion or abatement, *forty days and forty nights*, and that upon the whole earth at once.

V. 14. *And every beaſt after his kind*—According to the phraſe uſed in the hiſtory of the creation, chap. i. 21. 24, 25. to intimate, that juſt as many ſpecies as were created at firſt were ſaved now, and no more.

V. 20. *The mountains were covered*—Therefore there were mountains before the flood.

V. 21. *All fleſh died, all in whoſe noſtrils was the breath of life, of all that was on the dry land, every living ſubſtance*—And why ſo? Man only had *done wickedly*, and juſtly is God's hand

* *Pſal.* xxxii. 7. † *Pſal.* lxxiv. 15. ‡ *Iſa.* xxiv. 18. *Mal.* iii. 10. § *Iſa.* xi. 6.
‖ *Exod.* xiv. 28, 29. ** *Jer.* iii. 23.

fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the
22 earth, and every man. * All in whoſe noſtrils *was* the breath of life,
23 of all that *was* in the dry land died. And every living ſubſtance was deſtroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and †Noah only remained
24 ed *alive*, and they that *were* with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

We have here, I. *The earth made anew, by the receſs of waters, and the appearing of the dry-land a ſecond time.* (1.) *The increaſe of the waters is ſtayed,* ver. 1, 2. (2.) *They begin ſenſibly to abate,* ver, 3. (3.) *After fifteen days ebbing the ark reſts,* ver. 4. (4.) *After ſixty days ebbing the tops of the mountains appear,* ver. 5. (5.) *After forty days ebbing, and twenty days before the mountains appeared,* Noah *begins to ſend out his ſpies, a raven and a dove to gain intelligence,* ver. 6—12. (6.) *Two months after the appearing of the tops of the mountains the waters were gone, and the face of the earth was dry,* ver. 13. *tho' not dried ſo as to be fit for man 'till almoſt two months after,* ver. 14. II. *Man placed anew upon the earth. In which,* 1. Noah's *diſcharge and departure out of the ark,* ver. 15—19. 2. *His ſacrifice of praiſe which he offered to God upon his enlargement,* v. 20. III. *God's acceptance of his ſacrifice; and the promiſe he made thereupon not to drown the world again,* v. 21, 22. *And thus at length mercy rejoiceth againſt judgment.*

1 AND God remembred Noah, and every living thing, and all the ‡ cattle that *was* with him in the ark: and God made a
2 § wind to paſs over the earth, and the waters aſſwaged. The foun-

hand againſt him, but *theſe ſheep what have they done?* I anſwer, 1. We are ſure God did them no wrong. He is the ſovereign Lord of all life, for he is the ſole fountain and author of it. He that made them as he pleaſed, might unmake them when he pleaſed, and who ſhall ſay unto him, *What doſt thou?* 2. God did admirably ſerve the purpoſes of his own glory by their deſtruction, as well as by their creation. Herein his holineſs and juſtice were greatly *magnified*: by this it appears that he hates ſin, and is highly diſpleaſed with ſinners, when even the inferior creatures, becauſe they are the ſervants of man, and part of his poſſeſſion, and becauſe they have been abuſed to be the ſervants of ſin, are deſtroyed with him. It was likewiſe an inſtance of God's wiſdom. As the creatures were made for man when he was made, ſo they were multiplied for him when he was multiplied; and therefore, now mankind was reduced to ſo ſmall a number, it was fit that the beaſts ſhould proportionally be reduced, otherwiſe they would have had the dominion, and would have repleniſhed the earth, and the remnant of mankind that was left would have been overpowered by them.

V. 1. *And God remembred Noah and every living thing*—This is an expreſſion after the manner

* *Luke* xvii. 27. *Job* xxii. 16. † *Prov.* xi. 4. 2 *Pet.* ii. 9. ‡ *Pſal.* xxxvi. 6. § *Exod.* xiv. 21.

tains alſo of the deep, and the windows of heaven were ſtopped,
3 and the rain from heaven was reſtrained. and the waters returned
from off the earth continually: and after the end of the hundred
4 and fifty days the waters were abated. And the ark reſted in the
ſeventh month, on the ſeventeenth day of the month, upon the
5 mountains of Ararat. And the waters decreaſed continually until
the tenth month: in the tenth *month*, on the firſt *day* of the month,
6 were the tops of the mountains ſeen. And it came to paſs at the
end of forty days, that Noah opened the window of the ark which
7 he had made. And he ſent forth a raven, which went forth to
8 and fro, until the waters were dried up from off the earth. Alſo
he ſent forth a dove from him, to ſee if the waters were abated
9 from off the face of the ground. But the dove found no reſt for
the ſole of her foot, and ſhe returned unto him into the ark: for
the waters *were* on the face of the whole earth. Then he put forth
his hand and took her and pulled her in unto him into the ark.
10 And he * ſtayed yet other ſeven days, and again he ſent forth the
11 dove out of the ark. And the dove came in to him in the evening,

manner of men, for not any of his creatures, much leſs any of his people are *forgotten of God*. But the whole race of mankind, except *Noah* and his family, was now extinguiſhed, and gone into the *land of forgetfulneſs*, ſo that God's remembring *Noah* was the return of his mercy to mankind, of whom he would not *make a full end*. *Noah* himſelf, tho' one that had found grace in the eyes of the Lord, yet ſeemed to be forgotten in the ark; but at length God returned in mercy to him, and that is expreſſed by his *remembring* him.

V. 3. *The waters returned from off the earth continually*—*Heb.* they were *going and returning;* a gradual departure. The heat of the ſun exhaled much, and perhaps the ſubterraneous caverns ſoaked in more.

V. 4. *And the ark reſted*—*upon the mountains of Ararat*—Or, *Armenia*, whether it was directed, not by *Noah*'s prudence, but the wiſe providence of God.

V. 5. *The tops of the mountains were ſeen*—Like little iſlands appearing above water. They *felt* ground above forty days before they *ſaw* it, according to Dr. *Lightfoot*'s computation, whence he infers that if the waters decreaſed proportionably, the ark drew eleven cubits in water.

V. 7. *Noah* ſent forth *a raven* through the window of the ark, which *went forth*, as the *Hebrew* phraſe is, *going forth and returning*, that is, flying about, but returning to the ark for reſt; probably not *in it*, but *upon it*. This gave *Noah* little ſatisfaction: therefore,

V. 8. *He ſent forth a dove*—Which returned the firſt time with no good news, but probably wet and dirty; but the ſecond time ſhe brought an *olive leaf* in her bill, which appeared to be freſh *plucked off*; a plain indication that now the trees began to appear above water. Note here, that *Noah* ſent forth the dove the ſecond time, *ſeven days* after the firſt time, and the third time was *after ſeven days* too: and probably the firſt ſending of her out was ſeven days after the ſending forth of the raven. The olive branch is an emblem of peace.

V. 13. *Noah*

* *Pſal.* xl. 1. *Iſa.* xxvi. 8.

and lo in her mouth *was* an olive leave pluckt off: So Noah knew
12 that the waters were abated from off the earth. And he ſtayed yet
other ſeven days, and ſent forth the dove; which returned not
13 again unto him any more. And it came to paſs in the ſix hun-
dredth and firſt year, in the firſt *month*, the firſt *day* of the month,
the waters were dried up from off the earth: and Noah removed
the covering of the ark, and looked, and behold, the face of the
14 ground was dry. And in the ſecond month, on the ſeven and
15 twentieth day of the month, was the earth dried. And God
16 ſpake unto Noah, ſaying, Go forth of the ark, thou, and thy
17 wife, and thy ſons, and thy ſons wives with thee. Bring forth with
thee every living thing that *is* with thee, of all fleſh, *both* of fowl
and of cattle, and of every creeping thing that creepeth upon the
earth; that they may breed abundantly in the earth, and be fruit-
18 ful, and multiply upon the earth. And * Noah went forth, and
19 his ſons, and his wife, and his ſons wives with him: Every beaſt,
every creeping thing, and every fowl, *and* whatſoever creepeth
upon the earth, after their kinds went forth out of the ark.
20 And Noah builded an † altar unto the LORD, and took
of every clean beaſt, and of every clean fowl, and offered burnt-
21 offerings on the altar. And the LORD ‡ ſmelled a ſweet ſavour,

V. 13. *Noah removed the covering of the ark*—Not the whole covering, but ſo much as would ſuffice to give him a proſpect of the earth about it: and *behold, the face of the ground was dry.*

V. 14. *The earth was dried*—So as to be a fit habitation for *Noah.*

V. 20. *And Noah builded an altar*—Hitherto he had done nothing without particular inſtructions and commands from God: but altars and ſacrifices being already of Divine inſtitution, he did not ſtay for a particular command thus to expreſs his thankfulneſs. *And he offered on the altar, of every clean beaſt and of every clean fowl*—One, the odd ſeventh that we read of, chap. vii. 2, 3.

V. 21. *And God ſmelled a ſweet ſavour*—Or a *ſavour of reſt* from it, as it is in the *Hebrew.* He was well pleaſed with *Noah*'s pious zeal, and theſe hopeful beginnings of the new world, as men are with fragarant and agreeable ſmells. *I will not again curſe the ground,* Heb. *I will not add to curſe the ground any more*—God had curſed the ground upon the firſt entrance of ſin, chap. iii. 17. when he drowned it he added to that curſe: but now he determines not to add to it any more. *Neither will I again ſmite any more every living thing*—That is, it was determined that whatever ruin God might bring upon particular perſons, families or countries, he would never again deſtroy the whole world, 'till the day when time ſhall be no more. But the reaſon of this reſolve is ſurprizing; for it ſeems the ſame with the reaſon given for the deſtruction of the world, chap. vi. 5. *Becauſe the imagination of man's heart is evil from his youth.* But there is this difference: there it is ſaid, the imagination of man's heart is evil *continually*, that is, his actual tranſgreſſions continually

* *Pſal.* cxxi. 8. † *Exod.* xvii. 15. *Heb.* xiii. 10. 15. ‡ *Eph.* v. 2.

and the LORD ſaid in his heart, I will not again curſe the ground any more for man's ſake ‡ for the ‖ imagination of man's heart *is* evil § from his youth: neither will I again ſmite any more every
22 thing living, as I have done. While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter † and day and night ſhall not ceaſe

CHAP. IX.

In this chapter is, I. *The covenant of providence ſettled with* Noah *and his ſons,* ver. 1—11. *In this covenant,* (1.) *God* promiſeth *them to* take care of their lives; *ſo that,* 1. *They ſhould repleniſh the earth,* ver. 1—7. 2. *They ſhould be ſafe from the inſults of the brute creatures, which ſhould ſtand in awe of them,* ver. 2. 3. *They ſhould be allowed to eat fleſh for the ſupport of their lives, only they muſt not eat blood,* ver. 3, 4. 4. *The world ſhould never be drowned again,* ver. 8—11. (2.) *God* requires *of them to* take care of one another's lives, *and of* their own, ver. 5, 6. II. *The ſeal of that covenant,* viz. *the rainbow,* ver. 12—17. III. *A particular paſſage concerning* Noah *and his ſons, which occaſioned ſome prophecies that related to after-times.* (1.) Noah's *ſin and ſhame,* ver. 20—21. (2.) Ham's *impudence and impiety,* ver. 22. (3.) *The pious modeſty of* Shem *and* Japheth, ver. 23. (4.) *The curſe of* Canaan, *and the bleſſing of* Shem *and* Japheth, ver. 24—27. V. *The age and death of* Noah, ver. 28, 29.

1 AND God * bleſſed Noah and his ſons, and ſaid unto them, †† Be fruitful, and multiply, and repleniſh the earth.

continually cry againſt him; here it is ſaid, that it is evil *from his youth or childhood;* he brought it into the world with him, he was *ſhapen* and *conceived* in it. Now one would think it ſhould follow, therefore that guilty race ſhall be wholly extinguiſhed: No; therefore I will no more take this ſevere method; for he is rather to be *pitied:* and it is but what might be expected from ſuch a degenerate race. So that if he be dealt with according to his deſerts, one flood muſt ſucceed another 'till all be deſtroyed. God alſo promiſes, that the *courſe of nature* ſhould never be *diſcontinued. While the earth remaineth,* and man upon it, there ſhall be *ſummer and winter,* not all winter, as had been this laſt year; *day and night,* not all night, as probably it was while the rain was deſcending. Here it is plainly intimated that this *earth* is not to *remain* always; it and all the works therein muſt ſhortly be burnt up. But as long as it doth remain, God's providence will carefully preſerve the regular ſucceſſion of times and ſeaſons. To this we owe it, that the world ſtands, and the wheel of nature keeps its track. See here how changeable the times are, and yet how unchangeable! 1. The courſe of nature *always changing.* As it is with the times ſo it is with the events of time, they are ſubject to viciſſitudes, *day and night, ſummer and winter* counterchanged. In heaven and hell it is not ſo; but on earth God hath

‡ *Pſal.* xxv. 11. ciii. 14. *Iſa.* xlviii. 8, 9. ‖ Chap. vi. 5. *Matt.* xv. 19. § *Iſa.* xlviii. 8. *Pſal.* li. 5. lviii. 3. † *Jer.* xxxiii. 20, 25. * *Pſal.* cxxviii. 3, 4. †† Chap. i. 28. viii. 17.

2 And the ‡ fear of you and the dread of you ſhall be upon every beaſt
of the earth, and upon every fowl of the air, upon all that moveth
upon the earth, and upon all the fiſhes of the ſea; into your hand
3 are they delivered. ‖ Every moving thing that liveth ſhall be
meat for you; § even as the green herb have I given you all

hath ſet the one over againſt the other. 2. Yet *never changed;* it is conſtant in this inconſtancy; theſe ſeaſons have never *ceaſed,* nor ſhall ceaſe while the ſun continues ſuch a ſteady meaſurer of time, and the moon ſuch a *faithful witneſs in heaven.* This is *God's covenant of the day and of the night,* the ſtability of which is mentioned for the confirming our faith in the covenant of grace, which is no leſs *inviolable,* Jer. xxxiii. 20. We ſee God's promiſes to the creatures made good, and thence may infer that his promiſes to believers ſhall be ſo.

V. 1. *And God bleſſed Noah and his ſons*—He aſſured them of his good-will to them, and his gracious intentions concerning them. The firſt bleſſing is here renewed, *Be fruitful, and multiply, and repleniſh the earth,* and repeated, ver. 7; for the race of mankind was as it were to begin again. By virtue of this *bleſſing* mankind was to be both multiplied and perpetuated upon earth; ſo that in a little time all the habitable parts of the earth ſhould be more or leſs inhabited; and tho' one generation ſhould paſs away, yet another generation ſhould come, ſo that the ſtream of the human race ſhould be ſupplied with a conſtant ſucceſſion, and run parallel with the current of time, 'till both be ſwallowed up in the ocean of eternity.

V. 2. He grants them power over the inferior creatures. He grants, 1. A title to them; *into your hands they are delivered*—For your uſe and benefit. 2. A dominion over them, without which the title would avail little; *The fear of you and the dread of you ſhall be upon every beaſt*—This revives a former grant, *Gen.* i. 28. only with this difference, that man in innocency ruled by love, fallen man rules by fear. And thus far we have ſtill the benefit of it, 1. That thoſe creatures which are any way *uſeful to us* are *reclaimed,* and we uſe them either for ſervice or food, or both, as they are capable. 2. Thoſe creatures that are any way *hurtful to us* are *reſtrained;* ſo that tho' now and then man may be hurt by ſome of them, yet they do not combine together to riſe up in rebellion againſt man.

V. 3. *Every moving thing that liveth ſhall be meat for you*—Hitherto man had been confined to feed only upon the products of the earth, fruits, herbs and roots, and all ſorts of corn and milk; ſo was the firſt grant, *Gen.* i. 29. But the flood having perhaps waſhed away much of the virtue of the earth, and ſo rendered its fruits leſs pleaſing, and leſs nouriſhing, God now enlarged the grant, and allowed man to *eat fleſh,* which perhaps man himſelf never thought of 'till now.

The precepts and proviſos of this charter are no leſs kind and gracious, and inſtances of God's good-will to man. The *Jewiſh* doctors ſpeak ſo often of the *ſeven precepts* of *Noah,* or of the ſons of *Noah,* which they ſay were to be obſerved by all nations, that it may not be amiſs to ſet them down. The firſt againſt the worſhip of idols. The ſecond againſt blaſphemy, and requiring to bleſs the name of God. The third againſt murder. The fourth againſt inceſt and all uncleanneſs. The fifth againſt theft and rapine. The ſixth requiring the adminiſtration of juſtice. The ſeventh againſt eating fleſh with the life. Theſe the Jews required the obſervation of from the *proſelytes of the gate.*

‡ *Pſal.* viii. 6, &c. civ. 20. 23. *James* iii. 7. ‖ 1 *Tim.* iv. 3. § Chap. i. 29.

4 things: * But fleſh with the life thereof, *which is* the blood there-
5 of, ſhall you not eat. And ſurely your blood of your lives will
I require: † at the hand of every beaſt will I require it ‡ and at
the hand of man, at the hand of every man's brother will I require
6 the life of man. ‖ Whoſo ſheddeth man's blood, by man ſhall his
7 blood be ſhed: for § in the image of God made he man. And
you, be ye fruitful, and multiply, bring forth abundantly in the
8 earth, and multiply therein. And God ſpake unto Noah, and
9 to his ſons with him, ſaying, And I, behold I eſtabliſh my cove-
10 nant with you, and with your ſeed after you; ** And with every

gate. But the precepts here given, all concern the life of man. Man muſt not prejudice his own life by eating that food which is unwholeſome, and prejudicial to his health.

V. 4. *But fleſh with the life thereof, which is the blood thereof, ſhall ye not eat*—Blood *made atonement for the ſoul*, Lev. xvii. 11. The life of the ſacrifice was accepted for the life of the ſinner. Blood muſt not be looked upon as a common thing, but muſt be *poured out before the Lord*, (2 Sam. xxiii. 16.) Mr. *Henry* indeed has a ſtrange Conceit, That this is only a Prohibition to eat fleſh. This does ſuch apparent violence to the text, that to mention it, is ſufficient.

V. 5. *And ſurely your blood of your lives will I require*—Our own lives are not ſo our own, that we may quit them at our own pleaſure; but they are God's, and we muſt reſign them at his pleaſure. If we any way haſten our own deaths, we are accountable to God for it. Yea, *At the hand of every beaſt will I require it*—To ſhew how tender God was of the life of man, he will have the beaſt put to death that kills a man. This was confirmed by the law of *Moſes*, Exod. xxi. 28. and it would not be unſafe to obſerve it ſtill. *And at the hand of every man's brother will I require the life of a man*—I will avenge the blood of the murdered upon the murderer. When God *requires* the life of a man at the hand of him that took it away unjuſtly, he cannot render that, and therefore muſt render his own in lue of it, which is the only way left of making reſtitution.

V. 6. *Whoſo ſheddeth man's blood*—Whether upon a ſudden provocation, or premeditated, (for *raſh anger* is heart-murder as well as *malice propenſe*, Matth. v. 21. 22.) *by man ſhall his blood be ſhed*—That is, by the magiſtrate, or whoever is appointed to be the avenger of blood. Before the flood, as it ſhould ſeem by the ſtory of *Cain*, God took the puniſhment of murder into his own hands; but now he committed this judgment to men, to maſters of families at firſt, and afterwards to the heads of countries. *For in the image of God made he man*—Man is a creature dear to his Creator, and therefore ought to be ſo to us; God put honour upon him, let us not then put contempt upon him. Such remains of God's image are ſtill even upon fallen man, that he who unjuſtly *kills a man*, defaceth the image of God, and doth diſhonour to him.

V. 9. We have here the general eſtabliſhment of God's covenant with this new world, and the extent of that covenant.

 V. 11. *There*

* *Lev.* xvii. 11—14. *Deut.* xii. 23. *Acts* xv. 20. † *Exod.* xxi. 28. ‡ *Pſal.* ix. 12.
‖ *Numb.* xxxv. 11—34. *Matt.* xxvi. 52. *Rom.* xiii. 4. *Rev.* xiii. 10. § Chap. i. 27.
** *Pſal.* cxlv. 9.

living creature that *is* with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the ark, 11 to every beaſt of the earth. † And I will eſtabliſh my covenant with you; neither ſhall all fleſh be cut off any more by the waters of a flood, neither ſhall there any more be a flood to deſtroy the 12 earth. And God ſaid, This *is* the token of the covenant which I make between me, and you, and every living creature that *is* 13 with you, for perpetual generations: I do ſet * my bow in the cloud, and it ſhall be for a token of a covenant between me and 14 the earth. § And it ſhall come to paſs, when I bring a cloud over 15 the earth, that the bow ſhall be ſeen in the cloud: And I will remember my covenant, which *is* between me, and you, and every living creature of all fleſh; and the waters ſhall no more become 16 a flood to deſtroy all fleſh. And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* 17 upon the earth. And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that 18 *is* upon the earth. And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the 19 father of Canaan. Theſe *are* the three ſons of Noah: and of them

V. 11. *There ſhall not any more be a flood*—God had *drowned* the world once, and ſtill it is as provoking as ever; yet he will never *drown it* any more, for he deals not with us according to our ſins. This promiſe of God keeps the ſea and clouds in their decreed place, and *ſets them gates and bars, Hitherto they ſhall come*, Job xxxviii. 10, 11. If the ſea ſhould *flow* but for a few days, as it doth twice every day for a few hours, what deſolations would it make? So would the clouds, if ſuch ſhowers as we have ſometimes ſeen were continued long. But God by *flowing ſeas*, and *ſweeping rains*, ſhews what he *could do* in wrath; and yet by preſerving the earth from being deluged between both, ſhews what he *can do* in mercy, and *will do* in truth.

V. 13. *I ſet my bow in the clouds*—The rainbow, 'tis likely was ſeen in the clouds before, but was never a *ſeal of the covenant* 'till now. Now, concerning this ſeal of the covenant obſerve, (1.) This ſeal is affixed with repeated aſſurances of the truth of that promiſe, which it was deſigned to be the ratification of; *I do ſet my bow in the cloud*, ver. 13. It *ſhall be ſeen in the cloud*, ver. 14. and it ſhall be *a token of the covenant*, ver. 12, 13, *And I will remember my covenant, that the waters ſhall no more become a flood*, ver. 15. Nay, as if the eternal Mind needed a *memorandum*, *I will look upon it that I may remember the everlaſting covenant*, ver. 16. (2.) The rainbow appears when the clouds are moſt diſpoſed to wet; when we have moſt reaſon to fear the rain prevailing, God ſhews this ſeal of the promiſe that it ſhall *not prevail*. (3.) The rainbow appears when one part of the ſky is clear, which imitates mercy remembered in the midſt of wrath

† *Iſa.* liv. 9. * *Ezek.* i. 28. § *Eccles.* xliii. 11, 12.

20 was the whole earth overſpread. And Noah began *to be* an huſ-
21 bandman, and he planted a vineyard. And he drank of the wine,
22 and was * drunken, and he was † uncovered within his tent. And
Ham the father of Canaan ſaw the nakedneſs of his father, ‡ and told
23 his two brethren without. And Shem and Japheth took a garment,
and laid *it* upon both their ſhoulders, and went backward, and
covered the nakedneſs of their father; and their faces *were* back-
24 ward, and they ſaw not their father's nakedneſs. And Noah
awoke from his wine, and knew what his younger ſon had done
25 unto him. And he ſaid, Curſed be Canaan; § a ſervant of ſervants

wrath, and the clouds are hemmed as it were with the rainbow, that it may not overſpread the heavens, for the bow is coloured rain, or the edges of a *cloud gilded.* As God looks upon the bow that he may remember the covenant, ſo ſhould we, that we alſo may be ever *mindful of the covenant* with faith and thankfulneſs.

V. 20. *And Noah began to be an huſbandman—Heb.* a *man of the earth,* a man dealing in the earth, that kept ground in his hand and occupied it. Sometime after his departure out of the ark he returned to his old employment, from which he had been diverted by the building of the ark firſt, and probably after by the building an houſe for himſelf and family. *And he planted a vineyard*—And when he had gathered his vintage, probably he appointed a day of mirth and feaſting in his family, and had his ſons and their children with him, to rejoice with him in the increaſe of his houſe as well as in the increaſe of his vineyard; and we may ſuppoſe he prefaced his feaſt with a ſacrifice to the honour of God. If that was omitted, 'twas juſt with God to leave him to himſelf to end with the beaſts that did not begin with God: but we charitably hope he did. And perhaps he appointed this feaſt with deſign in the cloſe of it to bleſs his ſons, as *Iſaac, Gen.* xxvii. 3. 4. *That I may eat, and that my ſoul may bleſs thee.*

V. 21. *And he drank of the wine and was drunk*—'Tis highly probable, he did not know the effect of it before. *And he was uncovered in his tent*—Made naked to his ſhame.

V. 22. *And Ham ſaw the nakedneſs of his father, and told his two brethren*—To have ſeen it accidentally and involuntarily would not have been a crime. But he pleaſed himſelf with the ſight. *And he told his two brethren without—In the ſtreet,* as the word is, in a ſcornful deriding manner.

V. 23. *And Shem and Japheth took a garment, and went backward, and covered the nakedneſs of their father*—They not only would not ſee it themſelves, but provided that no one elſe might ſee it; herein ſetting an example of charity with reference to other mens ſin and ſhame.

V. 25. *A ſervant of ſervants*—That is, the meaneſt and moſt deſpicable *ſervant ſhall he be,* even *to his brethren.* Thoſe who by birth were his equals, ſhall by conqueſt be his lords. This certainly points at the victories obtained by *Iſrael* over the *Canaanites,* by which they were all either put to the ſword, or put under tribute, *Joſh.* ix. 23. *Judg.* i. 28. 30. 33. 35. which happened not 'till about eight hundred years after this. God often viſits the iniquity of the fathers upon the children, eſpecially when the children inherit the fathers wicked diſpoſitions, and imitate the fathers wicked practices.

V. 26. *The*

* Chap. vi. 9. 1 *Cor.* x. 12. † *Prov.* xx. 1. ‡ *Prov.* xxx. 17. *Gal.* vi. 1. § *Joſh.* ix. 21.

26 ſhall he be unto his brethren, And he ſaid, † Bleſſed *be* the LORD
27 God of Shem; and Canaan ſhall be his ſervant. God ſhall enlarge
Japheth, and he ſhall ‡ dwell in the tents of Shem; and Canaan
28 ſhall be his § ſervant. And Noah lived after the flood
29 three hundred and fifty years. And all the days of Noah were
nine hundred and fifty years: and he died.

CHAP. X.

This chapter contains, the only certain account extant of the original of nations; and yet, perhaps, there is no nation, but that of the Jews, that can be confident from which of theſe 70 fountains (for ſo many there are here) it derived its ſtreams. Through the want of early records, the mixtures of people, the revolutions of nations, and diſtance of time, the knowledge of the lineal deſcent of the preſent inhabitants of the earth is loſt: nor were any genealogies preſerved but thoſe of the Jews, for the ſake of the Meſſiah. Only, in this chapter, we have a brief account, I. *Of the poſterity of* Japheth, ver. 2—5. II. *The poſterity of* Ham, ver. 6—20. *and, in that particular notice taken of* Nimrod, ver. 8—9. III. *The poſterity of* Shem, ver. 23—31.

1 NOW theſe *are* the generations of the ſons of Noah; Shem,
Ham, and Japheth: and unto them were ſons born after the
2 flood. * The ſons of Japheth; Gomer, and Magog, and Madai,

V. 26. *The God of Shem*—All bleſſings are included in this. This was the bleſſing conferred on *Abraham* and his ſeed, the God of heaven was *not aſhamed to be called their God*, Heb. xi. 16. *Shem* is ſufficiently recompenſed for his reſpect to his father by this, that the Lord himſelf puts this honour upon him to be his God; which is a ſufficient recompence for all our ſervices and all our ſufferings for his name.

V. 27. *God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem*—His ſeed ſhall be ſo numerous and ſo victorious, that they ſhall be maſters of the tents of *Shem*, which was fulfilled when the people of the *Jews*, the moſt eminent of *Shem*'s race, were tributaries to the *Grecians* firſt, and after to the *Romans*, both of *Japhet's ſeed*. This alſo ſpeaks the converſion of the *Gentiles*, and the bringing of them into the church; and then we would read it, *God ſhall perſuade* Japheth; (for ſo the word ſignifies) and being ſo perſuaded, *he ſhall dwell in the tents of Shem*—That is, *Jews* and *Gentiles* ſhall be united together in the goſpel-fold: after many of the *Gentiles* ſhall have been proſelyted to the *Jewiſh* religion, both ſhall be one in Chriſt, *Eph.* ii. 14, 15. When *Japheth* joins with *Shem*, *Canaan* falls before them both: when ſtrangers become friends, enemies become ſervants.

V. 2. *Moſes* begins with *Japhet*'s family, either becauſe he was the eldeſt, or becauſe that lay remoteſt from *Iſrael*, and had leaſt concern with them, at that time when *Moſes* wrote; and therefore he mentions that race very briefly; haſtening to give account of the poſterity of *Ham*, who were *Iſrael*'s enemies, and of *Shem*, who were *Iſrael*'s anceſtors: for it is the church that the ſcripture deſigned to be the hiſtory of, and of the nations of the world only as they were ſome way or other intereſted in the affairs of *Iſrael*.

V. 5. The

† *Pſal.* cxv. 1. ‡ *Eph.* ii. 14—19. iii, 6. *Heb.* xi. 9, 10. § *Dan.* v. 31. * 1 *Chron.* i. 5.

3 and Javan, and Tubal, and Meſhech, and Tiras. And the ſons of
4 Gomer; Aſhkenaz, and Riphath, and Togarmah. And the ſons
5 of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim. By theſe were the iſles of the Gentiles divided in their lands; every one
6 after his tongue, after their families, in their nations. * And the
7 ſons of Ham; Cuſh, and † Mizraim, and Phut, and Canaan. And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah,
8 and Sabtecha: and the ſons of Raamah; Sheba, and Dedan. And Cuſh begat Nimrod: he began to be a mighty one in the earth.
9 He was a mighty ‡ hunter before the LORD: wherefore it is ſaid,
10 Even as Nimrod the mighty hunter before the LORD. § And the beginning of his kingdom was Babel, and Erech, and Accad, and

V. 5. The poſterity of *Japhet* were allotted to the *iſles of the Gentiles*, which were ſolemnly, by lot, after a ſurvey, divided among them, and probably this iſland of ours among the reſt. All places *beyond the ſea*, from *Judea*, are called *iſles*, *Jer.* xxv. 22. and this directs us to underſtand that promiſe, *Iſa.* xlii. 4. *the iſles ſhall wait for his law*, of the converſion of the *Gentiles* to the faith of Chriſt.

V. 8. *Began to be mighty on the earth*—That is, whereas thoſe that went before him were content to ſtand upon the ſame level with their neighbours. *Nimrod* could not reſt in this parity, but he would top his neighbours, and lord over them. The ſame ſpirit that the giants before the flood were acted by, (*Gen.* vi. 4.) now revived in him; ſo ſoon was that tremendous judgment, which the pride and tyranny of thoſe mighty men brought upon the world, forgotten.

V. 9. *Nimrod was a mighty hunter*—This he began with, and for this became famous to a proverb. Some think he did good with his hunting, ſerved his country by ridding it of wild beaſts, and ſo inſinuated himſelf into the affections of his neighbours, and got to be their prince. And perhaps, under pretence of hunting, he gathered men under his command, to make himſelf maſter of the country. Thus he became a *mighty hunter*, a violent invader of his neighbour's rights and properties. And that, *before the Lord*—Carrying all before him, and endeavouring to make all his own by force and violence. He thought himſelf a mighty prince; but *before the Lord*, that is, in God's account, he was but a mighty hunter. *Note*, Great conquerors are but great hunters. *Alexander* and *Cæſar* would not make ſuch a figure in ſcripture-hiſtory as they do in common hiſtory. The former is repreſented in prophecy but as a he-goat *puſhing*, Dan. viii. 5. *Nimrod* was a mighty hunter *againſt the Lord*, ſo the ſeventy; that is, he ſet up idolatry, as *Jeroboam* did, for the confirming of his uſurped dominion; that he might ſet up a new government, he ſet up a new religion upon the ruin of the primitive conſtitution of both.

V. 10. *The beginning of his kingdom was Babel*—Some way or other, he got into power: and ſo laid the foundations of a monarchy which was afterwards a *head of gold*. It doth not appear that he had any right to rule by birth; but either his fitneſs for government recommended him, or by power and policy he gradually advanced into the throne. See the antiquity of civil government, and particularly that form

* 1 *Chron.* i. 8. † *Pſal.* cv. 27. ‡ *Jer.* xvi. 16. *Ezek.* xiii. 18. *Lam.* iv. 18. § *Mic.* v. 6.

11 Calneh, in the land of Shiner. Out of that land went forth Aſhur,
12 and builded Nineveh, and the city Rehoboth, and Calah, And
13 Reſen between Nineveh and Calah; the ſame *is* a great city. And
Mizraim begat Ludim, and Anamim, and Lehabim, and Naph-
14 tuhim, ‖ And Pathruſim, and Caſluhim, (out of whom came Phi-
15 liſtim) and Caphtorim. And Canaan begat Sidon his firſt-born,
16 and Heth, And the Jebuſite, and the Emorite, and the Girgaſite,
17, 18 And the Hivite, and the Arkite, and the Sinite, And the Ar-
vadite, and the Zemarite, and the Hamathite: and afterward were
19 the families of the Canaanites ſpread abroad. And the border of
the Canaanites was from Sidon, as thou comeſt to Gerar, unto
Gaza; as thou goeſt unto Sodom and Gomorrah, and Admah, and
20 Zeboim, even unto Laſhah. Theſe *are* the ſons of Ham, after
their families, after their tongues, in their countries, *and* in their
21 nations. Unto Shem alſo the father of all the children of Eber,
the brother of Japheth the elder, even to him were *children* born.

form of it which lodges the ſovereignty in a ſingle perſon.

V. 15. The account of the poſterity of *Canaan*, and the land they poſſeſſed is more particular than of any other in this chapter, becauſe theſe were the nations that were to be ſubdued before *Iſrael*, and their land was to become *Immanuel's land*. And by this account, it appears that the poſterity of *Canaan* was both numerous and rich, and very pleaſantly ſeated, and yet *Canaan* was under a curſe. *Canaan* here has a better land than either *Shem* or *Japheth*, and yet they have a better lot, for they inherit the bleſſing.

V. 21. Two things eſpecially are obſervable in this account of the poſterity of *Shem*. [1.] The deſcription of *Shem*, ver. 21. we have not only his name, *Shem*, which ſignifies *a name*; but two titles to diſtinguiſh him by. 1. He was *the father of all the children of* Eber. *Eber* was his great grandſon, but why ſhould he be called the father of all *his* children, rather than of all *Arphaxad*'s or *Salah*'s? Probably becauſe *Abraham* and his ſeed, not only deſcended from *Heber*, but from him were called *Hebrews*. *Eber* himſelf, we may ſuppoſe, was a man eminent for religion in a time of general apoſtaſy; and the holy tongue being commonly called from him the *Hebrew*, it is probable he retained it in his family in the confuſion of *Babel*, as a ſpecial token of God's favour to him. 2. He was *the brother of Japheth the elder*; by which it appears, that though *Shem* be commonly put firſt, yet he was not *Noah*'s firſt-born, but *Japheth* was elder. But why ſhould this alſo be put as part of *Shem*'s deſcription, that he was *the brother of Japheth*, ſince that had been ſaid before? Probably this is intended to ſignify the union of the *Gentiles* with the *Jews* in the church. He had mentioned it as *Shem*'s honour, that he was the *father of the Hebrews*; but leſt *Japheth*'s ſeed ſhould therefore be looked upon as ſhut out from the church, he here minds us, that he was the brother of *Japheth*, not in birth only, but in bleſſing, for *Japheth* was to *dwell in the tents of Shem*. [2.] The reaſon of the name of *Peleg*, ver. 25.

‖ 1 *Chron.* i. 12.

22 * The children of Shem; Elam and Aſhur, and Arphaxad, and
23 Lud, and Aram. And the children of Aram; Uz, and Hul, and
24 Gether, and Maſh. And Arphaxad begat Salah; and Salah
25 begat Eber. ‡ And unto Eber were born two ſons: the name of the one *was* Peleg, for in his days was the earth divided; and his
26 brother's name *was* Joktan. And Joktan begat Almodad, and She-
27 leph, and Hazarmaveth, and Jerah, And Hadoram, and Uzal,
28, 29 and Diklah, And Obal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan.
30 And their dwelling was from Meſha, and as thou goeſt unto Se-
31 phar, a mount of the eaſt. Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands, after their nations.
32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations: and by theſe were the nations divided in the earth after the flood.

CHAP. XI.

The diſtinction between the ſons of God and the ſons of men, now appeared again, when men began to multiply. According to this diſtinction, we have in this chapter, I. *The diſperſion of the* ſons of men at Bable, ver. 1—9, *where we have,* (1.) *Their preſumptuous deſign, to build a city and a tower,* ver. 1—4. (2.) *The righteous judgment of God upon them in diſappointing their deſign, by confounding their language, and ſo ſcattering them,* ver. 5—9. II. *The pedigree of the ſons of God down to* Abraham, ver. 10—26. *with a general account of his family, and removal out of his native country,* ver. 27—32.

1 AND the whole earth was of one language, and of one ſpeech.
2 And it came to paſs as they journeyed from the eaſt, that
3 they found a plain in the land of Shinar; and they dwelt there. And

25, becauſe, *in his days,* (that is, about the time of his birth) *was the earth divided* among the children of men that were to inhabit it; either when *Noah* divided it, by an orderly diſtribution of it, as *Joſhua* divided the land of *Canaan* by lot, or when, upon their refuſal to comply with that diviſion, God, in juſtice, divided them by the confuſion of tongues.

V. 1. *And the whole Earth was one language*—Now while they all underſtood one another, they would be the more capable of helping one another, and the leſs inclineable to ſeparate.

V. 2. *And they found a plain in the land of Shinar*—A ſpacious plain, able to contain them all.

V. 3. *Go to, let us make brick, let us build us a city*—The country being a plain, yielded neither ſtone nor morter, yet that did not diſcourage them, but they made *brick* to ſerve inſtead of *ſtone*, and *ſlime*, or *pitch*, inſtead of *morter*.

Some think they intended hereby to ſecure

* 1 *Chron.* i. 17. ‡ 1 *Chron.* i. 19.

they ſaid one to another, Go to, let us make brick, and burn them throughly. And they had brick for ſtone, and ſlime had they for
4 morter. And they ſaid, Go to, let us build us a city and a tower, whoſe top *may reach* unto heaven, and let us make us a name, leſt
5 we be ſcattered abroad upon the face of the whole earth. And the LORD came down to ſee the city and the tower, which the chil-
6 dren of men builded. And the LORD ſaid, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be reſtrained from them, which they have imagined
7 to do. Go to, * let us go down, and there † confound their lan-

cure themſelves againſt the waters of another flood, but if they had, they would have choſen to build upon a mountain rather than upon a plain. But two things it ſeems they aimed at in building.

1. To *make them a name:* they would do ſomething to be talked of by poſterity. But they could not gain no not this point; for we do not find in any hiſtory the name of ſo much as one of theſe *Babel*-builders. *Philo Judeus* ſaith they engraved every one his name upon a brick; yet neither did that ſerve their purpoſe.

2. They did it to prevent their diſperſion; *leſt we be ſcattered aborad upon the face of the earth*—It was done (ſaith *Joſephus*) in diſobedience to that command, chap. ix 1. *repleniſh the earth.* God orders them to ſcatter: No, ſay they, we will live and die together. In order hereunto they engage themſelves and one another in this vaſt undertaking. That they might unite in one glorious empire, they reſolve to build this city and tower, to be the metropolis of their kingdom, and the center of their unity.

V. 5. *And the Lord came down to ſee the city*—'Tis an expreſſion after the manner of men, he knew it as clearly as men know that which they come upon the place to view. *And the tower which the children of men builded*—Which ſpeaks, (1.) Their weakneſs and frailty, it was a fooliſh thing for the *children of men,* worms of the earth, to defy heaven, (2.) Their ſinfulneſs, they were *the ſons of Adam,* ſo it is in the *Hebrew*; nay, *of that Adam,* that ſinful diſobedient *Adam,* whoſe children are by nature children of diſobedience. (3.) Their diſtinction from *the children of God,* from whom theſe daring builders had ſeparated themſelves, and built this tower to ſupport and perpetuate the ſeparation.

V. 6. *And the Lord ſaid, Behold the people is one, and they have all one language*—And if they continue *one,* much of the earth will be left uninhabited, and theſe *children of men,* if thus incorporated, will ſwallow up the little remnant of *God's children,* therefore it is decreed they muſt not be *one.* And *now nothing will be reſtrained from them*—And this is a reaſon why they muſt be croſſed, in their deſign.

V. 7. *Go to, let us go down and there confound their language*—This was not ſpoken to the angels, as if God needed either their advice or their aſſiſtance, but God ſpeaks it to himſelf, or the Father to the Son and Holy Ghoſt, *That they may not underſtand one another's ſpeech*—Nor could they well join hands when their tongues were divided: ſo that this was a proper means, both to take them off from their building, for if they could not underſtand one another, they could not help one another, and to diſpoſe them to ſcatter, for when they could not underſtand one another, they could not enjoy one another. Accordingly,

* Chap. i. 26. † *Job* xii. 20. *Pſal.* xxxiii. 10.

8 guage, that they may not underſtand one another's ſpeech. So the
LORD ‡ ſcattered them abroad from thence upon the face of all the
9 earth: and they left off to build the city. Therefore is the name of
it called Babel, becauſe the LORD did there confound the language
of all the earth: and from ‖ thence did the LORD ſcatter them abroad

ingly, three things were done, 1. Their language was confounded. God, who when he made man taught him to ſpeak, now made thoſe builders to forget their former language; and to ſpeak a *new one*, which yet was the ſame to thoſe of the ſame tribe or family, but not to others: thoſe of one colony could converſe together, but not with thoſe of another. We all ſuffer hereby to this day: in all the inconveniencies we ſuſtain by the diverſity of languages, and all the trouble we are at to learn the languages we have occaſion for, we ſmart for the rebellion of our anceſtors at *Babel*; nay, and thoſe unhappy controverſies, which are *ſtrifes of words*, and ariſe from our miſunderſtanding of one another's languages, for ought I know, are owing to this confuſion of tongues. (2.) The project of ſome to frame an univerſal character in order to an univerſal language, how deſirable ſoever it may ſeem, yet I think is but a vain thing; for it is to ſtrive againſt a divine ſentence, by which the languages of the nations will be divided while the world ſtands. (3.) We may here lament the loſs of the univerſal uſe of the *Hebrew* tongue, which from henceforth was the vulgar language of the *Hebrews* only, and continued ſo till the captivity in *Babylon*, where, even among them, it was exchanged for the *Syriac*. (4.) As the confounding of tongues divided the children of men, and ſcattered them abroad, ſo the gift of tongues beſtowed upon the Apoſtles, *Acts* ii. contributed greatly to the *gathering together of the children of God*, which were *ſcattered abroad*, and the uniting of them in Chriſt, that *with one mind and mouth* they might *glorify God*, Rom. xv. 6. (The imagination of a late writer, that God did not confound *their tongues*, but their *religious worſhip*, is grounded on criticiſms concerning the meaning of the Hebrew word, which are abſolutely falſe. Beſide, would God confound their religious worſhip? Surely, He is *a God of order, not of confuſion.*)

2. Their building was ſtopped, *they left off to build the city*—This was the effect of the *confuſion of their tongues*; for it not only diſabled them from helping one another, but probably ſtruck a damp upon their ſpirits, ſince they ſaw the hand of the Lord gone out againſt them.

3. The builders were *ſcattered abroad from thence upon the face of the whole earth*—They departed in companies *after their families and after their tongues*, (chap. x. 5. 20. 31.) to the ſeveral countries and places allotted to them in the diviſion that had been made, which they knew before, but would not go to take poſſeſſion of, 'till now they were forced to it. Obſerve 1. The very thing which they feared came upon them; that diſperſion which they thought to evade. 2. That it was God's work; *the Lord ſcattered them*; God's hand is to be acknowledged in all ſcattering providences; if the family be ſcattered, relations ſcattered, churches ſcattered, it is the Lord's doing. 3. That they left behind them a perpetual memorandum of their reproach in the name given to the place; it was called *Babel*, confuſion. 4. The children of men were now finally ſcattered, and never will come all together again 'till the great day, when the Son of Man ſhall ſit upon the throne of his glory.

‡ *Prov.* x. 24. *Acts* ii. 4. 6. ‖ *Wiſd.* x. 5.

10 upon the face of all the earth. These *are* the † generations of
Shem: Shem *was* an hundred years old, and begat Arphaxed two
11 years after the flood. And Shem lived after he begat Arphaxed
12 five hundred years, and begat sons and daughters. And Arphaxed
13 lived five and thirty years, and begat Salah. And Arphaxed lived
after he begat Salah four hundred and three years, and begat sons
14 and daughters. And Salah lived thirty years, and begat Eber.
15 And Salah lived after he begat Eber four hundred and three years,
16 and begat sons and daughters. * And Eber lived four and thirty
years, and begat Peleg. And Eber lived after he begat Peleg four
18 hundred and thirty years, and begat sons and daughters. And
19 Peleg lived thirty years, and begat Reu. And Peleg lived after he
20 begat Reu two hundred and nine years, and begat sons and daugh-
21 ters. And Reu lived two and thirty years, and begat Serug. And
Reu lived after he begat Serug two hundred and seven years, and
22 begat sons and daughters. And Serug lived thirty years, and begat
23 Nahor, And Serug lived after he begat Nahor two hundred years,
and begat sons and daughters. And Nahor lived nine and twenty
25 years, and begat Terah. And Nahor lived after he begat Terah
an hundred and nineteen years, and begat sons and daughters.
26 And Terah lived seventy years, ‖ and begat Abram, Nahor, and
27 Haran. Now these *are* the generations of Terah: Terah begat

glory, and *all nations* shall be *gathered before him*, Matt. xxv. 31, 32.

V. 10, Observe here, 1. That nothing is left upon record concerning those of this line, but their names and ages; the holy Ghost seeming to hasten thro' them to the story of *Abraham*. How little do we know of those that are gone before us in this world, even those that lived in the same places where we live! Or indeed of those who are our cotemporaries, but in distant places. 2. That there was an observable gradual decrease in the years of their lives. *Shem* reached to 600 years, which yet fell short of the age of the patriarchs before the flood; the three next came short of 500, the three next did not reach to 300, and after them we read not of any that attained to 200 but *Terah*; and not many ages after this, *Moses* reckoned 70 or 80 to be the utmost men ordinarily arrive at. When the earth began to be replenished, mens lives began to shorten; so that the decrease is to be imputed to the wise disposal of providence, rather than to any decay of nature. 3. That *Eber*, from whom the *Hebrews* were denominated, was the *longest lived* of any that were born after the flood; which perhaps was the reward of his strict adherence to the ways of God.

V. 27. Here begins the story of *Abram*. We have here,

1. His country: *Ur of the Chaldees*—An idolatrous country, where even the children of *Eber* themselves degenerated.

2. His relations, mentioned for his sake, and because of their interest in the following

† 1 *Chron.* i. 17. * 1 *Chron.* i. 19. ‖ *Josh.* xxiv. 2. 1 *Chron.* i. 26.

28 Abram, Nahor, and Haran; and Haran begat Lot. And Haran died
before his father Terah, in the land of his nativity, in Ur of the
29 Chaldees. And Abram and Nahor took them wives: the name
of Abram's wife *was* * Sarai; and the name of Nahor's wife † Mil-
cah, the daughter of Haran, the father of Milcah, and the father of
30,31 Iſcah. But Sarai was ‡ barren; ſhe had no child. And § Terah
took Abram his ſon, and Lot the ſon of Haran his ſon's ſon, and
Sarai his daughter in law, his ſon Abram's wife; and ‖ they went
forth with him from Ur of the Chaldees to go into the land of Ca-
32 naan; and they came unto Haran, and dwelt there. And the days
of Terah were two hundred and five years: and Terah died in
Haran.

CHAP. XII.

From henceforward Abram *and his ſeed are almoſt the only ſubject of the ſacred hiſtory. In this chapter we have,* I. *God's call of* Abram *to the land of* Canaan, ver. 1, 2, 3. II. Abram's *obedience to this call,* ver. 4, 5. III. *His welcome to the land of* Canaan, ver. 6—9. IV. *His occaſional remove into* Egypt, *with an account of what happened to him there.* Abram's *ſlight and fault,* ver. 10—13. Sarai's *danger and deliverance,* ver. 14—20.

1 NOW ** the LORD had ſaid unto Abram, †† Get thee out of thy country, and from thy kindred, and from thy father's houſe,

ing ſtory. 1. His father was *Terah*, of whom it is ſaid, *Joſh.* xxiv. 2. that he *ſerved other gods* on the other ſide the flood; ſo early did idolatry gain footing in the world. Though it is ſaid, ver. 26. that when *Terah was ſeventy years old he begat Abram, Nahor and Haran,* which ſeems to tell us that *Abram* was the eldeſt ſon of *Terah*, and born in the 70th year; yet by comparing ver. 32d, which makes *Terah* to die in his 205th year, with *Acts* vii. 4. where it is ſaid that *Abram* removed from *Haran when his father was dead,* and chap. xii. 4. where it is ſaid that he was but 75 years old when he removed from *Haran*, it appears that he was born in the 130th year of *Terah*, and probably was his youngeſt ſon. We have, 2. Some account of his brethren; (1.) *Nahor*, out of whoſe family both *Iſaac* and *Jacob* had their wives. (2.) *Haran*, the father of *Lot*, of whom it is here ſaid, ver. 28. *that he died before his father Terah.* 'Tis likewiſe ſaid that he died in *Ur of the Chaldees*, before the happy remove of the family out of that idolatrous country. 3. His wife was *Sarai*, who, ſome think was the ſame with *Iſcah*, the daughter of *Haran*. *Abram* himſelf ſaith, ſhe was the *daughter of his father, but not the daughter of his mother*, chap. xx. 12. She was ten years younger than *Abram*.

3. His departure out of *Ur of the Chaldees*, with

* Chap. xvii. 15. † Chap. xxii. 20. ‡ Chap. xvi. 1, 2. xviii. 11, 12.
§ *Exod.* xii. 41. *Gal.* iii. 17. ‖ *Neh.* ix. 7. *Judith* v. 7. *Acts* vii. 2. 4. *Heb.* xi. 8. ** Chap. xv. 7. *Acts* vii. 3. †† *Pſal.* xlv. 11. *Luke* xiv. 26. 1 *Cor.* vi. 17. *Rev.* xviii. 4.

2 unto a land that I will ‡ ſhew thee. And I will make of thee § a great nation, and I will ‖ bleſs thee, and make thy * name great;
3 and thou ſhalt be a bleſſing. And I will † bleſs them that bleſs thee, and curſe him that curſeth thee: ‡‡ and in thee ſhall all families of

with his father *Terah*, and his nephew *Lot*, and the reſt of his family, in obedience to the call of God. This chapter leaves them in *Haran* or *Charran*, a place about the mid-way between *Ur* and *Canaan*, where they dwelt 'till *Terah*'s head was laid; probably becauſe the old man was unable, through the infirmities of age, to proceed in his journey.

V. 1. We have here the call by which *Abram* was removed out of the land of his nativity into the land of promiſe, which was deſigned both to try his faith and obedience, and alſo to ſet him apart for God. The circumſtances of this call we may be ſomewhat helped to the knowledge of, from *Stephen*'s ſpeech, *Acts* vii. 2. where we are told, 1. That the *God of glory appeared to* him to give him this call, appeared in ſuch diſplays of his glory as left *Abram* no room to doubt. God ſpake to him after *in divers manners*; but this firſt time, when the correſpondence was to be ſettled, he appeared to him as *the God of glory*, and *ſpake* to him. 2. That this call was given him in *Meſopotamia. before he dwelt in* Charran, and in obedience to this call, he *came out of the land of the* Chaldeans, *and dwelt in* Charran *or* Haran about five years, and *from thence, when his father was dead*, by a freſh command, *he removed him* into the land of *Canaan*. Some think *Haran* was in *Chaldea*, and ſo was ſtill a part of *Abram*'s country; or he having ſtaid there five years, began to call it his country, and to take root there, till God let him know this was not the place he was intended for. *Get thee out of thy country*—Now, 1. By this precept he was tried whether *he loved God better* than he loved his *native ſoil*, and *deareſt friends*, and whether he could willingly leave all to go along with God. His country was become idolatrous, his kindred and his father's houſe were a conſtant temptation to him, and he could not continue with them without danger of being infected by them; therefore *get thee out*, (Hebr.) *vade tibi*, get thee gone with all ſpeed, *eſcape for thy life, look not behind thee.*

2. By this precept he was tried whether he could *truſt God* farther than he ſaw him, for he muſt leave his own country to go to a *land that God would ſhew him;* he doth not ſay, 'tis a land that I will *give* thee: nor doth he tell him what land it was, or what kind of land; but he muſt follow God with an implicit faith, and take God's word for it in the general, though he had no particular ſecurities given him, that he ſhould be no loſer by leaving his country to follow God.

V. 2. Here is added an encouraging promiſe, nay a complication of promiſes,

1. *I will make of thee a great nation*—When God took him from his own people, he promiſed to make him the head of another people. This promiſe was, 1. A great relief to *Abram*'s burden, for he had now no child. 2. A great trial to *Abram*'s faith, for his wife had been long barren, ſo that if he believe, it muſt be againſt hope, and his faith muſt build purely upon that power which *can out of ſtones raiſe up children unto Abraham.*

2. *I will bleſs thee*—Either particularly with the bleſſing of fruitfulneſs, as he had bleſſed *Adam* and *Noah*; or in general, *I will bleſs thee* with all manner of bleſſings, both of the upper and nether ſprings: leave thy father's houſe, and I will give thee a father's bleſſing, better than that of thy progenitors.

3. *I will*

‡ *Iſa.* xli. 2. *Heb.* xi. 8. § *Rom.* iv. 11. *Gal.* iii. 7. ‖ *Gal.* iii. 14. * 2 *Sam.* vii. 9. † Chap. xxvii. 29. *Numb.* xxiv. 9. ‡‡ Chap. xviii. 18. xxii. 18. xxvi. 4. *Pſal.* lxxii. 17. *Acts* iii. 25, 26. *Gal.* iii. 8. 16.

4 the earth be bleſſed. So Abram departed, as the LORD had ſpo-
ken unto him; and Lot went with him: and Abram *was* ſeventy
5 and five years old when he departed out of Haran. And Abram
took Sarai his wife, and Lot his brother's ſon, and all their ſub-
ſtance that they had gathered, and the ſouls that they had gotten
in * Haran; and they went forth to go into the † land of Canaan,
6 and into the land of Canaan they came. And Abram paſſed
through the land unto the place of Sichem, unto the plain of Mo-
7 reh. (‡ And the Canaanite *was* then in the land.) And the LORD
appeared unto Abram, and ſaid, § Unto thy ſeed will I give this
land. And there builded he an altar unto the LORD, who appear-
8 ed unto him. And he removed from thence unto a mountain on
the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt,
and Hai on the eaſt: and there he builded an altar unto the LORD,

3. *I will make thy name great*—By deſerting his country he loſt his name there: care not for that, (ſaith God) but truſt me, and I will make thee a greater name than ever thou couldſt have had there.

4. *Thou ſhalt be a bleſſing*—That is, thy life ſhall be a bleſſing to the places where thou ſhalt ſojourn.

5. *I will bleſs them that bleſs thee, and curſe him that curſeth thee*—This made it a kind of league offenſive and defenſive between God and *Abram*. *Abram* heartily eſpouſed God's cauſe, and here God promiſeth to intereſt himſelf in his.

6. *In thee ſhall all the families of the earth be bleſſed*—This was the promiſe that crowned all the reſt, for it points at the *Meſſiah*, in whom all the promiſes are *yea and amen*.

V. 4. *So Abram departed*—He was not diſobedient to the heavenly viſion. His obedience was ſpeedy and without delay, ſubmiſſive and without diſpute.

V. 5. *They took with them the ſouls that they had gotten*—That is, the proſelytes they had made, and perſuaded to worſhip the true God, and to go with them to *Canaan*; the ſouls which (as one of the *Rabbins* expreſſeth it) they had *gathered under the wings of the divine Majeſty*.

V. 6. *The Canaanite was then in the land*—He found the country poſſeſſed by *Canaanites*, who were likely to be but bad neighbours; and for ought appears he could not have ground to pitch his tent on but by their permiſſion.

V. 7. *And the Lord appeared to Abram*—Probably in a viſion, and ſpoke to him comfortable words; *Unto thy ſeed will I give this land*—No place or condition can ſhut us out from God's gracious viſits. *Abram* is a ſojourner, unſettled, among *Canaanites*, and yet here alſo he meets with him that *lives, and ſees him*. Enemies may part us and our tents, us and our altars, but not us and our God.

V. 8. *And there he built an altar unto the Lord who appeared to him, and called on the name of the Lord*—Now conſider this, (1.) As done upon a ſpecial occaſion; when God appeared to him, then and there he built an altar, with an eye to the God that appeared to him: thus he acknowledged with thankfulneſs God's kindneſs to him in making him that gracious viſit and promiſe: and thus he teſtified his confidence in, and dependence upon, the word which God had ſpoken. (2.) As his conſtant practice, whitherſoever he removed.

* Chap. xi. 31. † *Heb.* xi. 9. ‡ *Zech.* xiv. 21.. § Chap. xiii. 15. xv. 18. xvii. 8. xxiv. 7. xxvi. 3.

9 and § called upon the name of the LORD. And Abram ‖ journey-
10 ed, going on ſtill toward the ſouth. And there was a *
famine in the land: and Abram went down into † Egypt, to ſo-
11 journ there; for the famine *was* grievous in the land. And it came
to paſs when he was come near to enter into Egypt, that he ſaid
unto Sarai his wife, Behold now, I know that thou *art* a fair wo-
12 man to look upon: Therefore it ſhall come to paſs, when the
Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and
13 they will ‡ kill me, but they will ſave thee alive. Say I pray thee,
§§ thou *art* my ſiſter: that it may be well with me for thy ſake; and
14 my ſoul ſhall live becauſe of thee. And it came to paſs, that
when Abram was come into Egypt, the Egyptians beheld the
15 woman, that ſhe *was* very fair. The princes alſo of Pharaoh ſaw
her, and commended her before Pharaoh: and the woman was
16 taken into Pharaoh's houſe. And he entreated Abram well for her
ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſer-
17 vants, and maid-ſervants, and ſhe-aſſes, and camels, ‖‖ And the
LORD plagued Pharaoh and his houſe with great plagues, becauſe
18 of Sarai Abram's wife. And Pharaoh called Abram, and ſaid,

removed. As ſoon as *Abram* was got to *Canaan*, though he was but a ſtranger and ſojourner there, yet he ſet up, and kept up, the worſhip of God in his family; and wherever he had a tent, God had an altar, and that an altar ſanctified by prayer.

V. 10. *And there was a famine in the land*—Not only to puniſh the iniquity of the *Canaanites*, but to exerciſe the faith of *Abram*. Now he was tried whether he could truſt the God that brought him to *Canaan*, to maintain him there, and rejoice in him as the *God of his ſalvation*, when the *fig-tree did not bloſſom*. *And Abram went down into Egypt*—See how wiſely God provides, that there ſhould be plenty in one place, when there was ſcarcity in another; that, as members of the great body, we may not ſay to one another, *I have no need of you*.

V. 13. *Say, thou art my ſiſter*—The grace *Abram* was moſt eminent for was faith, and yet he thus fell through unbelief and diſtruſt of the divine Providence, even *after God had appeared to him twice*. Alas, What will become of the willows, when the cedars are thus ſhaken!

V. 17. *And the Lord plagued Pharaoh and his houſe*—Probably, thoſe *princes* eſpecially that had commended *Sarai* to *Pharaoh*. We are not told, particularly, what theſe plagues were; but, doubtleſs, there was ſomething in the plagues themſelves, or ſome explication added to them, ſufficient to convince them that it was for *Sarai*'s ſake they were thus plagued.

V. 18. *What is this that thou haſt done?*—What an ill thing! how unbecoming a wife and good man! *Why didſt thou not tell me that ſhe was thy wife?*—Intimating, that if he had know that, he would not have *taken her*. It is a fault, too common among

§ Chap. xviii. 19. ‖ *Heb.* xiii. 14. * *Pſal.* xxxiv. 19. cvii. 34. † *Pſal.* cv. 13. *Acts* xiv. 22. ‡ 1 *Sam.* xxvii. 1. *Prov.* xxix. 25. §§ Chap. xx. 12, 13. xxvi. 7. ‖‖ Chap. xx. 18. *Pſal.* cv. 14. *Heb.* xiii. 4.

What *is* this *that* thou haſt done unto me? Why didſt thou not tell
19 me that ſhe *was* thy wife? Why ſaidſt thou, She *is* my ſiſter? ſo
I might have taken her to me to wife: now therefore, behold thy
20 wife, take *her*, and go thy way. And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

CHAP. XIII.

In this chapter we have a farther account of Abram; I. *In general, of his condition and behaviour in the land of promiſe, which was, now, the land of his pilgrimage.* (1.) *His removes,* ver. 1. 3, 4. 18. (2.) *His riches,* ver. 2. (3.) *His devotion,* ver. 4. 18. II. *A particular account of a quarrel that happened between him and* Lot. (1.) *The occaſion of their ſtrife,* ver. 5, 6. (2.) *The parties concerned in the ſtrife, with the aggravation of it,* ver. 7. (3.) *The ſtopping it by the prudence of* Abram, ver. 8, 9. III. Lot's *departure from* Abram *to the plain of* Sodom, ver. 10—14. IV. *God's appearance to* Abram, *to confirm the promiſe of the land of* Canaan *to him,* ver. 14—17.

1 AND Abram went up out of Egypt, he, and his wife, and
2 all that he had, and Lot with him into the ſouth. * And
3 Abram *was* very rich in cattle, in ſilver, and in gold. And he went on his journies from the ſouth, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el
4 and Hai; Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of the LORD.
5 And Lot alſo which went with Abram had flocks, and herds, and
6 tents. And the land was not able to bear them, that they might

mong good people, to entertain ſuſpicions of others beyond what there is cauſe for. We have often found more of virtue, honour, and conſcience in ſome people, than we thought there was; and it ought to be a pleaſure to us to be thus diſappointed, as *Abram* was here, who found *Pharaoh* to be a better man than he expected.

V. 20. *And Pharaoh commanded his men concerning him*—That is, he charged them not to injure him in any thing. And he appointed them, when *Abram* was diſpoſed to return home, after the famine, to conduct him ſafe out of the country, as his convoy.

V. 3. *He went on to Beth-el*—Thither he went, not only becauſe he was willing to go among his old acquaintance; but becauſe there he had formerly had his altar: and though the altar was gone, probably he himſelf having taken it down when he left the place, leſt it ſhould be polluted by the idolatrous *Canaanites*; yet he *came to the place of the altar*, either to revive the remembrance of the ſweet communion he had had with God at that place, or, perhaps, to pay the vows he had there made to God when he undertook his journey into *Egypt*.

V. 6. *The land was not able to bear them*—The place was too ſtrait for them, and

* Chap. xxiv. 35. *Prov.* x. 22. *Matt.* vi. 33. 1. *Tim.* iv. 8.

dwell together: for their ſubſtance was great, ſo that they could
7 not dwell together. And there was a ſtrife between the herdmen
of Abram's cattle, and the herdmen of Lot's cattle: * and the
8 Canaanite and the Perizzite dwelled then in the land. †And Abram
ſaid unto Lot, Let there be no ſtrife, I pray thee, between me
and thee, and between my herdmen and thy herdmen: for we *be*
9 ‡ brethren. *Is* not the whole land before thee? Separate thyſelf,
I pray thee, from me: § if *thou wilt take* the left hand, then I will go
to the right: or if *thou depart* to the right hand, then will I go to the
10 left: And Lot lifted up his eyes, and beheld all the plain of
Jordan, that it *was* well watered every where, before the LORD
deſtroyed Sodom and Gomorrah, *even* as the ‖ garden of the LORD,
11 like the land of Egypt, as thou comeſt unto Zoar. Then Lot choſe
him all the plain of Jordan; and Lot journeyed eaſt: and they
12 ſeparated themſelves the one from the other. Abram dwelled in
the land of Canaan, and Lot dwelled in the cities of the plain, and
13 pitched *his* tent toward Sodom. ** But the men of Sodom *were*
14 wicked, and ſinners before the LORD, exceedingly. And the LORD
ſaid unto Abram, after that Lot was ſeparated from him, Lift up
now thine eyes, and look from the place where thou art, north-
15 ward, and ſouth-ward, and eaſt-ward, and weſt-ward. †† For all
the land which thou ſeeſt, to thee will I give it, ‡‡ and to thy ſeed
16 §§ for ever. ‖‖ And I will make thy ſeed as the duſt of the earth:
ſo that if a man can number the duſt of the earth, *then* ſhall thy

and they had not room for their flocks.

V. 7. *And the Canaanite and the Perizzite dwelled in the land*—This made the quarrel, 1. Very *dangerous;* if *Abram* and *Lot* cannot agree to feed their flocks together, it is well if the common enemy do not come upon them and plunder them both. 2. Very *ſcandalous.* No doubt the eyes of all the neighbours were upon them, becauſe of the ſingularity of their religion, and the extraordinary ſanctity they profeſſed; and notice would ſoon be taken of this quarrel, and improvement made of it to their reproach by the *Canaanites* and *Perizzites.*

V. 10. *The garden of the Lord*—That is, Paradiſe.

V. 13. *Sinners before the Lord*—That is, impudent daring ſinners.

V. 16. *I will make thy ſeed as the duſt of the earth*—That is, they ſhall increaſe incredibly, and take them altogether they ſhall be ſuch a great multitude as no man can number. They were ſo in *Solomon's* time,

* *Neh.* v. 9. † 1 *Cor.* vi. 7. ‡ Chap. xi. 27. § *Heb.* xii. 14. *Pſal.* cxx. 7. ‖ *Iſa.* li. 3. *Ezek.* xxviii. 13. xxxi. 8. ** Chap. xviii. 20. xix. 5. *Ezek.* xvi. 49. *Matt.* ix. 10. *John* ix. 24—31. 2 *Pet.* ii. 5—9. †† Chap. xii. 7. ‡‡ *Pſal.* lxix. 36. cii. 28. *Iſa.* lxv. 9. *Rom.* ix. 6—8. *Gal.* iv. 22, 23. §§ Chap. xvii. 8. *Iſa.* lx. 21. *Heb.* ix. 15. 2 *Pet.* i. 11. ‖‖ Chap. xv. 5. *Iſa.* xlviii. 19. *Jer.* xxxiii. 22. *Heb.* xi. 12.

17 ſeed alſo be numbred. Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.
18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

CHAP. XIV.

We have in this chapter, I. *A war with the king of* Sodom *and his allies*, ver. 1—12. II. Abram's *reſcue of* Lot *from captivity*, ver. 13—16. III. Abram's *return from that expedition*, ver. 17. *with an account of what paſſed*, (1.) *Between him and the king of* Salem, ver. 18—20. (2.) *Between him and the king of* Sodom, ver. 21—24. *In part fulfilled, that God would* make his name great.

1 AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and
2 Tidal king of nations; *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela which is
3 Zoar. All theſe were joined together in the vale of Siddim, *
4 which is the ſalt-ſea. Twelve years they † ſerved Chedorlaomer,

time, 1 *Kings* iv. 20. *Judah and Iſrael were many as the ſand which is by the ſea in multitude.* This God here gives him the promiſe of.

V. 17. *Ariſe, walk through the land*—Enter and take poſſeſſion, ſurvey the parcels, and it will appear better than upon a diſtant proſpect.

V. 18. *Then Abram removed his tent*—God bid him *walk through the land*, that is, Do not think of fixing in it, but expect to be always unſettled, and walking through it to a better *Canaan*; in compliance with God's will herein, *he removed his tent*, conforming himſelf to the condition of a pilgrim. *And he built there an altar*—In token of his thankfulneſs to God for the kind viſit he had made him.

V. 1. We have here an account of the firſt war that ever we read of in ſcripture, in which we may obſerve,

[1.] The parties engaged in it. The invaders were *four kings*; two of them no leſs than kings of *Shinar* and *Elam*—That is, *Chaldea* and *Perſia*; yet probably not the ſovereign princes of thoſe great kingdoms, beſt rather the heads of ſome colonies which came out thence, and ſettled themſelves near *Sodom*, but retained the names of the countries from which they had their original. The *invaded* were the kings of *five cities* that lay near together in the plain of *Jordan*, *Sodom* and *Gomorrah*, *Admah*, *Zeboiim*, and *Zoar*.

[2.] The occaſion of this war was, the revolt of the five kings from under the government of *Chedorlaomer*.

V. 4. *Twelve years they ſerved him.*—The *Sodomites* were the poſterity of *Canaan*, whom *Noah* had pronounced a ſervant to *Shem*, from whom *Elam* deſcended. Thus ſoon did that prophecy begin to be fulfilled. *In the thirteenth year*, beginning to be weary of their ſubjection, *they rebelled*—Denied their tribute, and attempted to ſhake off the yoke.

* *Joſh.* iii. 16. † Chap. ix. 26.

5 and in the thirteenth year they rebelled. And in the fourteenth
year came Chedorlaomer, and the kings that *were* with him, and
ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham,
6 and the Emims in Shaveh Kiriathaim, And the Horites in their
7 mount Seir, unto El-paran, which *is* by the wilderneſs. And they
returned, and came to Enmiſhpat, which *is* Kadeſh, and ſmote all
the country of the Amalekites, and alſo the Amorites, that dwelt
8 in Hazezontamar. And there went out the king of Sodom, and
the king of Gomorrah, and the king of Admah, and the king of
Zeboiim, and the king of Bela, (the ſame *is* Zoar) and they joined
9 battle with them in the vale of Siddim; With Chedorlaomer the
king of Elam, and with Tidal king of nations, and Amraphel king
10 of Shiner, and Arioch king of Ellaſar: four kings with five. And
the vale of Siddim *was full of* ſlime-pits; and the kings of Sodom
and Gomorrah fled, and fell there; and they that remained fled to
11 the mountain. And they took all the goods of Sodom and Gomor-
12 rah, and all their victuals, and went their way. And they took ‡
Lot Abram's brother's ſon (who dwelt in Sodom) and his goods,
13 and departed. And there came one that had eſcaped, and told
Abram the Hebrew; for he dwelt in the plain of Mamre the Amo-
rite, brother of Eſhcol, and brother of Aner: and theſe *were* con-
14 federate with Abram. And when Abram heard that his brother
was taken captive, he armed his trained *ſervants*, born in his own
houſe, three hundred and eighteen, and purſued *them* unto Dan.
15 And he divided himſelf againſt them, he and his ſervants by night,
* and ſmote them, and purſued them unto Hobah, which *is* on the
16 left hand of Damaſcus. And he brought back all the goods, and

V. 5. *In the fourteenth year*—After ſome pauſe and preparation, *Chedorlaomer*, in conjunction with his allies, ſet himſelf to reduce the revolters.

[3.] The progreſs of the war. The four kings laid the neighbouring countries waſte, and enriched themſelves with the ſpoil of them, ver. 5, 6, 7. Upon the alarm of which, the king of *Sodom* and his allies went out and were routed.

V. 13. We have here an account of the only military action we ever find *Abram* engaged in; and this he was not prompted to by avarice or ambition, but purely by a principle of charity.

V. 14. *He armed his trained ſervants, born in his houſe*—To the number of three hundred and eighteen: a great family, but a ſmall army; about as many as *Gideon's*, that routed the *Midianites*, *Judg.* vii. 7. He *drew out* his *trained ſervants*, or his *catechized* ſervants; not only inſtructed in *the art of war*, but inſtructed in the principles of religion, for *Abram* commanded his houſhold to *keep the way of the Lord*.

V. 16. *His brother Lot*—That is, his kinſman.

V. 18. The

‡ *Num.* xvi. 26. *Rev.* xviii. 4. * *Iſa.* xli. 2, 3.

alſo brought again his brother Lot, and his goods, and the women
17 alſo, and the people. And the king of Sodom went out to meet
him (after his return from the ſlaughter of Chedorlaomer, and of
the kings that *were* with him) at the valley of Shaveh, which is the
18 king's dale. And * Melchizedek king of Salem brought forth bread
19 and wine: and he *was* the prieſt of the moſt high God. And he
bleſſed him, and ſaid, Bleſſed *be* Abram of the moſt high God,
20 poſſeſſor of heaven and earth. And bleſſed *be* the moſt high God,
which hath delivered thine enemies into thy hand. And he gave
21 him tithes of all. And the king of Sodom ſaid unto Abram, Give
22 me the perſons, and take the goods to thyſelf. And Abram ſaid to

V. 18. The rabbins ſay, that *Melchizedek* was *Shem* the ſon of *Noah*, who was king and prieſt to thoſe that deſcended from him, according to the patriarchal model. Many Chriſtian writers have thought that this was an appearance of the Son of God himſelf, our Lord Jeſus, known to *Abram* at this time by this name. But as nothing is expreſly revealed concerning it, we can determine nothing. He *brought forth bread and wine*—For the refreſhment of *Abram* and his ſoldiers, and in congratulation of their victory. This he did as *a king*. As *prieſt of the moſt high God* he *bleſſed Abram*, which we may ſuppoſe a greater refreſhment to *Abram* than his bread and wine were.

V. 19. *Bleſſed be Abram, of the moſt high God*—Obſerve the titles he here gives to God, which are very glorious. 1. *The moſt high God*, which ſpeaks his abſolute perfections in himſelf, and his ſovereign dominion over all the creatures. 2. *Poſſeſſor of heaven and earth*—That is, rightful owner and ſovereign Lord of all the creatures; becauſe he *made* them.

V. 20. *And bleſſed be the moſt high God*—*Note*, 1. In all our prayers we muſt praiſe God, and join *hallelujahs* with all our *hoſannas*. Theſe are the ſpiritual ſacrifices we muſt offer up daily, and upon particular occaſions. 2. God as the moſt high God muſt have the glory of all our victories. In them he ſhews himſelf higher than our enemies, and higher than we, for without him we could do nothing. *And he gave him tithes of all*—That is, of the ſpoils, *Heb.* vii. 4. This may be looked upon, (1.) As a gratuity preſented to *Melchizedek*, by way of return for his reſpects. (2.) As an offering dedicated to the *moſt high God*, and therefore put into the hands of *Melchizedek* his prieſt. Jeſus Chriſt, our great *Melchizedek*, is to be humbly acknowledged by every one of us as our king and prieſt, and not only the tithe of all, but all we have, muſt be given up to him.

V. 21. *Give me the ſouls, and take thou the ſubſtance*—So the *Hebrew* reads it. Here he fairly begs the perſons, but as freely beſtows the goods on *Abram*. Gratitude teaches us to recompenſe to the utmoſt of our power thoſe that have undergone fatigues, or been at expence for our ſervice.

V. 22. *I have lift up mine hand to the Lord that I will not take any thing*—Here obſerve (1.) The titles he gives to God, *the moſt high God, the poſſeſſor of heaven and earth*—The ſame that *Melchizedek* had juſt now uſed. It is good to learn of others how to order our ſpeech concerning God, and to imitate thoſe who ſpeak well in divine things. (2.) The ceremony uſed in this oath

* *Pſal.* cx. 4. *Heb.* vii. 1—7.

the king of Sodom, I have lift up mine hand unto the LORD, the
23 moſt high God, the poſſeſſor of heaven and earth. That I will not
take from a thread even to a ſhoe-latchet, and that I will not take
any thing that *is* thine, leſt thou ſhouldſt ſay, I have made Abram
24 rich: Save only that which the young men have eaten, and the
portion of the men which went with me, Aner, Eſhcol, and Mamre;
let them take their portion.

CHAP. XV.

In this chapter we have a ſolemn treaty between God and Abram, I. *A general Aſſurance of God's kindneſs and good-will to* Abram, ver. 1. II. *A particular declaration of the purpoſes of his love concerning him, in two things.* (1.) *That he would give him a numerous iſſue.* ver. 2—7. (2.) *That he would give him* Canaan *for an inheritance,* ver. 7—16.

1 AFter theſe things the word of the LORD came unto Abram in a
* viſion, ſaying, fear not, Abram: I *am* thy † ſhield, and thy
2 ‡ exceeding great reward. And Abram ſaid, LORD God, what wilt
thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is*
3 this Eliezer of Damaſcus? And Abram ſaid, Behold, to me thou

oath; *I have lift up mine hand*—In religious ſwearing we appeal to God's knowledge of our truth and ſincerity, and imprecate his wrath if we ſwear falſely; and the *lifting up of the hand* is expreſſive of both. *Leſt thou ſhouldſt ſay, I have made Abram rich*—Probably *Abram* knew the king of *Sodom* to be a proud and ſcornful man, and one that would be apt to turn ſuch a thing as this to his reproach afterwards, and when we have to do with ſuch men, we have need to act with particular caution.

V. 23. *From a thread to a ſhoe-latchet*—Not the leaſt thing that had ever belonged to the king of *Sodom.*

V. 1. *After theſe things*—(1.) After that act of generous charity which *Abram* had done, in reſcuing his neighbours, God made him this gracious viſit. (2.) After that victory which he had obtained over four kings; leſt *Abram* ſhould be too much elevated with that, God comes to tell him he had better things in ſtore for him. *The word of the Lord came unto Abram*—That is, God manifeſted himſelf to *Abram in a viſion*—Which ſuppoſeth *Abram* awake, and ſome ſenſible token of the preſence of the divine glory, ſaying, *fear not Abram*—*Abram* might fear leſt the four kings he had routed, ſhould rally and fall upon him, No, ſaith God, *fear not:* fear not their revenge, nor thy neighbours envy; I will take care of thee. *I am thy ſhield*; or, emphatically, *I am a ſhield to thee*, preſent with thee, actually defending thee. The conſideration of this, that God himſelf is, a ſhield to his people, to ſecure them from all deſtructive evils, a ſhield *ready to them*, and a ſhield *round about them*, ſhould ſilence all perplexing fears. *And thy exceeding great reward*—Not only *thy rewarder*, but thy *reward.* God himſelf is the felicity of holy ſouls; He is the *portion of their inheritance, and their cup.*

V. 3. *Behold to me thou haſt given no ſeed*—Not only no ſon, but *no ſeed.* If he had had a daughter, from her the promiſed *Meſſias*

* *Num.* xii. 6. † *Pſal.* iii. 3. v. 12. lxiv. 11. ‡ *Pſal.* xvi. 5. *Prov.* xi. 18.

haſt given no ſeed: and lo, one born in my houſe is mine heir.
4 And behold, the word of the LORD *came* unto him, ſaying, This
ſhall not be thine heir, but he that ſhall come forth out of thine
5 own bowels ſhall be thine heir. And he brought him forth abroad,
and ſaid, Look now toward heaven, and tell the ſtars, if thou be
able to number them: And he ſaid unto him, ‖ ſo ſhall thy ſeed
6 be. * And he believed in the LORD; and he counted it to him for
7 righteouſneſs. And he ſaid unto him, I *am* the LORD that brought
thee out of Ur of the Chaldees, to give thee this land to inherit it.

Meſſias might have come, who was to be the ſeed of the woman; but he had neither ſon nor daughter.

V. 5. *And he brought him forth*—It ſeems, early in the morning, *and ſaid, look now toward Heaven, and tell the ſtars: ſo ſhall thy ſeed be*—1. So *innumerable*, for ſo the ſtars ſeem to a common eye. *Abram* feared he ſhould have no child at all, but God tells him his deſcendents ſhould be ſo many as not to be numbered. 2. So *illuſtrious*, as the ſtars of heaven for ſplendour; for to *them pertained the glory*, Rom. ix. 4. *Abram*'s ſeed according to the fleſh were like the *duſt of the earth*, chap. xiii. 16. but his ſpiritual ſeed are like the ſtars of heaven.

V. 6. *And he believed in the Lord*—That is, believed the truth of that promiſe which God had now made him, reſting upon the power, and faithfulneſs of him that made it; ſee how the apoſtle magnifies this faith of *Abram*, and makes it a ſtanding example, *Rom.* iv. 19, 20, 21. *He was not weak in faith; he ſtaggered not at the promiſe*: he was *ſtrong in faith; he was fully perſuaded.* The Lord work ſuch a faith in every one of us. *And he counted it to him for righteouſneſs*—That is, upon the ſcore of this he was accepted of God, and, by faith he *obtained witneſs that he was righteous*, Heb. xi. 4. This is urged in the New Teſtament to prove, that we are juſtified by faith without the works of the law, *Rom.* iv. 3. *Gal.* iii. 6. for *Abram* was ſo juſtified, while he was yet *uncircumciſed*. If *Abram*, that was ſo rich in good works, was not juſtified by them, but by his faith much leſs can we. This faith, which was imputed to *Abram* for righteouſneſs, had newly ſtruggled with unbelief, ver. 2. and coming off a conqueror, it was thus crowned, thus honoured.

V. 7. *I am the Lord that brought thee out of* Ur *of the* Chaldee—Out of *the fire* of *the Chaldees*; ſo ſome; that is, from their idolatries, for the *Chaldeans* worſhipped the fire. Or, from their perſecutions. The *Jewiſh* writers have a tradition, that *Abram* was caſt into a fiery furnace for refuſing to worſhip idols, and was miraculouſly delivered. It is rather a place of that name. Thence God brought him by an effectual call, brought him with a gracious violence; ſnatched him as a brand out of the burning. Obſerve how God ſpeaks of it as that which he gloried in, *I am the Lord that brought thee out*—He glories in it as an act both of power and grace. *To give thee this land to inherit it*—Not only to poſſeſs it, but to poſſeſs it as an inheritance, which is the ſureſt title. The providence of God hath ſecret, but gracious deſigns in all its various diſpenſations: we cannot conceive the projects of providence, till the event ſhews what it was driving at.

V. 8. *Whereby*

‖ *Jer.* xxxiii. 22. *Rom.* iv. 8—13. ix. 8. *Gal.* iii. 7—29. * *Rom.* iv. 3—22. *Gal.* iii. 6. *James* ii. 23. *Pſal.* cvi. 31.

8 And he ſaid, LORD God, whereby ſhall I know that I ſhall inherit
9 it? And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a
10 turtle dove, and a young pigeon. * And he took unto him all theſe, and divided them in the midſt, and laid each piece † one
11 againſt another: ‡ but the birds divided he not. § And when the fowls came down upon the carcaſſes, Abram drove them away.
12 And when the ſun was going down, a deep ſleep fell upon Abram;
13 and lo, an horror of great darkneſs fell upon him. And he ſaid

V. 8. *Whereby ſhall I know that I ſhall inherit it?*—This did not proceed from diſtruſt of God's power or promiſe, but he deſired this, 1. For the ſtrengthning his own faith. He believed, ver. 6. but here he prays, *Lord help me* againſt *my unbelief*. Now, he believed, but he deſired a ſign, to be treaſured up againſt an hour of temptation. 2. For the ratifying of the promiſe to his poſterity, that they alſo might believe it.

V. 9. *Take me an heifer*—Perhaps *Abram* expected ſome ſign from heaven, but God gives him a ſign upon a ſacrifice. Thoſe that would receive the aſſurances of God's favour, muſt attend inſtituted ordinances, and expect to meet with God in them. Obſerve, 1. God appointed that each of the beaſts uſed for his ſervice ſhould be three years old, becauſe then they were at their full growth and ſtrength. God muſt be ſerved with the beſt we have. 2. We do not read that God gave *Abram* particular directions how to manage theſe, knowing that he was well verſed in the cuſtom of ſacrifices. 3. *Abram* took as God *appointed him*, though as yet he knew not how theſe things ſhould become a ſign to him. He divided the beaſts in the midſt, according to the ceremony uſed in confirming covenants, *Jer.* xxxiv. 18, 19. where it is ſaid, they *cut the calf in twain, and paſſed between the parts*. 4. *Abram*, having prepared according to God's appointment, ſet himſelf to expect what ſign God would give him by *theſe*.

V. 12. *And when the ſun was going down*—About the time of the *evening oblation*. Early in the morning, while the ſtars were yet to be ſeen, God had given him orders concerning the ſacrifices, ver. 5. and we may ſuppoſe it was at leaſt his morning's work to prepare them, and ſet them in order; which when he had done, he *abode by them* praying and waiting till towards evening. *A deep ſleep fell upon Abram*—Not a common ſleep through wearineſs or careleſsneſs, but a divine extaſy, that being wholly *taken off* from things ſenſible, he might be wholly *taken up* with the contemplation of things ſpiritual. The doors of the body were locked up, that the ſoul might be *private* and retired, and might act the more freely. *And lo, a horror of great darkneſs fell upon him*—This was deſigned, to ſtrike an awe upon the ſpirit of *Abram*, and to poſſeſs him with a holy reverence. Holy fear prepares the ſoul for holy joy; God *humbles* firſt, and then *lifts up*.

V. 13. *Thy ſeed ſhall be ſtrangers*—So they were in *Canaan* firſt, *Pſal.* cv. 12. and afterwards in *Egypt:* before they were lords of their own land, they were ſtrangers in a ſtrange land. The inconveniencies of an unſettled ſtate make a happy ſettlement the more welcome, Thus the heirs of heaven are firſt *ſtrangers on earth*. *And them they ſhall ſerve*—So they did the *Egyptians*

* *Jer.* xxxiv. 18. † *Ezek.* xxxvii. 7—14. ‡ *Levit.* i. 17. § *Ezek.* xvii. 3—12.

unto Abram, * know of a ſurety, that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict
14 them four hundred years. And alſo that nation whom they ſhall ſerve, will I judge: † and afterwards ſhall they come out with great
15 ſubſtance. And thou ſhalt go to thy fathers in peace; thou ſhalt be
16 buried in a good ‡ old age. But in the fourth generation they ſhall come hither again: § for the iniquity of the Amorites *is* not yet full.
17 And it came to paſs, that when the ſun went down, and it was dark,

tians, Exod. i. 13. See how that which was the doom of the *Canaanites*, Gen. ix. 25. proves the diſtreſs of *Abram*'s ſeed: they are made to *ſerve*; but with this difference, the *Canaanites* ſerve under a curſe, the *Hebrews* under a bleſſing. *And they ſhall afflict them*: ſee *Exod.* i. 11. Thoſe that are bleſſed and beloved of God are often afflicted by wicked men. This perſecution began with *mocking*, when *Iſhmael* the ſon of an *Egyptian*, perſecuted *Iſaac*, (Gen. 21. 9.) and it came at laſt to *murder*, the baſeſt of *murders*, that of their new born children; ſo that more or leſs it continued 400 years.

V. 14. *That nation whom they ſhall ſerve*, even the *Egyptians*, *will I judge*—This points at the plagues of *Egypt*, by which God not only *conſtrained* the *Egyptians* to releaſe *Iſrael*, but *puniſhed* them for all the hardſhips they had put upon them. The puniſhing of perſecutors is the *judging* of them; it is a *righteous* thing with God, and a particular act of juſtice, to *recompence tribulation to thoſe that trouble* his people.

3. The deliverance of *Abram*'s ſeed out of *Egypt*. *And afterwards ſhall they come out with great ſubſtance*—Either *after* they have been afflicted 400 years, or, after the *Egyptians* are judged and plagued.

V. 15. *Thou ſhalt go to thy fathers*—At death we *go to our fathers*, to *all* our fathers that are gone before us to the ſtate of the dead, to our *godly* fathers that are gone before us to the ſtate of the bleſſed. The former helps to take off the terror of death, the latter puts comfort into it. *Thou ſhalt be buried in a good old age*—Perhaps mention is made of his burial here, where the land of *Canaan* is promiſed him, becauſe a burying-place was the firſt poſſeſſion he had in it. Old age is a bleſſing, if it be a *good* old age: theirs may be called a *good* old age, (1.) That are *old and healthful*, not loaded with ſuch diſtempers as make them weary of life; (2.) That are *old and holy*, whoſe hoary head is *found in the way of righteouſneſs*, old and uſeful, old and exemplary for godlineſs, that is indeed a *good old age*.

V. 16. *They ſhall come hither again*—Hither to the land of *Canaan*, wherein thou now art. The reaſon why they muſt not have the land of promiſe in poſſeſſion till the *fourth generation*, is becauſe *the iniquity of the Amorites was not yet full*. The righteous God has determined, that they ſhall not be cut off till they are arrived to *ſuch a pitch* of wickedneſs; and therefore till it come to that, the ſeed of *Abram* muſt be kept out of poſſeſſion.

V. 17. *When the ſun was gone down the ſign was given*—The *ſmoaking furnace* ſignified the affliction of his ſeed in *Egypt*: they were there in the *furnace of affliction*, and labouring in the very fire. They were there in the *ſmoke*, their eyes darkned that they could not ſee to the end of their troubles. 2.

* *Exod.* xii. 40. *Acts* vii. 6—9. *Exod.* i. 11. † *Exod.* xii. 35, 36. *Pſal.* cv. 37. ‡ Chap. xxv. 8. § *Jer.* li. 13. *Dan.* viii. 23. *Joel* iii. 12. *Matt.* xxiii. 32. 1 *Theſſ.* ii. 16.

behold a ‖ ſmoaking furnace, and * burning lamp that paſſed be-
18 tween thoſe pieces. In that ſame day the LORD made a covenant with Abram, ſaying † Unto thy ſeed have I given this land, ‡ from
19 the river of Egypt unto the great river, the river Euphrates: The
20 Kenites, and the Kenizzites, and the Kadmonites, And the Hittites,
21 and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

Hagar *probably was one of thoſe maid-ſervants which the king of* Egypt (*among other gifts*) *beſtowed upon* Abram, chap. xii. 16. *Concerning her we have four things in this chapter.* I. *Her* marriage *to* Abram *her maſter*, ver. 1—3. II. *Her* miſbehaviour *towards* Sarai *her miſtreſs*, ver. 4—6. III. *Her* diſcourſe *with an angel that met her in her flight*, ver. 7—14. IV. *Her* delivery *of a ſon*, ver. 15, 16.

1 NOW Sarai Abrams wife bare him no children: and ſhe had
2 an ** handmaid an Egyptian, whoſe name *was* Hagar. And

The *burning lamp* ſpeaks comfort in this affliction, and this God ſhewed *Abram* at the ſame time with the *ſmoaking furnace*. The lamp notes *direction* in *the ſmoke*; God's word was their lamp, a light ſhining in a dark place. Perhaps too this burning lamp prefigured the pillar of a cloud and fire which led them out of *Egypt*. 3. The *paſſing of theſe between the pieces* was the confirming of the covenant God now made with him. It is probable this *furnace* and *lamp*, which paſſed between the pieces, *burned* and *conſumed* them, and ſo completed the ſacrifice, and teſtified God's acceptance of it, as of *Gideon*'s, Judg. vi. 21. *Manoah*'s, Judg. xiii. 19, 20. and *Solomon*'s, 2 Chron. vii. 1. So it intimates, 1. That God's covenants with man are made *by ſacrifice*, Pſal. l. 5. by Chriſt, the great ſacrifice. 2. God's acceptance of our ſpiritual ſacrifices is a *token for good*, and an earneſt of farther favours:

V. 18. *In that ſame day, the Lord made a covenant with Abram, ſaying, Unto thy ſeed have I given this land*—He had ſaid before, *To thy ſeed will I give this land*, but here he ſaith, *I have given it*; that is, (1.) *I have given* the promiſe, the charter is ſealed and delivered, and cannot be diſanulled. (2.) The poſſeſſion is *as ſure* in due time, as if it were now actually *delivered* to them. In *David*'s time and *Solomon*'s their juriſdiction extended to the utmoſt of theſe limits, 2 *Chron.* ix. 26. And it was their own fault that they were not ſooner and longer in poſſeſſion of all theſe territories. They forfeited their right by their ſins, and by their own ſloth and cowardice kept themſelves out of poſſeſſion. The preſent occupants are named, becauſe their number and ſtrength and long preſcription, ſhould be no hindrance to the accompliſhment of this promiſe in its ſeaſon; and to magnify God's love to *Abram* and his ſeed, in giving to that one nation the poſſeſſion of many nations.

V. 1. We have here the marriage of *Abram* to *Hagar*, who was his ſecondary wife.

‖ *Deut.* iv. 20. *Jer.* xi. 4. * *Judges* vi. 21. *Iſa.* lxii. 1. *Zech.* xii. 6.
† *Heb.* xii. 7. 13. 15. xxvi. 4. ‡ 1 *Kings* iv. 21. 2 *Sam.* viii. 3. 2 *Chron.* ix. 26.
** Chap. xxi. 9. *Gal.* iv. 24.

† Sarai ſaid unto Abram, Behold now, the LORD hath reſtrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and ‡ Abram hearkened to the voice
3 of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and
4 gave her to her huſband Abram to be his § wife. And he went in unto Hagar, and ſhe conceived: and when ſhe ſaw that ſhe con-
5 ceived, her miſtreſs was * deſpiſed in her eyes. And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſ-
6 piſed in her eyes: the LORD judge between me and thee. But Abram ſaid unto Sarai, † Behold, thy maid *is* in thy hand; to do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe
7 fled from her face. And ** the angel of the LORD found her by a fountain of water in the wilderneſs, by the fountain in the way to

wife. Herein, though he may be *excuſed*, he cannot be *juſtified*; for *from the beginning it was not ſo*: and when it was ſo, it ſeems to have proceeded from an irregular deſire to build up their families, for the ſpeedier peopling of the world. But now we *muſt not do ſo?* Chriſt has reduced this matter to the firſt inſtitution, and makes the marriage-union to be between one man and one woman only.

V. 4. We have here the ill conſequences of *Abram*'s marriage to *Hagar:* a deal of miſchief it made preſently. *Hagar* no ſooner perceives herſelf with child, but ſhe looks ſcornfully upon her miſtreſs; upbraids her perhaps with her barrenneſs, and inſults over her. *Sarai* falls upon *Abram*, and very unjuſtly charges him with the injury, ſuſpecting that he countenanced *Hagar*'s inſolence: and as one not willing to hear what *Abram* had to ſay ſhe raſhly appeals to God. *The Lord judge between me and thee*, as if *Abram* had refuſed to right her. When paſſion is upon the throne, reaſon is out of doors, and is neither *heard* nor *ſpoken*. Thoſe are not always in the right that are moſt forward in appealing to God. Raſh and bold imprecations are commonly evidences of guilt and a bad cauſe.

V. 6. *Thy maid is in thy hand*—Though ſhe was *his wife*, he would not countenance her in any thing diſreſpectful to *Sarai*. Thoſe who would keep up peace and love, muſt return ſoft anſwers to hard accuſations; huſbands and wives particularly ſhould endeavour not to be both angry together. *And when Sarai dealt hardly with her*—Making her to ſerve with rigour; *ſhe fled from her face*—She not only avoided her wrath for the preſent, but totally deſerted her ſervice.

V. 7. Here is the firſt mention we have in ſcripture of an *angel*'s appearance, who *arreſted* her in her flight. It ſhould ſeem ſhe was making towards her own country, for ſhe was in the way to *Shur*, which lay towards *Egypt*. 'Twere well if our afflictions would make us think of our home, the better country. But *Hagar* was now out of the way of her duty, and going farther aſtray, when the angel found her. It is a great mercy to be ſtopt in a ſinful way, either by conſcience or providence.

† Chap. xxx. iii. 9. ‡ Chap. iii. 6. § Chap. xxv. 6. * *Prov.* xxx. 21, 23.
‖ *Prov.* xv. 1. 1 *Pet.* iii. 7. ** *Iſa.* lxiii. 9. 1 *Pet.* iii. 7.

8 Shur. And he ſaid, Hagar, Sarai's maid, whence comeſt thou? and
whither wilt thou go? And ſhe ſaid, I flee from the face of my
9 miſtreſs Sarai. And the angel of the LORD ſaid unto her, * Return
10 to thy miſtreſs, and ſubmit thyſelf under her hands. And the angel
of the LORD ſaid unto her, † I will multiply thy ſeed exceedingly,
11 that it ſhall not be numbered for multitude. And the angel of the
LORD ſaid unto her, Behold, thou *art* with child, and ſhalt bear a
ſon, and ſhall call his name Iſhmael; becauſe the LORD hath heard
12 thy affliction. § And he will be a wild man; his hand *will be* againſt
every man, and every man's hand againſt him: ‖ and he ſhall dwell
13 in the preſence of all his brethren. And ſhe called the name of

V. 8. *And he ſaid, Hagar, Sarai's maid*—(1.) As a check to her pride. Though ſhe was *Abram*'s wife, yet he calls her *Sarai*'s *maid* to humble her. (2.) As a rebuke to her flight. *Sarai*'s maid ought to be in *Sarai*'s tent, and not *wandering* in the wilderneſs. *Whence comeſt thou*—Conſider that thou art running away both from the duty thou waſt bound to, and the privileges thou waſt bleſt with, in *Abram*'s tent. *And Whither wilt thou go?*—Thou art running thyſelf into ſin in *Egypt*; if ſhe return to that people, ſhe will return to their gods. *And ſhe ſaid, I flee from the face of my miſtreſs*—She acknowledges her fault in fleeing from her miſtreſs; and yet, excuſes it, that it was *from the face*, or diſpleaſure, *of her miſtreſs*.

V. 9. *And the Angel ſaid, Return to thy miſtreſs, and ſubmit thyſelf under her hand*—Go home and humble thyſelf for what thou haſt done amiſs, and reſolve for the future to behave thyſelf better.

V. 10. *I will multiply thy ſeed exceedingly*; Hebr. *multiplying I will multiply it*—That is, multiply it in every age, ſo as to perpetuate it. 'Tis ſuppoſed that the *Turks* at this day deſcend from *Iſhmael*, and they are a great people.

V. 11. *Iſhmael*, that is, *God will hear*; and the reaſon is, becauſe the Lord *hath heard*: he *hath*, and therefore he *will*. The experience we have had of God's ſeaſonable kindneſs in diſtreſs ſhould encourage us to hope for the like help in the like exigencies. Even there, where there is little cry of devotion, the God of pity hears the cry of affliction: tears ſpeak as well as prayers.

V. 12. *He will be a wild man—A wild aſs* of a man, ſo the word is: rude, and bold and fearing no man; untamed, untractable, living at large, and impatient of ſervice and reſtraint. *His hand will be againſt every man*—That is his ſin, and *every man's hand againſt him*—That is his puniſhment. *Note*, Thoſe that have *turbulent* ſpirits have commonly *troubleſome* lives: they that are provoking, and injurious to others, muſt expect to be repaid in their own coin. And yet, *he ſhall dwell in the preſence of all his brethren*—Though threatned and inſulted by all his neighbours, yet he ſhall keep his ground, and, for *Abram*'s ſake more than his own, ſhall be able to make his part good with them. Accordingly we read, *Gen.* xxv. 18. that *he died*, as he lived, *in the preſence of all his brethren*.

V. 13. *And ſhe called the name of the Lord that ſpake unto her*—That is, thus ſhe made confeſſion of his name, *Thou God ſeeſt me*—This ſhould be with her, his name for ever, and this his memorial, by which ſhe will know him, and remember him while ſhe lives, *Thou God ſeeſt me*. Thou ſeeſt my ſor-

row

* *Tit.* ii. 9. 1 *Pet.* ii. 18. † Chap. xxv. 13. § Chap. xxi. 20. xxxvii. 25.
‖ Chap. xxv. 18.

the LORD that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid,
14 Have I alſo here looked after him that ſeeth me? Wherefore the
well was called Beer-lahai-roi; behold *it is* between Kadeſh and
15 Bered. And * Hagar bare Abram a ſon: and Abram called his ſon's
16 name, which Hagar bare, Iſhmael. And Abram *was* fourſcore and
ſix years old when Hagar bare Iſhmael to Abram.

CHAP. XVII.

This chapter contains articles of agreement betwixt the great Jehovah, *the father of mercies, and pious* Abram, *the father of the faithful. Mention was made of this covenant,* chap. xv. 18. *but here it is particularly drawn up. Here are* I. *The circumſtances of the making of this covenant, the time and manner,* ver. 1. *and the poſture* Abram *was in,* ver. 3. II. *The covenant itſelf, in the particular inſtances.* 1. *That he ſhould be the father of many nations,* ver. 4. 6. *and in token of that his name was changed,* ver. 5. 2. *That God would be a God to him and his ſeed, and would give them the land of* Canaan, ver. 7, 8. *and the ſeal of this part of the covenant was circumciſion,* ver. 9—14. 3. *That he ſhould have a ſon by* Sarai, *and in token of that her name was changed,* ver. 15, 16. *This promiſe* Abraham *received,* ver. 17. *And his requeſt for* Iſhmael (ver. 18.) *was anſwered abundantly to his ſatisfaction,* ver. 19—22. III. *The circumciſion of* Abraham *and his family, according to God's appointment,* ver. 23—27.

1 AND when Abram was ninety years old and nine, the LORD
appeared to Abram, and ſaid unto him, I *am* the almighty
2 God; † walk before me, and be thou perfect. And I will make

row and affliction. This *Hagar* eſpecially refers to; when we have brought ourſelves into diſtreſs by our own folly, yet God has not forſaken us. Thou ſeeſt the ſincerity of my repentance. Thou ſeeſt me, if in any inſtance I depart from thee. This thought ſhould always reſtrain us from ſin, and excite us to duty, *Thou God ſeeſt me. Have I here alſo looked after him that ſeeth me?*—Probably ſhe knew not who it was that talked with her till he was departing, and then *looked after* him, with a reflexion like that of the two diſciples, *Luke* xxiv. 31, 32. *Here alſo*—Not only in *Abram*'s tent, and at his altar, but *here alſo*, in this wilderneſs: here, where I never expected it, where I was out of the way of my duty?

V. 14. *The well was called Beer-la-hai-roi, the well of him that lives and ſees me*—'Tis likely *Hagar* put this name upon it, and it was retained long after. This was the place where the God of Glory manifeſted the ſpecial care he took of a poor woman in diſtreſs. Thoſe that are graciouſly admitted into communion with God, and receive ſeaſonable comforts from him, ſhould *tell others* what he has done for their ſouls, that they alſo may be encouraged to ſeek him and truſt in him.

V. 1. *And when Abram was ninety nine years old*—Full thirteen years after the birth of *Iſhmael*. So long the promiſe of *Iſaac* was deferred; 1. Perhaps to correct *Abram*'s over-haſty marrying of *Hagar*. 2. That *Abram* and *Sarai* being ſo far

* *Gal.* iv. 22. † Ch. v. 22. xlviii. 15. 1 *Kings* ii. 4. iii. 6. *Pſal.* cxvi. 9.

my covenant between me and thee, and will multiply thee exceed-
3 ingly. And Abram fell on his face: and God talked with him,
4 ſaying, As for me, behold, my covenant *is* with thee, † and

far ſtriken in age, God's power in this matter might be the more magnified. *The Lord appeared unto Abram*—In ſome viſible diſplay of God's immediate glorious preſence with him. *And ſaid, I am the Almighty God*—By this name he choſe to make himſelf known to *Abram*, rather than by his name Jehovah, *Exod.* vi. 3. He uſed it to *Jacob*, *Gen.* xxxv. 11. They called him by this name, *Gen.* xxviii. 3. xliii. 14. xlviii. 3. It is the name of God that is moſtly uſed throughout the book of *Job*, at leaſt 30 times in the diſcourſes of that book, in which Jehovah is uſed but once. After *Moſes*, Jehovah is more frequently uſed, and this very rarely. *I am El-ſhaddai.* It ſpeaks the almighty power of God, either 1. As an avenger, from שרך he *deſtroyed*, or *laid waſte*; ſo ſome: and they think God took this title from the deſtruction of the old world: Or, 2. As a benefactor, ש for אשר *who*, and די *it ſufficeth.* Our old *Engliſh* tranſlation reads it here, very ſignificantly, *I am God All-ſufficient.* The God with whom we have to do, is ſelf-ſufficient; he hath every thing, and he needs not any thing. And he is enough to us, if we be in covenant with him; we have all in him, and we have enough in him; enough to ſatisfy our moſt enlarged deſires; enough to ſupply the defect of every thing elſe, and to ſecure us happineſs for our immortal ſouls.

But the covenant is mutual, *walk before me, and be thou perfect*—That is, upright and ſincere. Obſerve, 1. That to walk before God, is to ſet God always before us, and to think, and ſpeak, and act, in every thing as thoſe that are always under his eye. It is to have a conſtant regard to his word, as our rule, and to his glory, as our end, in all our actions. It is to be *inward with him* in all the duties of religious worſhip, and to be *intire for him* in all holy converſation. 2. That upright walking with God is the condition of our intereſt in his all-ſufficiency. If we neglect him, or diſſemble with him, we forfeit the benefit of our relation to him. 3. A continual regard to God's all-ſufficiency will have a great influence upon our upright walking with him.

V. 3. *And Abram fell on his face while God talked with him*—Either, 1. As one overcome by the brightneſs of the Divine glory: *Daniel* and *John* did ſo likewiſe. Or, 2. As one aſhamed of himſelf, and bluſhing to think of the honours done to one ſo unworthy. He looks upon himſelf with humility, and upon God with reverence, and, in token of both, *falls on his face.*

V. 4. The promiſe here is introduced with ſolemnity: *As for me*, ſaith the Great God, *Behold*, behold and admire it, behold and be aſſured of it, *my covenant is with thee. And thou ſhalt be a father of many nations*—This implies, (1.) That his ſeed after the fleſh ſhould be very numerous, both in *Iſaac* and in *Iſhmael*, and in the ſons of *Keturah.* And the event anſwered, for there have been, and are, more of the children of men deſcended from *Abraham*, than from any one man at equal diſtance with him from *Noah*, the common root. (2.) That all believers, in every age, ſhould be looked upon as his ſpiritual ſeed, as the *father of the faithful.* In this ſenſe the apoſtle directs us to underſtand this promiſe, *Rom.* iv. 16, 17. He is the father of thoſe, in every nation, that, by faith, enter into covenant with God, and (as the *Jewiſh* writers expreſs it) are gathered under the wings of the divine majeſty.

V. 5. In

† *Rom.* iv. 16, 17. *Gal.* iii. 28, 29.

5 thou ſhalt be a father of many nations. Neither ſhall thy name
any more be called Abram; but thy name ſhall be ‡ Abraham, §
6 for a father of many nations have I made thee. And I will make
thee ‖ exceeding fruitful, and I will make nations of thee; and
7 kings ſhall come out of thee. And I will eſtabliſh my covenant
between me and thee, and ** thy ſeed after thee, in their generati-
ons, †† for an everlaſting covenant; to be ‡‡ a God unto thee, and
8 to thy ſeed after thee. And I will give unto thee, and to thy ſeed
after thee, the land wherein thou art §§ a ſtranger, all the land of
Canaan, for an everlaſting poſſeſſion; and I will be their God.
9 And God ſaid unto Abraham, Thou ‖‖ ſhalt keep my covenant
therefore, thou, and thy ſeed after thee, in their generations.

V. 5. In token of this, his name was changed from *Abram*, a high father, to *Abraham*, the *father of a multitude*. This was to confirm the faith of *Abraham*, while he was childleſs; perhaps even his own name was ſometimes an occaſion of grief to him; Why ſhould he be called a *high father*, who was not a father at all? But now God had promiſed him a numerous iſſue, and had given him a name which ſignified ſo much; that name was his joy.

V. 7. *And I will eſtabliſh my covenant*—Not to be altered or revoked; not with thee only, then it would die with thee; but with thy *ſeed after thee*; And it is not only thy ſeed after the fleſh, but thy ſpiritual ſeed. It is *everlaſting* in the evangelical meaning of it. The covenant of grace is *everlaſting;* it is from *everlaſting* in the counſels of it, and to *everlaſting* in the conſequences of it; and the external adminiſtration of it is tranſmitted, with the ſeal of it, to the ſeed of believers, and the internal adminiſtration of it by the Spirit to Chriſt's ſeed in every age. This is a covenant of exceeding great and precious promiſes. Here are two which indeed are all-ſufficient, that God would be *their God*. All the privileges of the covenant, all its joys, and all its hopes, are ſummed up in this. A man needs deſire no more than this to make him happy. What God is himſelf, that he will be to his people: wiſdom to guide and counſel them; power to protect and ſupport them; goodneſs to ſupply and comfort them: what faithful worſhippers can expect from the God they ſerve, believers ſhall find in God as theirs. This is enough, yet not all.

V. 8. *And I will give thee Canaan for an everlaſting poſſeſſion*—God had before promiſed this land to *Abraham* and his ſeed, chap. xv. 18. But here, it is promiſed for *an everlaſting poſſeſſion*, as a type of heaven, that everlaſting reſt which remains for the people of God. This is that *better country* to which *Abraham* had an eye, and the grant of which was that which anſwered the vaſt extent of that promiſe, that God would be *to them a God;* ſo that if God had not deſigned this, he would have been aſhamed *to be called their God*, Heb. xi. 16. As the land of *Canaan* was ſecured to the ſeed of *Abraham*

‡ Ch. xxxii. 28. *Neh.* ix. 7. *Iſai.* lxii. 2. *Rev.* ii. 17. § *Rom.* iv. 17.
‖ Ch. xxxv. 11. ** Ver. 19. Ch. xxi. 12. *Rom.* ix. 7, 8. †† *Luke* i. 72, 73. *Heb.* xiii. 20. 1 *Pet.* i. 4. ‡‡ *Lev.* xxvi. 12. *Heb.* viii. 10. *Pſal.* xxxiii. 12. cxliv. 15. *Jer.* xxxi. 33. §§ Ch. xxiii. 3. *Acts.* vii. 5. *Heb.* xi. 9.
‖‖ Ver. 11. *Rom.* iv. 11.

10 This *is* my covenant, which ye ſhall keep between me, and you,
and thy ſeed after thee; † Every man-child among you ſhall be
11 circumciſed. And ye ſhall circumciſe the fleſh of your fore-ſkin,
‡ and it ſhall be a token of the covenant betwixt me and you.
12 § And he that is eight days old ſhall be circumciſed among you,
every man-child in your generations, he that is born in the houſe,
or bought with money of any ſtranger, which *is* not of thy ſeed.
13 He that is born in thy houſe, and he that is bought with thy money,
muſt needs be circumciſed: and my covenant ſhall be in your fleſh
14 for an everlaſting covenant. And the uncircumciſed man-child,
whoſe fleſh of his fore-ſkin is not circumciſed, that ſoul ſhall be cut

Abraham, according to the fleſh; ſo heaven is ſecured to all his ſpiritual ſeed for a poſſeſſion truly *everlaſting*. The offer of this eternal life is made in the word, and confirmed by the ſacraments, to all that are under the external adminiſtration of the covenant, and the earneſt of it is given to all believers.

V. 10. The token of the covenant, is *circumciſion*, for the ſake of which the covenant is itſelf called the *covenant of circumciſion*, Acts vii. 8. It is here ſaid to be the *covenant* which *Abraham* and his ſeed muſt *keep*, as a copy or counterpart, it is called a *ſign* and *ſeal*, Rom. iv. 11. for it was, 1. A confirmation to *Abraham* and his ſeed of thoſe promiſes which were God's part of the covenant, aſſuring them that, in due time, *Canaan* ſhould be theirs: and the continuance of this ordinance, *after* Canaan *was theirs*, intimates, that that promiſe looked farther to another *Canaan*. 2. An obligation upon *Abraham* and his ſeed to that duty which was *their part* of the covenant; not only to the duty of accepting the covenant, and putting away the corruption of the fleſh, which were primarily ſignified by circumciſion, but in general to the obſervation of all God's commands. They who will have God to be to them a God, muſt conſent to be *to him a people*.

Now, 1. Circumciſion was a bloody ordinance, for all things by the law were *purged with blood*, Heb. ix. 22. See *Exod.* xxiv. 8. But the blood of Chriſt being ſhed, all bloody ordinances are now aboliſhed. Circumciſion therefore gives way to baptiſm. 2. It was peculiar to the males, though the women alſo were included in the covenant. 3. Chriſt having not yet *offered himſelf* for us, God would have man to enter into covenant, by the offering of ſome part of his own body, and no part could be better ſpared. 4. The ordinance was to be adminiſtred to children when they were *eight days old*, that they might gather ſome ſtrength to be able to undergo the pain of it. 5. The children of the ſtrangers, were to be *circumciſed*, which looked favourably upon the *Gentiles*, who ſhould, in due time be brought into the family of *Abraham*, by faith.

Here's, [1.] The promiſe made to *Abraham* of a ſon by *Sarai*, that ſon in whom the promiſe made to him ſhould be fulfilled, that he ſhould be *the father of many nations*, for ſhe alſo ſhall be a *mother of nations*, and *kings of people ſhall be of her*, ver. 16. *Note*, 1. God reveals the purpoſes of his good-will to his people by degrees. God had told *Abraham* long before, that he ſhould have a ſon, but never 'till

† *Deut.* x. 15. xxx. 6. *Acts* vii. 8. *Rom.* ii. 29. *Phil.* iii. 3. *Col.* ii. 11. *Jer.* iv. 4. ‡ *Rom.* iv. 11. § *Exod.* xxii. 30. *Lev.* xii. 8. *Luke* ii. 21. *John* vii. 22. *Phil.* iii. 5.

15 off from his people: he hath broken my covenant. And God
said unto Abraham, As for Sarai thy wife, thou shalt not call her
16 name Sarai, but Sarah *shall* her name *be*. And I will * bless her,
and give thee a son also of her: yea, I will bless her, and she shall
17 be *a mother* of † nations; kings of people shall be of her. Then
Abraham fell upon his face, and ‡ laughed, and said in his heart,
Shall *a child* be born unto him that is an hundred years old? and
18 shall Sarah, that is ninety years old, bear? And Abraham said
19 unto God, O that Ishmael might live before thee! And God said,
§ Sarah thy wife shall bear thee a son indeed; and thou shalt call
his name Isaac: and I will establish my covenant with him for an
20 everlasting covenant, *and* with his seed after him. And as for
Ishmael, I have heard thee: Behold, I have blessed him, and will
make him fruitful, and will multiply him exceedingly: ‖ twelve

'till now that he should have a son by *Sarai*. 2. The blessing of the Lord makes fruitful, and *adds no sorrow* with it; no such sorrow as was in *Hagar*'s case. *I will bless her*, with the blessing of fruitfulness, and then thou shalt have *a son* of her. 3. Civil government and order is a great blessing to the church. It is promised not only that *people*, but *kings of people* should be of her; not a headless rout, but a well modelled, well governed society.

V. 15. *Sarah shall her name be*—The same letter is added to her name that was to *Abraham*'s. *Sarai* signifies *my princess*, as if her honour were confined to one family only: *Sarah* signifies *a princess*, viz. of multitudes.

V. 17. *Then Abraham fell on his face, and laughed*—It was a laughter of delight, not of distrust. Now it was that *Abraham rejoiced to see Christ's day*, now *he saw it and was glad*, John viii. 56. for as he saw *heaven* in the promise of *Canaan*, so he saw *Christ* in the promise of *Isaac*, *and said*, *Shall a child be born to him that is an hundred years old?*—He do h not here speak of it, as at all *doubtful*, for we are sure he *staggered not at the promise*, Rom. iv. 20. but as *wonderful*, and that which could not be effected but by the almighty power of God.

V. 18. *And Abraham said, O that Ishmael might live before thee!*—This he speaks not as desiring that *Ishmael* might be preferred before the son he should have by *Sarah*, but as dreading lest he should be forsaken of God, he puts up this petition on his behalf. The great thing we should desire of God, for our children, is, that they may *live before him*, that is, that they may be kept in covenant with him, and may have grace to walk before him *in their uprightness*. God's answer to this prayer, is an answer of peace. *Abraham* could not say he sought God's face in vain.

V. 20. *As for Ishmael, I have heard thee; I have blessed him*—That is, I have many blessings in store for him. 1. His posterity shall be numerous; *I will multiply him exceedingly*; 2. They shall be considerable; *twelve princes shall he beget*. We may charitably hope that spiritual blessings also were bestowed upon him, though the visible church was not brought out of his loins.

* Chap. i. 28. † *Gal.* iv. 26. 1 *Pet.* iii. 6. ‡ *Rom.* iv. 19, 20. *John* viii. 56.
§ Chap. xviii. 10. xxi. 2. ‖ Chap. xxv. 16.

21 princes ſhall he beget, and I will make him a great nation. But my
covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto
22 thee at this ſet time in the next year. And he left off talking with
23 him, and God went up from Abraham. And Abraham took
Iſhmael his ſon, and all that were born in his houſe, and all that
were bought with his money, every male among the men of Abra-
ham's houſe; and circumciſed the fleſh of their foreſkin, in the ſelf
24 ſame day, as God had ſaid unto him. And Abraham *was* ninety
years old and nine when he was circumciſed in the fleſh of his
25 foreſkin. And Iſhmael his ſon *was* thirteen years old when he was
26 circumciſed in the fleſh of his foreſkin. In the ſelf-ſame day was
27 Abraham circumciſed, and Iſhmael his ſon. And all the men of
his houſe, born in the houſe, and bought with money of the ſtran-
ger, were circumciſed with him.

CHAP. XVIII.

We have an account in this chapter of another interview between God and Abraham, *probably within a few days after the former, as the reward of his chearful obedience to the law of circumciſion. Here is,* I. *The viſit which God made him,* ver. 1—8. II. *The matters diſcourſed of between them,* 1. *The purpoſes of God's love concerning* Sarah, ver. 9—15. 2. *The purpoſes of God's wrath concerning* Sodom. (1.) *The diſcovery God made to* Abraham *of his deſign to deſtroy* Sodom, ver. 16—22. (2.) *The interceſſion* Abraham *made for* Sodom, ver. 23—33.

1 AND the LORD appeared unto him in the plains of Mamre:
2 and he ſat in the tent-door in the heat of the day. And he
lift up his eyes and looked, and lo, * three men ſtood by him:
and when he ſaw *them*, he ran to meet them from the tent-door,
3 and bowed himſelf toward the ground, And ſaid, My LORD, if now

V. 21. He names that child, *Iſaac—Laughter*, becauſe *Abraham* rejoiced in ſpirit when this ſon was promiſed him.

V. 1. This appearance of God to *Abraham* ſeems to have had in it more of freedom and familiarity, and leſs of grandeur and majeſty, than thoſe we have hitherto read of, and therefore more reſembles that great viſit which in the fulneſs of time the Son of God was to make to the world. *He ſat in the tent-door in the heat of the day*—Not ſo much to repoſe himſelf, as to ſeek an opportunity of doing good, by giving entertainment to ſtrangers.

V. 2. *And lo three men*—Theſe *three men* were three ſpiritual heavenly beings, now aſſuming human ſhapes, that they might be viſible to *Abraham*, and converſable with him. Some think they were all three

* Ver. 13. 25. *John* v. 22. *Rom.* xii. 13. *Heb.* xiii. 2.

I have found favour in thy ſight, paſs not away, I pray thee, from
4 thy ſervant. Let a little water, I pray you, be fetched, and † waſh
5 your feet, and reſt your ſelves under the tree. And I will fetch
a morſel of bread, and comfort ye your hearts; after that you
ſhall paſs on: for therefore are you come to your ſervant. And
6 they ſaid, So do as thou haſt ſaid. And Abraham haſtened into
the tent unto Sarah, and ſaid, Make ready quickly three meaſures
7 of fine meal, knead *it*, and make cakes upon the hearth. And
Abraham ran unto the herd, and fetcht a calf tender and good,
8 and gave *it* unto a young man; and he haſted to dreſs it. And he
took butter and milk, and the calf which he had dreſſed, and ſet
it before them; and he * ſtood by them under the tree, and they
9 did eat. And they ſaid unto him, Where *is* Sarah thy wife?
10 And he ſaid, Behold, in the tent. And † he ſaid, I will certainly
return unto thee ‡ according to the time of life, and lo, Sarah thy
wife ſhall have a ſon. And Sarah heard *it* in the tent door, which
11 *was* behind him. Now Abraham and Sarah *were* § old, *and* well
ſtricken in age: *and* it ceaſed to be with Sarah after the ‖ manner
12 of women. Therefore Sarah laughed within her ſelf, ſaying, Af-
ter I am waxed old, ſhall I have pleaſure, ** my lord being old alſo?
13 And the LORD ſaid unto Abraham, Wherefore did Sarah laugh,
14 ſaying, Shall I of a ſurety bear a child, which am old? †† Is any
thing too hard for the LORD? At the time appointed ‡‡ will I return
unto thee according to the time of life, and Sarah ſhall have a ſon.
15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid.
16 And he ſaid, Nay, but thou didſt laugh. And the men roſe up
from thence, and looked towards Sodom: §§ And Abraham went

three created angels; others, that one of them was the Son of God. *He bowed himſelf towards the ground*—Religion doth not deſtroy but improve good manners, and teaches us to *honour all men.*

V. 9. *Where is Sarah thy wife?*—By naming her, they gave intimation to *Abraham*, that tho' they ſeemed ſtrangers, yet they well knew him and his family: by enquiring after her, they ſhewed a kind concern for the family of one, whom they found reſpectful to them. And by ſpeaking of her, ſhe over-hearing it, they drew her to liſten to what was farther to be ſaid.

V. 10. *I will certainly return unto thee*—And viſit thee. God will *return* to thoſe that bid him welcome.

V. 12. *Sarah laughed within herſelf*—It was not a laughter of faith, like *Abraham*'s, chap. xvii. 17. but a laughter of doubting and diſtruſt. The great objection

† 1 *Tim.* v. 10. * *Neh.* xii. 44. *Gal.* v. 13. † Ver. 13. ‡ *Rom.* ix. 9. § *Heb.* xi. 11. ‖ *Rom.* iv. 19. ** 1 *Pet.* iii. 6. †† *Jer.* xxxii. 17. *Luke* i. 37. ‡‡ *Micah.* vii. 18. *Luke* i. 13. §§ *Acts* ii. 38. xxi. 5. *Rom.* xv. 24. 1 *Cor.* xvi. 11.

17 with them to bring them on the way. And the LORD ſaid, * Shall
18 I hide from Abraham that thing which I do; Seeing that Abraham
ſhall ſurely become a great and mighty nation, and all the nations
19 of the earth ſhall be bleſſed † in him? For I know him, that he
will command his children, and his houſhold after him, and they
ſhall keep the way of the LORD, to do juſtice and judgment: that
the LORD may bring upon Abraham that which he hath ſpoken of
20 him. And the LORD ſaid, Becauſe the cry of Sodom and Gomor-
21 rah is great, and becauſe their ſin is very grievous; ‡ I will go
down now, and ſee whether they have done altogether according
to the cry of it, which is come unto me; and if not, I will know.
22 And the § men turned their faces from thence, and went toward
23 Sodom: but Abraham ſtood yet before ‖ the LORD. And Abra-
ham ** drew near, and ſaid, Wilt thou alſo deſtroy the righteous
24 with the wicked? Peradventure there be fifty righteous within the
city: wilt thou alſo deſtroy, and not ſpare the place for the fifty
25 righteous that *are* therein? That be far from thee to do after this
manner, to ſlay the righteous with the wicked: and that the righte-

which *Sarah* could not get over was her age. *I am waxed old*, and paſt child-bearing in a courſe of nature, eſpecially having been hitherto barren, and which magnifies the difficulty, *My lord* is *old alſo*. Obſerve here, That *Sarah* calls *Abraham* her *lord*, and the Holy Ghoſt takes notice of it to here honour, and recommends it to the imitation of all Chriſtian wives, 1 *Peter* iii. 6. *Sarah obeyed Abraham, calling him lord*, in token of reſpect and ſubjection.

V. 17. *Shall I hide from Abraham that thing which I do*—Thus doth God in his councils expreſs himſelf after the manner of men, with deliberation. *The ſecret of the Lord is with them that fear him.* Thoſe that by faith live a life of communion with God, cannot but know more of his mind than other people. They have a better inſight into what is preſent, and a better foreſight of what is to come.

V. 19. *I know Abraham that he will command his children, and his houſhold after him* —This is, a bright part of *Abraham*'s character. He not only *prayed* with his family, but he *taught* them, as a man of knowledge; nay, he *commanded* them as a man in authority, and was prophet and king, as well as prieſt, in his own houſe. And he not only took care of his children, but of *his houſhold:* his ſervants were *catechized ſervants.* Maſters of families ſhould inſtruct, and inſpect the manners of all under their roof. And this is given as the reaſon why God would make known to him his purpoſe concerning *Sodom;* becauſe he was communicative of his knowledge, and improved it for the benefit of thoſe that were under his charge.

V. 21. *I will go down now and ſee*—Not as if there were any thing concerning which God is in doubt; but he is pleaſed thus to expreſs himſelf after the manner of men.

V. 23. *Abraham drew near*—The expreſſion,

* *Amos* iii. 7. *John* xv. 15. † Chap. xii. 3. *Gal.* iii. 8. ‡ *James* v. 4. § Chap. xix. 1. ‖ Ver. 13. ** *Heb.* vii. 19. x. 22. *James* iv. 8.

ous ſhould be as the wicked, that be far from thee: ‖ Shall not the
26 judge of all the earth do right? And the LORD ſaid, If I find in
Sodom fifty righteous within the city, then I will ſpare * all the
27 place for their ſakes. And Abraham anſwered and ſaid, Behold
now, I have taken upon me to ſpeak unto the Lord, which *am but*
28 duſt and aſhes. Peradventure there ſhall lack five of the fifty right-
teous: wilt thou deſtroy all the city for *lack of* five? And he ſaid,
29 If I find there forty and five, I will not deſtroy *it*. And he ſpake
unto him yet † again, and ſaid, Peradventure there ſhall be forty
30 found there. And he ſaid, I will not do *it* for forties ſake. And
he ſaid *unto him*, Oh let not the Lord be angry, and I will ſpeak:
Peradventure there ſhall thirty be found there. And he ſaid, I
31 will not do *it*, if I find thirty there. And he ſaid, Behold now
I have ‡ taken upon me to ſpeak unto the Lord: Peradventure
there ſhall be twenty found there. And he ſaid, I will not deſtroy
32 *it* for twenties ſake. And he ſaid, Oh let not the LORD be angry,
and I will ſpeak yet but this once: Peradventure ten ſhall be found
33 there. And he ſaid, § I will not deſtroy *it* for tens ſake. And the
LORD went his way, as ſoon as he had left communing with Abra-
ham: and Abraham returned unto his place.

ſion intimates, A holy concern. A holy confidence; he drew near with *an aſſurance of faith*, drew near *as a prince*, Job xxxi. 37.

V. 27. *Behold now, I have taken upon me to ſpeak unto the Lord, who am but duſt and aſhes*—He ſpeaks as one amazed at his own boldneſs, and the liberty God graciouſly allowed him, conſidering God's greatneſs, he is the *Lord*; and his own meanneſs, but *duſt and aſhes*. Whenever we draw near to God, it becomes us reverently to acknowledge the vaſt diſtance that there is between us and Him. He is the Lord of glory, we are worms of the earth.

V. 30. *Oh let not the Lord be angry*—The importunity which believers uſe in their addreſſes to God is ſuch, that if they were dealing with a man like themſelves, they could not but fear that he would be *angry* with them. But he with whom we have to do is *God and not man*, and he is pleaſed when he is *wreſtled with*. But why then did *Abraham* leave off aſking when he had prevailed ſo far as to get the place ſpared if there were but ten righteous in it? Either, (1.) Becauſe he owned that it deſerved to periſh if there were not ſo many: as the *dreſſer of the vineyard*, who conſented that the barren tree ſhould be *cut down* if one year's trial more did not make it fruitful, *Luke* xiii. 9. Or, (2.) Becauſe God reſtrained his ſpirit from aſking any further. When God hath determined the ruin of a place, he forbids it be *prayed for*, Jer. vii. 16.

V. 33. *Abraham returned into his place*—To wait what the event would be; and it proved that his prayer was heard, and yet *Sodom* not ſpared, becauſe there were not *ten righteous* in it.

V. 1. *And*

‖ *Rom.* iii. 5. 6. * *Iſa.* lxv. 8. *Jer.* v. 1. *Ezek.* xxii. 30 † *Heb.* iv. 16. *Eph.* vi. 18. ‡ *Luke* xviii. 1. § *James* v. 16. *Matt.* vii. 7.

CHAP. XIX.

We read, chap. xviii. *of God's coming to take a view of the ſtate of* Sodom, *what its wickedneſs was, and what righteous there were in it: here we have the reſult of that enquiry.* I. *It was found upon trial that* Lot *was very good,* ver. 1, 2, 3. *and it did not appear that there were any more of the ſame character.* II. *It was found that the* Sodomites *were very wicked,* ver. 4—11. III. *Special care was therefore taken for the ſecuring of* Lot *and his family,* ver. 12—23. IV. *The ruin of* Sodom, *and of* Lot's *wife,* ver. 24—26. *with a general repetition of the ſtory,* ver. 27—29. V. *A foul ſin that* Lot *was guilty of, in committing inceſt with his two daughters,* ver. 30—38.

1 AND there came * two angels to Sodom at even; and Lot ſat in the gate of Sodom; and Lot ſeeing *them,* roſe up to meet them; and he bowed himſelf with his face toward the ground;
2 And he ſaid, Behold, now my lords, turn in I pray you, into your ſervant's houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, † Nay,
3 but we will abide in the ſtreet all night. And he preſſed upon them greatly; and they turned in unto him, and entered into his houſe: and he made them a feaſt, and did bake unleavened bread, and
4 they did eat. But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and
5 young, all the people from every quarter. And they called unto ‡ Lot, and ſaid unto him, Where *are* the men which came in unto thee this night? bring them out unto us, that we may § know them.
6 And Lot went out at the door unto them, and ſhut the door after
7 him, And ſaid, I pray you, ‖ brethren, do not ſo wickedly.
8 Behold now, I have two daughters, which have not known man; let me, I pray you, bring them out unto you, and do ye to them

V. 1. *And there came two*—Probably two of the three that had juſt before been with *Abraham*, the two created angels that were ſent to execute God's purpoſe concerning *Sodom.*

V. 3. *And he preſſed upon them greatly*—Partly becauſe he would by no means have them to expoſe themſelves to the perils of lodging *in the ſtreet of Sodom*, and partly becauſe he was deſirous of their converſe.

V. 4. Here were *old and young, all from every quarter*—The *old* were not *paſt it*, and the young were ſoon come up to it. Either they had no magiſtrates to protect the peaceable, or their magiſtrates were themſelves aiding and abetting.

V. 8. *I have two daughters*—This was unadviſedly

* Chap. xviii. 22. † *Luke* xxiv. 20. ‡ *Iſa.* iii. 9. § *Rom.* i. 27. *Jude* 7.
‖ *Iſa.* lviii. 7. *Acts* xvii. 26.

as *is* good in your eyes: only unto theſe men do nothing; for
9 therefore came they under the ſhadow of my roof. And they ſaid, * Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee than with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door. But the men put forth
10 their hand, and pulled Lot into the houſe to them, and ſhut to the
11 door. † And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door. And the men ſaid unto Lot, Haſt thou
12 here any beſides? ſon in law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring *them* out of this place.
13 For we will deſtroy this place: becauſe the cry of them is waxen great before the face of the LORD, and the LORD hath ſent us to
14 deſtroy it. And Lot, went out, and ſpake unto his ſons in law, which married his daughters, and ſaid, Up, get ye out of this place; for the LORD will deſtroy this city: but ‡ he ſeemed as one
15 that mocked unto his ſons in law. And when the morning aroſe, then the angels haſtned Lot, ſaying, Ariſe, take thy wife, and thy two daughters which are here, leſt thou be conſumed in the § ini-
16 quity of the city. And while he ‖ lingered, the men ** laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they

adviſedly and unjuſtifiably offered. It is true, of two evils we muſt chuſe the leſs, but of two ſins we muſt chuſe neither, nor ever do evil that good may come of it.

V. 11. *And they ſmote the men with blindneſs*—This was deſigned to put an end to their attempt, and to be an earneſt of their utter ruin the next day.

V. 13. *We will deſtroy this place*—The holy angels are miniſters of God's wrath for the deſtruction of ſinners, as well as of his mercy for the preſervation and deliverance of his people.

V. 14. *Up, get you out of this place*—The manner of expreſſion is ſtartling. It was not time to trifle, when the deſtruction was juſt at the door. But *he ſeemed to them as one that mocked*—They thought perhaps that the aſſault which the *Sodomites* had juſt now made upon his houſe had diſturbed his head, and put him into ſuch a fright that he knew not what he ſaid. They that made a jeſt of every thing, made a jeſt of that, and ſo periſhed in the overthrow. Thus many who are warned of the danger they are in by ſin, make a light matter of it; ſuch will periſh with their blood upon their heads.

V. 16. Tho' *Lot* did not make a jeſt of the warning as his ſons in law did, yet *he lingered*, he did not make ſo much haſte as the caſe required. And it might have been

* *Iſa.* lxv. 5. † *Wiſd.* xix. 17. *Acts* xiii. 11. ‡ 1 *Theſſ.* v. 3. § *Rev.* xviii. 4.
‖ *Wiſd.* x. 6. ** *John* vi. 4.

17 brought him forth, and ſet him without the city. And it came to paſs, when they had brought them forth abroad, that † he ſaid, Eſcape for thy life; ‡ look not behind thee, neither ſtay thou in all the plain: eſcape to the mountain, § leſt thou be conſumed.
18, 19 And Lot ſaid unto them, Oh! not ſo my lord. Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain, leſt ſome evil take me, and
20 I die. Behold now, this city *is* near to flee unto, and it *is* a little one; Oh let me eſcape thither, (*is* it not a little one?) and my ſoul
21 ſhall live. And he ſaid unto him, See, ‖ I have accepted thee concerning this thing alſo, that I will not overthrow this city for
22 the which thou haſt ſpoken. Haſte thee, eſcape thither; * for I cannot do any thing till thou be come thither: therefore the name
23 of the city was called Zoar. The †† ſun was riſen upon the earth
24 when Lot entered into Zoar. Then the ‡‡ LORD rained upon Sodom and upon Gomorrah brimſtone and fire from the LORD out of
25 heaven. And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

been fatal to him, if the angels had not *laid hold on his hand, and brought him forth.* Herein *the Lord was merciful to him*, otherwiſe he might *juſtly* have left him to periſh, ſince he was loth to depart. If God had not been *merciful to us*, our lingering had been our ruin.

V. 17. *Look not behind thee*—He muſt not loiter by the way; *ſtay not in all the plain*—For it would all be made one *dead ſea:* he muſt not take up ſhort of the place of refuge appointed him; *eſcape to the mountain*—Such as theſe are the commands given to thoſe who through grace are delivered out of a ſinful ſtate. 1. Return not to ſin and Satan, for that's *looking back to Sodom.* 2. Reſt not in the world, for that's *ſtaying in the plain.* And, 3. Reach towards Chriſt and heaven, for that is *eſcaping to the mountain*, ſhort of which we muſt not take up.

V. 22. *I cannot do any thing till thou be come thither*—The very preſence of good men in a place helps to keep off judgments. See what care God takes for the preſervation of his people!

V. 24. *Then the Lord rained—from the Lord—God the Son*, from *God the Father*, for *the Father has committed all judgment to the Son.* He that is the Saviour will be the deſtroyer of thoſe that reject the ſalvation.

V. 25. *And he overthrew the cities*, and *all the inhabitants* of them, *the plain*, and all that *grew upon the ground*—It was an utter ruin, and irreparable; that fruitful valley remains to this day a great lake, or dead ſea. Travellers ſay it is about thirty miles long, and ten miles broad. It has no living

† Chap. xviii. 22. ‡ *Luke* ix. 62. *Phil.* iii. 13, 14. § *Matt.* xxiv. 16. 18. *Acts* xxvii. 31. ‖ *Pſal.* cxlv. 19. * Chap. xxxii. 25, 26. *Exodus* xxxii. 10. *Deut.* ix. 14. *Mark* vi. 5. †† *Iſa.* xlvii. 11. ‡‡ *Deut.* xxix. *Luke* xvii. 29. *Iſa.* xiii. 19. *Jer.* l. 40. *Amos* iv. 11. 2 *Pet.* ii. 6. *Jude* 7. *Rev.* xix. 20. xxi. 8.

26 But his wife looked back from behind him, ‖ and ſhe became a pillar
of ſalt. And Abraham gat up early in the morning, to the place
28 where he ſtood before the LORD. And he looked toward Sodom
and Gomorrah, and toward all the land of the plain, and beheld,
and lo the ſmoke of the country went up as the * ſmoke of a fur-
29 nace. And it came to paſs, when God deſtroyed the cities of the
plain, that God remembered Abraham, and ſent Lot out of the
midſt of the overthrow, when he overthrew the cities in the which
30 Lot dwelt. And Lot went up out of Zoar, and dwelt in
the mountain, and his two daughters with him; for he feared to
dwell in Zoar: and he dwelt in a cave, he and his two daughters.

ing creature in it: it is not moved by the wind: the ſmell of it was offenſive: things do not eaſily ſink in it. The *Greeks* call it *Aſphaltis*, from a ſort of pitch which it caſts up. *Jordan* falls into it, and is loſt there. It was a puniſhment that anſwered their ſin. Burning luſts againſt nature were juſtly puniſhed with this preternatural burning.

V. 26. *But his wife looked back from behind him*—Herein ſhe diſobeyed an expreſs command. Probably ſhe hankered after her houſe and goods in *Sodom*, and was loth to leave them. Chriſt intimates this to be her ſin, *Luke* xvii. 31, 32. ſhe too much regarded her ſtuff. And her looking back ſpoke an inclination to go back; and therefore our Saviour uſes it as a warning againſt apoſtaſy from our Chriſtian profeſſion. *And ſhe became a pillar of ſalt*—She was ſtruck dead in the place, yet her body did not fall down, but ſtood fixed and erect like a pillar or monument, not liable to waſte or decay, as human bodies expoſed to the air are, but metamorphoſed into a metallic ſubſtance, which would laſt perpetually.

Our communion with God conſiſts in our *gracious regard* to him, and his *gracous regard* to us. We have here therefore the communion that was between God and *Abraham* in the *event* concerning *Sodom*, as before in the *conſultation* concerning it; for communion with God is to be kept up in providences as well as in ordinances.

V. 27. *And Abraham gat up early*—And to ſee what was become of his prayers, he went to the very place where he had *ſtood before the Lord*.

V. 28. *And he looked towards Sodom*—Not as *Lot's wife* did, tacitly reflecting upon the divine ſeverity, but humbly adoring it, and acquieſcing in it. Here is God's favourable regard to *Abraham*, ver. 29. As before when *Abraham* prayed for *Iſhmael*, God heard him for *Iſaac*, ſo now when he prayed for *Sodom*, he heard him for *Lot*.

V. 29. *God remembered Abraham*, and for his ſake *ſent* Lot *out of the overthrow*—God will certainly give an anſwer of peace to the prayer of faith in his own way and time.

V. 30. *He feared to dwell in Zoar*—Here is the great *trouble and diſtreſs* that *Lot* was brought into after his deliverance, ver. 29. He was *frightned* out of *Zoar*, durſt not dwell there, either becauſe he was conſcious to himſelf that it was a refuge of his own chuſing, and that therein he had fooliſhly preſcribed to God, and therefore could not but diſtruſt his ſafety in it. Probably he found it as wicked as *Sodom*; and therefore concluded it could not long ſurvive it; or perhaps he ob-

 ſerved

‖ *Wiſd.* x. ix. *Luke* xvii. 32. * *Pſal.* cvii. 34. *Rev.* xviii. 18. xix. 3.

31 And the firſt-born ſaid unto the younger, Our father *is* old, and
there is not a man in the earth to come in unto us after the manner
32 of all the earth. Come let us make our father drink wine, and we
33 will lie with him, that we may preſerve ſeed of our father. And
they made their father drink wine that night: and the firſt-born
went in, and lay with her father; and he perceived not when ſhe
34 lay down, nor when ſhe aroſe. And it came to paſs on the mor-
row, that the firſt-born ſaid unto the younger, Behold, I lay
yeſternight with my father: let us make him drink wine this night
alſo; and go thou in, *and* lie with him, that we may preſerve ſeed
35 of our father. And they made their father drink wine that night
alſo: and the younger aroſe, and lay with him; and he perceived
36 not when ſhe lay down, nor when ſhe aroſe. Thus were both the
37 daughters of Lot with child by their father. And the firſt-born
bare a ſon, and called his name Moab: the ſame *is* the father of
38 the Moabites unto this day. And the younger, ſhe alſo bare a ſon,
and called his name Ben-ammi: the ſame *is* the father of the chil-
dren of Ammon unto this day.

CHAP. XX.

We have here, I. Abraham's *ſin in denying his wife, and* Abimelech's *ſin thereupon in taking her,* ver. 1, 2. II. *God's diſcourſe with* Abimelech *in a dream upon this occaſion; wherein he ſhews him his error,* ver. 3. *accepts his plea,* ver. 4, 5, 6. *and directs him to make reſtitution,* ver. 7. III. Abimelech's *diſcourſe with* Abraham; *wherein he chides him for the cheat he had put upon him,* ver. 8, 9, 10. *and* Abraham *excuſes it as well as he can,* ver. 11, 12, 13. IV. *The good iſſue of the ſtory; in which* Abimelech *reſtores* Abraham *his wife,* ver. 14, 15, 16. *and* Abraham *by prayer prevails with God for the removal of the judgment* Abimelech *was under,* ver. 17, 18.

1 AND Abraham journeyed from thence toward the ſouth-coun-
try, and dwelled between Kadeſh and Shur, and ſojourned
2 in Gerar. And Abraham ſaid of Sarah his wife, * She *is* my ſiſter:

ſerved the riſe and increaſe of thoſe waters which, after the conflagration, began to overflow the plain, and which, mixing with the ruins, by degrees made the dead ſea; in thoſe waters he concluded *Zoar* muſt needs periſh, (though it had eſcaped the fire) becauſe it ſtood upon the ſame flat. He was now glad to go to *the mountain*, the place which God had appointed for his ſhelter. See in *Lot* what thoſe bring themſelves to at laſt, that forſake the communion of ſaints for ſecular advantages.

V. 1. *And Abraham ſojourned in Gerar*— We are not told upon what occaſion he removed, whether terrified by the deſtruction of *Sodom*, or, as ſome of the *Jewiſh* writers ſay, becauſe he was grieved at *Lot*'s inceſt with his daughters, and the reproach

3 and Abimelech king of Gerar ſent, and took Sarah. † But God
came to Abimelech in a dream by night, and ſaid to him, Behold,
‡ thou *art but* a dead man, for the woman which thou haſt taken:
4 for ſhe *is* a man's wife. But Abimelech had not come near her:
5 and he ſaid, LORD, wilt thou ſlay alſo a righteous nation? Said
he not unto me, She *is* my ſiſter? and ſhe, even ſhe herſelf ſaid,
He *is* my brother: in the integrity of my heart, and innocency of
6 my hands have I done this. And God ſaid unto him in a dream,
Yea, I know that thou didſt this in the integrity of thy heart; for I
alſo withheld thee from ſinning againſt me: therefore ſuffered I
7 thee not to touch her. Now therefore reſtore the man *his* wife;
for he *is* a prophet, and he ſhall pray for thee, and thou ſhalt live:
and if thou reſtore *her* not, know thou that thou ſhalt ſurely die,
8 thou, and all that *are* thine. Therefore Abimelech roſe early in
the morning, and called all his ſervants, and told all theſe things
9 in their ears: and the men were ſore afraid. Then Abimelech
called Abraham, and ſaid unto him, What haſt thou done unto us?
and what have I offended thee, that thou haſt brought on me and
on my kingdom a great ſin? Thou haſt done deeds unto me that

reproach which the *Canaanites* caſt upon him for his kinſman's ſake. *The king of Gerar ſent and took her*—To his houſe, in order to the taking of her to his bed.

V. 3. *But God came to Abimelech in a dream*—It appears by this that God revealed himſelf by *dreams*, which evidenced themſelves to be divine and ſupernatural, not only to his *ſervants the prophets*, but even to thoſe that were out of the pale of of the church; but then uſually it was with ſome regard to God's own people.

V. 4. *Wilt thou ſlay a righteous nation*—Not ſuch a nation as *Sodom*.

V. 6. *I withheld thee from ſinning againſt me*—It is God that reſtrains men from doing the ill they would do; it is not from him that there is ſin, but it is from him that there is not more ſin, either by his influence on mens minds checking their inclination to ſin, or by his providence taking away the opportunity. It is a great mercy to be hindered from committing ſin, which God muſt have the glory of, whoever is the inſtrument.

V. 9. *Thou haſt done deeds that ought not to be done*—Equivocation and diſſimulation, however they may be palliated, are very ill things, and by no means to be admitted in any caſe. He takes it as a very great injury to himſelf and his family, that *Abraham* had thus expoſed them to ſin, *What have I offended thee?*—If I had been thy worſt enemy, thou couldſt not have done me a worſe turn, nor taken a more effectual courſe to be revenged on me. *Note*, We ought to reckon, that thoſe do us the greateſt diſlikedneſs in the world, that any way tempt us or expoſe us to ſin, though they may pretend friendſhip, and offer that which is grateful enough to the corrupt nature. He challenges him to

* Chap. xii. 13. † *Pſal.* cv. 14. *Job* xxxiii. 14. ‡ *Ezek.* xxxiii. 14.

10 ought not to be done. And Abimelech ſaid unto Abraham, What
11 ſaweſt thou, that thou haſt done this thing? And Abraham ſaid, Becauſe I thought, Surely the fear of God *is* not in this place; and
12 they will ſlay me for my wife's ſake. And yet indeed *ſhe is* my ſiſter; ſhe *is* the daughter of my father, but not the daughter of my
13 mother: and ſhe became my wife. And it came to paſs, when God cauſed me to wander from my father's houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, ſay of me, He *is* my brother.
14 And Abimelech took ſheep, and oxen, and men-ſervants and women-ſervants, and gave *them* unto Abraham, and reſtored him
15 Sarah his wife. And Abimelech ſaid, Behold, my land *is* before
16 thee: dwell where it pleaſeth thee. And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee,
17 and with all *other:* thus ſhe was reproved. So Abraham prayed unto God: and God healed Abimelech, and his wife, and his
18 maid-ſervants; and they bare *children*. For the LORD had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abraham's wife.

aſſign any juſt cauſe he had to ſuſpect them as a dangerous people for an honeſt man to live among.

V. 10. *What ſaweſt thou that thou haſt done this thing?*—What reaſon hadſt thou to think, that if we had known her to be thy wife, thou wouldſt have been expoſed to any danger by it?

V. 11. *I thought ſurely the fear of God is not in this place, and they will ſlay me*—There are many places and perſons that have more of the fear of God in them than we think they have; perhaps they are not called by our name, they do not wear our badges, they do not tie themſelves to that which we have an opinion of; and therefore we conclude they have not the fear of God in their hearts!

V. 13. *When God cauſed me to wander from my father's houſe*—Then we ſettled this matter. It may be, that God denied *Abraham* and *Sarah* the bleſſing of children ſo long to puniſh them for this ſinful compact they had made to deny one another: if they will not own their marriage, why ſhould God own it? But we may ſuppoſe, that after this reproof, they agreed never to do ſo again, and then preſently we read, chap. xxi. 1, 2. that *Sarah conceived.*

V. 16. *Thy Brother is to thee a covering of the eyes*—Thou muſt look at no other, nor deſire to be looked at by any other. Yoke-fellows muſt be to each other for a covering of the eyes. The marriage-covenant is a *covenant with the eyes,* like *Job*'s, chap. xxxi. 1.

CHAP.

CHAP. XXI.

In this chapter we have, I. Iſaac, *the child of promiſe, born into* Abraham's *family,* ver. 1—8. II. Iſhmael, *the ſon of the bond-woman, caſt out of it,* ver. 9—21. III. Abraham's *league with* Abimelech, ver. 22—32. IV. *His devotion to God,* ver. 33. 34.

1 AND the LORD * viſited Sarah as he had ſaid, and the LORD
2 did unto Sarah as he had ſpoken. For Sarah † conceived and bare Abraham a ſon in his old age, at the ſet time of which
3 God had ſpoken to him. And Abraham called the name of his
4 ſon that was born unto him, whom Sarah bare to him, Iſaac. And Abraham circumciſed his ſon Iſaac, being ‡ eight days old, as God
5 had commanded him. And Abraham was an hundred years old
6 when his ſon Iſaac was born unto him. And Sarah ſaid, God hath
7 made me to § laugh, *ſo that* all that hear will laugh with me. And ſhe ſaid, ‖ Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old age.
8 And the child grew, and was weaned: and Abraham made a great
9 feaſt the *ſame* day that Iſaac was weaned. And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham,
10 ** mocking. Wherefore ſhe ſaid unto Abraham, †† Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall
11 not be heir with my ſon, *even* with Iſaac. And the thing was very

V. 2. *Sarah conceived*—*Sarah* by faith, *received ſtrength* to conceive, *Heb.* xi. 11. God therefore, by promiſe, gave that ſtrength. *Abraham* was old, and *Sarah* old, and both as good as dead, and then the word of God took place.

V. 4. He *circumciſed his ſon*—The covenant being eſtabliſhed with him, the ſeal of the covenant was adminiſtred to him.

V. 6. *And Sarah ſaid, God has made me to laugh*—He hath given me both cauſe to rejoice, and a heart to rejoice. And it adds to the comfort of any mercy to have our friends *rejoice with us* in it. See *Luke* i. 58. *They that hear will laugh with me*—Others will rejoice in this inſtance of God's power and goodneſs, and be encouraged to truſt in him.

V. 9. *Sarah ſaw the ſon of the Egyptian mocking*—Mocking *Iſaac* no doubt, for it is ſaid, with reference to this, *Gal.* iv. 29. that *he that was born after the fleſh, perſecuted him that was born after the ſpirit. Iſhmael* is here called the *ſon of the Egyptian*, becauſe (as ſome think) the four hundred years affliction of the ſeed of *Abraham* by the *Egyptians* began now, and was to be dated from hence.

V. 10. *Caſt out the bond-woman*—This was a type of the rejection of the unbelieving *Jews*, who, though they were the ſeed of *Abraham*, yet, becauſe they ſubmitted not to the goſpel-covenant, were *unchurched* and *diſfranchiſed*. And that which, above any thing provoked God to caſt them off, was, their *mocking* and *perſecuting* the goſpel-church, God's *Iſaac*, in his infancy.

V. 11 *The thing was very grievous in Abraham's*

* Chap. xvii. 19. xviii. 10. † *Acts* vii. 8. *Gal.* iv. 22. *Heb.* xi. 11. ‡ Chap. xvii. 12. § *Iſa.* liv. 1. lxvi. 10. ‖ *Iſa.* xlix. 21. ** *Gal.* iv. 29. †† *Prov.* xx. *John* viii. 35. *Gal.* iv. 21. 30.

grievous in Abraham's ſight, becauſe of his ſon. And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice: * for in Iſaac ſhall thy ſeed be
13 called. And alſo of the ſon of the bond-woman will I make a †
14 nation, becauſe he *is* thy ſeed. And Abraham roſe up § early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child, and ſent her away: and ſhe departed, and wandered in the wilderneſs of
15 Beer-ſheba. And the water was ſpent in the bottle, and ſhe caſt
16 the child under one of the ſhrubs. And ſhe went, and ſat her down over againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over
17 againſt *him*, and lift up her voice, and wept. And God heard the voice of the lad: and the Angel of God called to Hagar out of heaven and ſaid unto her, What aileth thee, Hagar? fear not; for
18 God hath heard the voice of the lad where he *is*. Ariſe, lift up the lad, and hold him in thine hand: for I will make him a great nati-
19 on. And God opened her eyes, and ſhe ſaw a well of water: and ſhe went, and filled the bottle with water, and gave the lad drink.
20 And God was with the lad, and he grew, and dwelt in the wilder-
21 neſs, and became an archer. And he dwelt in the wilderneſs of Paran; and his mother took him a wife out of the land of Egypt.
22 And it came to paſs at that time, that Abimelech, and Phicol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with

ham's ſight—It grieved him that *Iſhmael* had given ſuch a provocation. *And ſtill more* that *Sarah* inſiſted upon ſuch a puniſhment.

V. 13. The caſting out of *Iſhmael* was not his ruin. He ſhall be a *nation becauſe he is thy ſeed*—We are not ſure that it was his eternal ruin. It is preſumption to ſay, that all theſe who are left out of the external diſpenſation of God's covenant are excluded from all his mercies. Thoſe may be *ſaved* who are not thus *honoured*.

V. 14. *And Abraham roſe up early in the morning*—We may ſuppoſe immediately after he had in the night-viſions received orders to do this.

V. 17. *God heard the voice of the lad*—We read not of a word he ſaid; but his ſighs and groans, cried loud in the ears of the God of mercy. An angel was ſent to comfort *Hagar*, who aſſures her, *God has heard the voice of the lad where he is*—Though he be in the wilderneſs; for wherever we are, there is a way open heavenwards; therefore *lift up the lad, and hold him in thy hand*—God's readineſs to help us when we are in trouble muſt not ſlacken, but quicken our endeavours to help ourſelves. He repeats the promiſe concerning her ſon, that he ſhould be *a great nation*, as a reaſon why ſhe ſhould beſtir herſelf to help him.

V. 31. *Beer-*

* *Rom.* ix. 7. *Heb.* xi. 18. † Chap. xvii. 20. § *Pſal.* cxix. 60. *Gal.* i. 16.

23 thee in all that thou doeſt. Now therefore ſwear unto me here
by God, that thou wilt not deal falſely with me, nor with my ſon
nor with my ſons ſon: *but* according to the kindneſs that I have
done unto thee, thou ſhalt do unto me, and to the land wherein
24, 25 thou haſt ſojourned. And Abraham ſaid, * I will ſwear. And
Abraham reproved Abimelech becauſe of a well of water which
26 Abimelech's ſervants had violently taken away. And Abimelech
ſaid, I know not who hath done this thing: neither didſt thou tell
27 me, neither yet heard I *of it* but to day. And Abraham took ſheep
and oxen, and gave them unto Abimelech: and both of them
28 made a covenant. And Abraham ſet ſeven ew-lambs of the flock
by themſelves. And Abimelech ſaid unto Abraham, What mean
30 theſe ſeven ew-lambs which thou haſt ſet by themſelves? And he
ſaid, For *theſe* ſeven ew-lambs ſhalt thou take of my hand, that
they may be a witneſs unto me that I have digged this well.
31 Wherefore he called that place Beer-ſheba: becauſe there they
32 ſware both of them. Thus they made a covenant at Beer-ſheba:
then Abimelech roſe up, and Phicol the chief captain of his hoſt,
33 and they returned into the land of the Philiſtines. And
Abraham planted a grove in Beer-ſheba, and called there on the
34 name of the LORD, the everlaſting God. And Abraham ſojourned
in the Philiſtines land many days.

CHAP. XXII.

We have here I. *The ſtrange command which God gave to* Abraham, ver. 1, 2. II. Abraham's *ſtrange obedience to this command*, ver. 3—10. III. *The ſtrange iſſue of this trial.* (1.) *The ſacrificing of* Iſaac *was countermanded*, ver. 11, 12. (2.) *Another ſacrifice was provided*, ver 13, 14. (3.) *The covenant was renewed with Abraham hereupon*, ver. 15—19. IV. *An account of ſome of* Abraham's *relations*, ver. 20—24.

1 AND it came to paſs after theſe things, that God did † tempt Abraham, and ſaid unto him, Abraham. And he ſaid,

V. 31. *Beer-ſheba*—That is, the *well of the oath*, in remembrance of the covenant that they ſware to, that they might be ever mindful of it.

V. 33. *And Abraham planted a grove*—For a ſhade to his tent, or perhaps an orchard of fruit trees; and there, though we cannot ſay he ſettled, for God would have him while he lived to be a ſtranger and a pilgrim, yet he *ſojourned many days. And called there on the name of the Lord*—Probably in the grove he planted, which was his oratory, or houſe of prayer: he kept up public worſhip, to which probably his neighbours

* *Heb.* iv. 16. † *Pſal.* cxxxix. 23, 24. 1 *Cor.* x. 13.

2 Behold *here I am*. And he ſaid, Take now thy ſon, thine only *ſon*
Iſaac, † whom thou loveſt, and get thee into the land of Moriah,
and offer him there for a burnt-offering, upon one of the moun-
3 tains which I will tell thee of. And Abraham roſe up ‡ early in

neighbours reſorted, and joined with him. Men ſhould not only retain their goodneſs wherever they go, but do all they can to propogate it, and make others good. *The everlaſting God*—Though God had made himſelf known to *Abraham* as *his God* in particular; yet he forgets not to give glory to him as the *Lord of all*, the *everlaſting* God, who was before all worlds, and will be when time and days ſhall be no more.

V. 1. Here is *the trial* of *Abraham*'s faith, whether it continued ſo ſtrong, ſo vigorous, ſo victorious, after a long ſettlement in communion with God, as it was at firſt, when by it he left his country: then it appeared that he loved God better than *his father;* now, that he loved him better than *his ſon*. *After theſe things*—After all the other exerciſes he had had, all the difficulties he had gone through: now perhaps he was beginning to think the ſtorms were blown over; but after all, this encounter comes, which is ſharper than any yet. *God did tempt Abraham*—Not to draw him to ſin, ſo *Satan* tempts; but to diſcover his graces, how ſtrong they were, that they might be *found to praiſe and honour and glory*. The trial itſelf: God appeared to him as he had formerly done, called him by name *Abraham*, that name which had been given him in ratification of the promiſe: *Abraham*, like a good ſervant, readily anſwered, *Here am I;* what ſaith my Lord unto his ſervant? Probably he expected ſome renewed promiſe, like thoſe, chap. xv. 1. and xvii. 1. but to his great amazement that which God hath to ſay to him is in ſhort, Abraham, *go kill thy ſon:* and this command is given him in ſuch aggravating language as makes the temptation abundantly more grievous. When God ſpeaks, *Abraham*, no doubt, takes notice of every word, and liſtens attentively to it: and every word here is *a ſword in his bones;* the trial is ſteel'd with trying phraſes. Is it any pleaſure to the Almighty that he ſhould afflict? No, it is not; yet when *Abraham*'s faith is to be tried, God ſeems to take pleaſure in the aggravation of the trial.

V. 2. *And he ſaid, take thy ſon*—Not thy bullocks and thy lambs; how willingly would *Abraham* have parted with them by thouſands to redeem *Iſaac!* Not thy ſervant, no, not the ſteward of thine houſe, *Thine only ſon*—Thine only ſon by *Sarah*. *Iſhmael* was lately caſt out, to the grief of *Abraham*, and now *Iſaac* only was left; and muſt he go too? Yes: take *Iſaac*, him by name, *thy laughter*, that *ſon indeed*. Yea, that ſon *whom thou loveſt*—The trial was of *Abraham*'s love to God, and therefore it muſt be in a beloved ſon: in the *Hebrew* 'tis expreſſed more emphatically, and I think might very well be read thus, *Take now that ſon of thine, that only one of thine, whom thou loveſt, that* Iſaac. *And get thee into the land of* Moriah—Three days journey off: ſo that he might have time to conſider it, and if he do it, muſt do it deliberately. *And offer him for a burnt offering*—He muſt not only kill his ſon, but kill him as a ſacrifice, with all that ſedateneſs and compoſedneſs of mind, with which he uſed to offer his *burnt-offerings*.

V. 3. The ſeveral ſteps of this obedience, all help to magnify it, and to ſhew that he was guided by prudence, and governed by faith, in the whole tranſaction.

(1.) He *riſes early*—Probably the command was given in the viſions of the night, and *early* the next morning he ſets himſelf about it, did not delay, did not demur. Thoſe that do the will of God *heartily* will do it ſpeedily.

(2.) He

† *Rom.* viii. 32. ‡ *Heb.* xi. 19.

the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon, and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had
4 told him. Then on the third day Abraham lift up his eyes, and
5 ſaw the place afar off. And Abraham ſaid unto his young men, Abide you here with the aſs, and I and the lad will go yonder and
6 worſhip, and come again to you. And Abraham took the wood of the burnt-offering, and § laid *it* upon Iſaac his ſon; and he took the fire in his hand, and a knife: and they went both of them
7 together. And Iſaac ſpake unto Abraham his father, and ſaid, My father? and he ſaid, Here *am* I, my ſon. And he ſaid, Behold the fire and the wood; but where is the lamb for a burnt-
8 offering? And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt-offering: ſo they went both of them together.
9 And they came to the place which God had told him of: and

(2.) He gets things ready for a ſacrifice, and it ſhould ſeem, with his own hands, *cleaves the wood for the burnt offering.*

(3.) He left his ſervants at ſome diſtance off, leſt they ſhould have created him ſome diſturbance in his ſtrange oblation. Thus when Chriſt was entering upon his agony in the garden, he took only three of his diſciples with him.

V. 6. *Iſaac*'s carrying the wood was a type of Chriſt, who carried his own Croſs, while *Abraham*, with a ſteddy and undaunted reſolution, carried the fatal *knife* and *fire*.

V. 7. *Behold the fire and the wood, but where is the lamb?*—This is, 1. A *trying* queſtion to *Abraham*; how could he endure to think that *Iſaac* is himſelf the lamb? 2. 'Tis a *teaching* queſtion to us all, that when we are going to worſhip God, we ſhould ſeriouſly conſider whether we have every thing ready, eſpecially the *lamb for a burnt-offering*. Behold, *the fire* is ready; that is, the Spirit's aſſiſtance, and God's acceptance: the *wood* is ready, the inſtituted ordinances deſigned to kindle our affections, which indeed, without the Spirit, are but like wood without fire, but the Spirit works by them. *All things are now ready*, but *where is the lamb?* Where is the heart? Is that ready to be offered up to God, to *aſcend* to him as a *burnt-offering?*

V. 8. *My ſon, God will provide himſelf a lamb*—This was the language either, 1. Of his obedience; we muſt offer the lamb which God has appointed now to be offered; thus giving him this general rule of ſubmiſſion to the divine will to prepare him for the application of it to himſelf. Or, 2. Of his faith; whether he meant it ſo or no, this proved to be the meaning of it; a ſacrifice was provided inſtead of *Iſaac*. Thus (1.) Chriſt the great *ſacrifice of atonement* was of God's *providing*: when none in heaven or earth could have found a lamb for that burnt-offering, God himſelf *found the ranſom*. (2.) All our *ſacrifices of acknowledgment* are of God's providing too; 'tis he that *prepares the heart*. The broken and contrite ſpirit is a *ſacrifice of God*, of *his providing*.

V. 9. With the ſame reſolution and compoſedneſs of mind, he applies himſelf to the compleating of this ſacrifice. After many

§ *John* xix. 17. *Luke* xiv. 27.

Abraham built an altar there, and laid the wood in order, and ‖ bound Iſaac his ſon, and laid him on the altar upon the wood.
10 And Abraham ſtretched forth his hand, and took the knife to ſlay
11 his ſon. And the angel of the LORD called unto him out of heaven,
12 and ſaid, Abraham, Abraham? And he ſaid, Here *am I*. And he ſaid, * Lay not thine hand upon the lad, neither do thou any thing unto him: for now *I* know that thou feareſt God, ſeeing thou haſt
13 not with-held thy ſon, thine only *ſon* from me. And Abraham lifted up his eyes, and looked, and behold, † behind *him* a ‡ ram

many a weary ſtep, and with a heavy heart, he arrives at length at the fatal place; builds the altar, *an altar of earth*, we may ſuppoſe, the ſaddeſt that ever he built; *lays the wood in order* for *Iſaac*'s funeral pile; and now tells him the amazing news. *Iſaac*, for ought appears, is as willing as *Abraham*; we do not find that he made any objection againſt it. God commands it to be done, and *Iſaac* has learned to *ſubmit*. Yet it is neceſſary that a *ſacrifice* be *bound*; the great *Sacrifice*, which, in the fulneſs of time, was to be offered up, muſt be *bound*, and therefore ſo muſt *Iſaac*. Having bound him he *lays him upon the altar*, and his hand upon the head of the ſacrifice. Be aſtoniſhed, O heavens, at this, and wonder, O earth! here is an act of faith and obedience which deſerves to be a ſpectacle to God, angels and men; *Abraham*'s darling, the church's hope, the heir of promiſe, lies ready to bleed and die by his own father's hands! Now this obedience of *Abraham* in offering up *Iſaac* is a lively repreſentation, 1. Of the love of God to us, in delivering up his only begotten Son to ſuffer and die for us, as a ſacrifice. *Abraham* was obliged both in duty and gratitude to part with *Iſaac*, and parted with him to a friend, but God was under no obligations to us, for we were enemies. 2. Of our duty to God in return of that love; we muſt tread in the ſteps of *this* faith of *Abraham*. God, by his word, calls us to part with all for Chriſt, all our ſins, tho' they have been as a right hand, or a right eye, or an *Iſaac*; all thoſe things that are rivals with Chriſt for the ſovereignty of our heart; and we muſt cheerfully let them all go. God, by his providence, which is truly the voice of God, calls us to part with an *Iſaac* ſometimes, and we muſt do it by a chearful reſignation and ſubmiſſion to his holy will.

V. 11. *The Angel of the Lord*—That is, God himſelf, the eternal Word, the Angel of the covenant, who was to be the great Redeemer and Comforter.

V. 12. *Lay not thine hand upon the lad*—God's time to help his people is, when they are brought to the greateſt extremity: the more imminent the danger is, and the *nearer to be put in execution*, the more wonderful and the more welcome is the deliverance. *Now know I that thou feareſt God*—God knew it before, but now *Abraham* had given a memorable evidence of it. He needed do no more, what he had done was ſufficient to prove the religious regard he had to God and his authority. The beſt evidence of our *fearing God* is our being willing to honour him with that which is deareſt to us, and to part with all *to him*, or *for him*.

V. 13. *Behold a ram*—Tho' that bleſſed Seed was now typified by *Iſaac*, yet the offering of him up was ſuſpended 'till the latter

‖ *Mark* xv. 1. *Acts* viii. 32. *Rom.* xii. 1. *Phil.* ii. 8. *James* ii. 21. * *Heb.* xi. 19. 2 *Cor.* viii. 12. † *Iſai.* xxx. 21. ‡ Ver. viii. *Job.* xxxiii. 24. 1 *Pet.* i. 19.

caught in a § thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the ſtead of
14 his ſon. And Abraham called the name of that place Jehovah-jireh: as it is ſaid *to* this day, In the mount of the LORD it ſhall be
15 ſeen. And the angel of the LORD called unto Abraham out of
16 heaven the ſecond time. And ſaid, ‖ By my ſelf have I ſworn, ſaith the LORD, for becauſe thou haſt done this thing, and haſt not
17 with-held thy ſon, thine only *ſon:* That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea ſhore; † and thy

latter end of the world, and in the mean time the ſacrifice of beaſts was accepted, as a *pledge of that expiation* which ſhould be made by that great ſacrifice. And it is obſervable, that the temple, the place of ſacrifice, was afterward built upon this mount *Moriah*, 2 Chron. iii. 1. and mount *Calvary*, where Chriſt was crucified, was not far off.

V. 14. *And Abraham called that place Jehovah-jireh, The Lord will provide*—Probably alluding to what he had ſaid, ver. 8. *God will provide himſelf a lamb*—This was purely the Lord's doing: let it be recorded for the generations to come; that *the Lord will ſee;* he will always have his eyes upon his people in their ſtraits, that he may come in with ſeaſonable ſuccour in the critical juncture. And that he *will be ſeen*, be ſeen *in the mount*, in the greateſt perplexities of his people; he will not only *manifeſt* but *magnify* his wiſdom, power and goodneſs in their deliverance. Where God *ſees* and *provides*, he ſhould be *ſeen* and *praiſed*. And perhaps it may refer to *God manifeſt in the fleſh*.

V. 15. *And the Angel*—Chriſt. *Called unto Abraham*—Probably while the ram was yet burning. Very high expreſſions here are of God's favour to *Abraham*, above any he had yet been bleſſed with.

V. 16. *Becauſe thou haſt done this thing, and haſt not with-held thy ſon, thine only ſon*—He lays a mighty emphaſis upon that, and ver. 18. praiſes it as an act of obedience, in it thou haſt *obeyed my voice. By myſelf have I ſworn*—For he could ſwear by no greater.

V. 17. *Multiplying I will multiply thee*—Thoſe that part with any thing for God, ſhall have it made up to them with unſpeakable advantage. *Abraham* has but one ſon, and is willing to part with that one in obedience to God; well, ſaith God, thou ſhalt be recompenſed with thouſand and millions. Here is a promiſe, 1. Of the Spirit, *In bleſſing I will bleſs thee*—The Gift of the Holy Ghoſt; the promiſe of the Spirit was that bleſſing of *Abraham* which was to *come upon the Gentiles through Jeſus Chriſt*, Gal. iii. 14. 2. Of the increaſe of the church; that believers, his ſpiritual ſeed, ſhould be many as the *ſtars of heaven*. 3. Of ſpiritual victories; *Thy ſeed ſhall poſſeſs the gate of his enemies*—Believers by their faith overcome the world, and triumph over all the powers of darkneſs. Probably *Zacharias* refers to this part of the oath, *Luke* i. 74. *That we being delivered out of the hand of our enemies might ſerve him without fear*. But the crown of all is the laſt promiſe, 4. Of the incarnation of Chriſt; *In thy ſeed* (one particular perſon that ſhall deſcend from thee, for he ſpeaks not of many but of one, as the apoſtle obſerves, *Gal.* iii. 16.) *ſhall all the nations*

§ *Matt.* xxvii. 29. ‖ *Pſal.* cv. 9. *Luke* i. 73. *Heb.* vi. 13, 14. † *Pſal.* ii. 8, 9. *Dan.* ii. 44, 45. 1 *Cor.* xv. 57. *Col.* ii. 15.

18 ſeed ſhall poſſeſs the gate of his enemies; ‡ And in thy ſeed ſhall
all the nations of the earth be bleſſed: becauſe thou haſt obeyed
19 my voice. So Abraham returned unto his young men, and they
roſe up and went together to Beer-ſheba, and Abraham dwelt at
20 Beer-ſheba. And it came to paſs after theſe things, that
it was told Abraham, ſaying, Behold, Milcah, ſhe hath alſo borne
21 children unto thy brother Nahor; Huz his firſt-born, and Buz his
22 brother, and Kemuel the father of Aram, And Cheſed, and Hazo,
23 and Pildaſh, and Jidlaph, and Bethuel. And Bethuel begat Re-
bekah: theſe eight Milcah did bear to Nahor Abraham's brother.
24 And his concubine whoſe name *was* Reumah, ſhe bare alſo Tebah,
and Gaham, and Thahaſh, and Maachah.

CHAP. XXIII.

Here is, I. Abraham *a* mourner, *for the death of* Sarah, ver. 1, 2. II. Abraham *a purchaſer of a burying-place for* Sarah. (1.) *The purchaſe propoſed by* Abraham, ver. 3, 4. (2.) *Treated of, and agreed,* ver. 5—16. (3.) *The purchaſe-money paid,* ver. 16. (4.) *The premiſes conveyed and ſecured to* Abraham, ver. 17, 18. 20. (5.) Sarah's *funeral,* ver. 19.

1 AND Sarah was an hundred and ſeven and twenty years old:
2 *theſe were* the years of the life of Sarah. And Sarah died in
Kirjath-arba; the ſame *is* Hebron in the land of Canaan: and Abra-
3 ham came to * mourn for Sarah, and to weep for her. And
Abraham ſtood up from before his dead, and ſpake unto the ſons
4 of Heth, ſaying, *I am* † a ſtranger and a ſojourner with you: give
me a poſſeſſion of a burying-place with you, that I may bury my

nations of the earth be bleſſed—Chriſt is the great bleſſing of the world. *Abraham* was ready to give up his ſon for a ſacrifice to the honour of God, and on that occaſion God promiſed to give his ſon a ſacrifice for the ſalvation of man.

V. 20. This is recorded here, 1. To ſhew that tho' *Abraham* ſaw his own family highly dignified with peculiar privileges, yet he did not look with contempt upon his relations, but was glad to hear of the increaſe and proſperity of their families. 2. To make way for the following ſtory of the marriage of *Iſaac* to *Rebekah*, a daughter of this family.

V. 2. *Abraham came to mourn for Sarah, and to weep*—He did not only perform the ceremonies of mourning according to the cuſtom of thoſe times, but did ſincerely lament the great loſs he had, and gave proof of the conſtancy of his affection. Therefore two words are uſed, he came both to *mourn* and to *weep*.

V. 4. *I am a ſtranger and a ſojourner with you*—Therefore I am unprovided, and muſt become a ſuiter to you for a bury-
ing-

‡ *Pſal.* lxxii. 17. *Acts* iii. 25. *Gal.* iii. 16, 18. * *Jer.* xxii. 18. † *Pſal.* xxxix. 13. *Heb.* xi. 13—16. 1 *Pet.* ii. 11.

5 dead out of my ſight. And the children of Heth anſwered Abra-
6 ham, ſaying unto him, Hear us, my lord; thou *art* a mighty prince amongſt us; in the choice of our ſepulchres bury thy dead: none of us ſhall with-hold from thee his ſepulchre, but that thou
7 mayſt bury thy dead. And Abraham ſtood up, and bowed him-
8 ſelf to the people of the land, *even* to the children of Heth. And he communed with them, ſaying, If it be your mind that I ſhould bury my dead out of my ſight, hear me, and intreat for me to
9 Ephron the ſon of Zohar: That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he ſhall give it me, for a poſſeſſion of a
10 burying-place amongſt you. And Ephron dwelt amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that went in at the
11 gates of his city, ſaying, Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence
12 of the ſons of my people give I it thee: bury thy dead. And
13 Abraham bowed down himſelf before the people of the land. And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee hear me: I will give thee money for the field; take *it* of me, and I will bury my dead
14 there. And Ephron anſwered Abraham, ſaying unto him,
15 My lord, hearken unto me: the land *is worth* four hundred ſhekels

ing-place. This was one occaſion which *Abraham* took to *confeſs* that he was a *ſtranger and a pilgrim upon earth.* The death of our relations ſhould effectually mind us that we are not at home in this world. *That I may bury my dead out of my ſight*—Death will make thoſe unpleaſant to our ſight, who while they lived were the *deſire of our eyes.* The countenance that was freſh and lively becomes pale and ghaſtly, and fit to be removed into the land of darkneſs.

V. 6. *Thou art a prince of God among us*—So the word is; not only great, but good. He called himſelf a *ſtranger and a ſojourner*, they call him a *great prince.*

V. 7. *Abraham* returns them thanks for their kind offer, with all poſſible decency and reſpect. Religion teaches good manners, and thoſe abuſe it that place it in rudeneſs and clowniſhneſs.

V. 11. *The field give I thee*—*Abraham* thought he muſt be *intreated* to ſell it, but upon the firſt mention, without intreaty, he freely gives it.

V. 13. *I will give thee money for the field*—It was not *in pride* that *Abraham* refuſed the gift; but 1. In *juſtice. Abraham* was rich in *ſilver and gold*, and therefore would not take advantage of *Ephron*'s generoſity. 2. In *prudence.* He would pay for it, leſt *Ephron*, when this good humour was over, ſhould upbraid him with it.

V. 14, 15. *The land is worth four hundred ſhekels of ſilver*—About fifty pounds of our money, but *what is that between me and thee?*—He would rather oblige his friend than have ſo much money.

V. 20. *A burying-*

of ſilver; what *is* that betwixt me and thee? bury therefore thy
16 dead. And Abraham hearkned unto Ephron, and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, current *money* with the
17 merchant. And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, *that were* in all the borders
18 round about, were made ſure Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the
19 gate of his city. And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is*
20 Hebron in the land of Canaan. And the field and the cave that *is* therein were made ſure unto Abraham, for a poſſeſſion of a burying place, by the ſons of Heth.

CHAP. XXIV.

The ſubjoining of Iſaac's *marriage to* Sarah's *funeral, (with a particular reference to it,* ver. 67.) *ſhews us, that as* one generation paſſeth away, another generation comes; *and thus the entail of human nature is preſerved. Here is,* I. Abraham's *care about the marrying of his ſon, and the charge he gave to his ſervant about it,* ver. 1—9. II. *His ſervant's journey into* Abraham's *country to ſeek a wife for his young maſter among his own relations,* ver. 10—14. III. *The kind Providence which brought him acquainted with* Rebekah, *whoſe father was* Iſaac's *couſin german,* ver. 15—28. IV. *The treaty of marriage with her relations,* ver. 29—49. V. *Their conſent obtained,* ver. 50—60. VI. *The happy meeting and marriage between* Iſaac *and* Rebekah, ver. 61—67.

1 AND Abraham was old and well ſtricken in age: and † the
2 LORD had bleſſed Abraham in all things. And Abraham

V. 20. *A burying-place*—'Tis worth noting, 1. That a burying-place was the *firſt* ſpot of ground *Abraham* was poſſeſſed of in *Canaan*. 2. That it was the *only* piece of land he was ever poſſeſſed of, tho' it was all his own in reverſion. Thoſe that have leaſt of this earth find a grave in it.

V. 1. *Abraham*'s pious care concerning his ſon was, That he ſhould not *marry* with a *daughter of Canaan*, but with one of his kindred; becauſe he ſaw, the *Canaanites* were degenerating into great wickedneſs, and knew, that they were deſigned for ruin: would not marry his ſon among them, leſt they ſhould be either a *ſnare to his ſoul*, or, at leaſt, a blot to his name. Yet he would not go himſelf among his kindred, leſt he ſhould be tempted to ſettle there: this caution is given, ver. 6. and repeated ver. 8. Parents, in diſpoſing of their children, ſhould carefully conſult their furtherance in the way to heaven.

V. 2. *His*

† *Prov.* x. 22.

ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he
3 had, Put, I pray thee, thy hand under my thigh: And I will make
thee § ſwear by the LORD, the God of heaven, and the God of the
earth, that thou ſhalt not take a wife unto my ſon ‖ of the daughters
4 of the Canaanites amongſt whom I dwell: But thou ſhalt go unto
my country, and to my kindred; and take a wife unto my ſon
5 Iſaac. And the ſervant ſaid unto him, * Peradventure the woman
will not be willing to follow me unto this land: muſt I needs bring
6 thy ſon again unto the land from whence thou cameſt? And Abra-
ham ſaid unto him, Beware thou, that thou bring not my ſon thi-
7 ther again. The LORD God of heaven, which took me from my
father's houſe, and from the land of my kindred, and which ſpake
unto me, and that ſware unto me, ſaying, Unto thy ſeed will I
give this land; he ſhall ſend his † angel before thee, and thou
8 ſhalt take a wife unto my ſon from thence. And if the woman will
not be willing to follow thee, then thou ſhalt be clear from this my
9 oath: only bring not my ſon thither again. And the ſervant put
his hand under the thigh of Abraham his maſter, and ſware to
10 him concerning that matter. And the ſervant took ten camels,
of the camels of his maſter, and departed (for all the goods of his
maſter *were* in his hand:) and he aroſe, and went to Meſopotamia,
11 unto the city of Nahor. And he made his camels to kneel down
without the city by a well of water, at the time of the evening,
12 *even* the time that women go out to draw *water*. And he ſaid, ‡ O
LORD God of my maſter Abraham, I pray thee ſend me §§ good

V. 2. *His eldeſt ſervant*—Probably *Eliezer* of *Damaſcus*, one whoſe conduct and affection he had had long experience of: he truſted him with this great affair, and not *Iſaac* himſelf, becauſe he would not have *Iſaac* go at all into that country, but marry thither by proxy; and no proxy ſo fit as the *ſteward of his houſe*. This matter is ſettled between the maſter and the ſervant with a great deal of care and ſolemnity. The ſervant is bound by an oath to do his utmoſt to get a wife for *Iſaac* among his relations, ver. 3, 4. *Abraham* ſwears him to it, both for his own ſatisfaction, and for the engagement of his ſervant to all poſſible care and diligence. Thus God ſwears his ſervants to their work, that, having ſworn, they may perform it. Swearing being an ordinance, not peculiar to the church, but common to mankind, is to be performed by ſuch ſigns as are the common uſages of our country.

V. 7. God's angels are miniſtring ſpirits, ſent forth, not only for the protection, but guidance of the heirs of promiſe, *Heb.* i. 14. *He ſhall ſend his angel before thee*—And then thou ſhalt ſpeed well.

V. 11. *He made his camels kneel down*—Perhaps to unload them.

V. 12. *Send me good ſpeed this day*—We have

§ *Iſa.* lxv. 16. *Jer.* xii. 16. ‖ *Exod.* xxxiv. 16. *Neh.* xiii. 23. 2 *Cor.* vi. 14, 15. * *Prov.* xiii. 16. *Jer.* iv. 2. † *Heb.* i. 14. ‡ *Matt.* vii. 7. §§ *Pſal.* cxxvii. 1. 1 *Theſ.* iii. 11.

ſpeed this day, and ſhew kindneſs unto my maſter Abraham.
13 ‖ Behold I ſtand *here* by the well of water, and the daughters of the
14 men of the city come out to draw *water*. And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed
15 kindneſs unto my maſter. And it came to paſs * before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel ſon of Milcah the wife of Nahor Abraham's brother, with
16 her † pitcher upon her ſhoulder. And the damſel *was* very fair to look upon, a virgin, neither had any man known her: and ſhe
17 went down to the well, and filled her pitcher, and came up. And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink
18 a little water of thy pitcher. And ſhe ſaid, Drink, my lord: and

have leave to be particular in recommending our affair to the care of Divine providence. Thoſe that would have *good ſpeed* muſt pray for it *this day*, in this affair. Thus we muſt, *in all our ways acknowledge God*.

V. 14. *Let it come to paſs*—He prays God, that he would pleaſe to make his way plain and clear before him, by the concurrence of minute circumſtances in his favour. It is the comfort, as well as the belief, of a good man, that God's providence extends itſelf to the ſmalleſt occurrences, and admirably ſerves its own purpoſes by them. And it is our *wiſdom*, in all our affairs, to *follow* providence. Yea, it is very deſirable, and that which we may lawfully pray for, while, in the general, we ſet God's will before us as our rule, that he will, by hints of providence, direct us in the way of our duty, and give us indications what his mind is. Thus he *guides* his people *with his eye*, and leads them in a *plain path*.

V. 15. *And before he had done ſpeaking, behold Rebekah came out*—Who in all reſpects, anſwered the characters he wiſhed for in the woman that was to be his maſter's wife, handſome and healthful, humble and induſtrious, courteous and obliging to a ſtranger. And Providence ſo ordered it, that ſhe did that which exactly anſwered his ſign. She not only gave him drink, but, which was more than could have been expected, ſhe offered her ſervice to give his camels drink, which was the very ſign he propoſed. God, in his providence, doth ſometimes wonderfully own the prayer of faith, and gratifies the innocent deſires of his praying people even in little things, that he may ſhew the extent of his care, and may encourage them, at all times, to ſeek him, and truſt in him; yet we muſt take heed of being *over bold* in *preſcribing* to God, leſt the event ſhould weaken our faith rather than ſtrengthen it. And the concurrence of Providences, and their minute circumſtances, for the furtherance of our ſucceſs in any buſineſs, ought to be particularly obſerved with wonder and thankfulneſs to the glory of God. We have been wanting to ourſelves both in duty and comfort, by neglecting to obſerve Providence.

V. 27. *Bleſſed*

‖ *Pſal.* xxxvii. 5. *Lam.* iii. 25. * *Pſal.* cxlv. 18. *Iſa.* lxv. 24. *Dan.* ix. 23.
† *Prov.* xxxii. 11.

ſhe haſted and let down her pitcher upon her hand, and gave him
19 drink. And when ſhe had done giving him drink, ſhe ſaid, I will
20 draw *water* for thy camels alſo, until they have done drinking. And
ſhe haſted, and emptied her pitcher into the trough, and ran again
21 unto the well to draw *water*, and drew for all his camels. And the
man wondering at her, held his peace, to know, whether the LORD
22 had made his journey proſperous, or not. And it came to paſs as
the camels had done drinking, that the man took a ‡ golden ear-
ring, of half a ſhekel weight, and two bracelets for her hands, of
23 ten *ſhekels* weight of gold; And ſaid, Whoſe daughter *art* thou?
tell me, I pray thee: is there room in thy father's houſe for us to
24 lodge in? And ſhe ſaid unto him, I *am* the daughter of Bethuel the
25 ſon of Milcah, which ſhe bear unto Nahor. She ſaid moreover
unto him, We have both ſtraw and provender enough, and room
26 to lodge in. And the man bowed down his head and worſhipped
27 the LORD. And he ſaid, Bleſſed *be* the LORD God of my maſter
Abraham, who hath not left deſtitute my maſter of his mercy and
his truth: I *being* in the way, the LORD led me to the houſe of my
28 maſter's brethren. And the damſel ran, and told *them of* her mo-
29 ther's houſe theſe things. And Rebekah had a brother, and his
name *was* Laban: and Laban ran out unto the man, unto the well.
30 And it came to paſs when he ſaw the ear-rings and bracelets upon
his ſiſter's hands, and when he heard the words of Rebekah his ſiſter,
ſaying, Thus ſpake the man unto me; that he came unto the man,
31 and behold, he ſtood by the camels at the well. And he ſaid,
Come in, thou bleſſed of the LORD, wherefore ſtandeſt thou with-

V. 27. *Bleſſed be the Lord God of my maſter Abraham*—Obſerve her, 1. He had prayed for good ſpeed, and now he had ſped well, he gives thanks. 2. As yet, he was not certain what the iſſue might prove, yet he gives thanks. When God's favours are coming towards us, we muſt meet them with our praiſes. *The Lord led me to the houſe of my maſter's brethren*—Thoſe of them that were come out *of Ur of the Chaldees*, though they were not come to *Canaan*, but ſtaid in *Haran*. They were not idolaters, but worſhippers of the true God, and inclinable to the religion of *Abraham*'s family.

V. 29. We have here the making up of the marriage between *Iſaac* and *Rebekah*, related largely and particularly. Thus we are directed to take notice of God's providence in the little common occurrences of human life, and in them alſo to exerciſe our own prudence, and other graces: for the ſcripture was not intended only for the uſe of philoſophers and ſtateſmen, but to make us all wiſe and virtuous in the conduct of ourſelves and families.

V. 31. *Come in thou bleſſed of the Lord*—Perhaps, becauſe they heard from *Rebekah*, of the *gracious words which proceeded out of his*

‡ 1 *Pet.* iii. 4.

out? for I have prepared the houſe, and room for the camels.
32 And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh
33 his feet, and the mens feet that *were* with him. And there was ſet *meat* before him to eat: but he ſaid, * I will not eat, until I have
34 told mine errand. And he ſaid, Speak on. And he ſaid, I *am*
35 Abraham's ſervant. And the LORD hath bleſſed my maſter greatly, and he is become † great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants,
36 and camels, and aſſes. And Sarah my maſter's wife bare a ſon to my maſter when ſhe was old: and unto him ‡ hath he given all that
37 he hath. And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites, in whoſe
38 land I dwell: But thou ſhalt go unto my father's houſe, and to my
39 kindred, and take a wife unto my ſon. And I ſaid unto my maſ-
40 ter, Peradventure the woman will not follow me. And he ſaid unto me, the LORD, before whom I walk, will ſend his angel with thee § and proſper thy way; and thou ſhalt take a wife for my ſon
41 of my kindred, and of my father's houſe. Then ſhalt thou be clear from *this* my oath, when thou comeſt to my kindred; and if they
42 give not thee *one*, thou ſhalt be clear from my oath. And I came this day unto the well, and ſaid, O LORD God of my maſter Abra-
43 ham, if now thou do proſper my way which I go: Behold, I ſtand by the well of water; and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray
44 thee, a little water of thy pitcher to drink; And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the LORD hath appointed out for my maſter's
45 ſon. And before I had done ſpeaking in mine heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went

his mouth, they concluded him a good man, and therefore *bleſſed of the Lord*.

V. 34. *I am Abraham's ſervant—Abraham's* name, no doubt, was well known among them, and reſpected; and we may ſuppoſe them not altogether ignorant of his ſtate, for *Abraham* knew theirs, chap. xxii. 20.

V. 45. *Before I had done ſpeaking in my heart*—Which perhaps he mentions, leſt it ſhould be ſuſpected that *Rebekah* had overheard his prayer, and deſignedly *humoured* it; no, ſaith he, I ſpake *it in my heart*, ſo that none heard it but God, to whom thoughts are words, and from him the anſwer came.

V. 50. *The*

* *Eph.* vi. 5. 8. † *Pſal.* cxii. 3. *Matt.* vi. 33. 1 *Tim.* iv. 8. ‡ Chap. xxv. 2. *Heb.* i. 2. *Rev.* xxi. 7. § *Pſal.* i. 3. xci. 11.

down unto the well, and drew *water:* and I ſaid unto her, Let me
46 drink, I pray thee. And ſhe made haſte, and let down the pitcher
from her *ſhoulder,* and ſaid, Drink, and I will give thy camels drink
47 alſo: ſo I drank, and ſhe made the camels drink alſo. And I
aſked her, and ſaid, Whoſe daughter *art* thou? and ſhe
ſhe ſaid, the daughter of Bethuel, Nahor's ſon, whom Milcah bare
unto him: and I put the ear-ring upon her face, and the bracelets
48 upon her hands. And I bowed down my head and worſhipped the
LORD, and bleſſed the LORD God of my maſter Abraham, which
had led me in the right way to take my maſter's brothers daughter
49 unto his ſon. And now if you will deal kindly and truly with my
maſter, tell me: and if not, tell me; that I may turn to the right
50 hand, or to the left. Then Laban and Bethuel anſwered, and
ſaid, The thing proceedeth from the LORD: we cannot ſpeak unto
51 thee bad or good. Behold, Rebekah *is* before thee, take *her,* and
go, and let her be thy maſter's ſons wife, as the LORD hath ſpoken.
52 And it came to paſs, that when Abraham's ſervant heard their
53 words, he worſhipped the LORD, *bowing himſelf* to the earth. And
the ſervant brought forth jewels of ſilver, and jewels of gold, and
raiment, and gave *them* to Rebekah: he gave alſo to her brother
54 and to her mother precious things. And they did eat and drink,
he and the men that *were* with him, and tarried all night: and they
roſe up in the morning, and he ſaid, Send me away unto my ma-
55 ſter. And her brother and her mother ſaid, Let the damſel abide
56 with us a *few* days, at the leaſt ten; after that ſhe ſhall go. And he
ſaid unto them, Hinder me not, ſeeing the LORD hath proſpered my
57 way: ſend me away that I may go to my maſter. And they ſaid,
58 We will call the damſel, and enquire at her mouth. And they
called Rebekah, and ſaid unto her, Wilt thou go with this man?

V. 50. *The thing proceedeth from the Lord*—Providence ſmiles upon it, and we have nothing to ſay againſt it. A marriage is then likely to be comfortable when it appears to *proceed from the Lord.*

V. 52. *He worſhipped the Lord*—As his good ſucceſs went on. he went on to bleſs God: thoſe that *pray without ceaſing* ſhould *in every thing give thanks,* and own God in every ſtep of mercy.

V. 55. *Let her abide a few days, at leaſt ten*—They had conſented to the marriage, and yet were loth to part with her. It is an inſtance of the vanity of this world, that there is nothing in it ſo agreeable but has its allay. They were pleaſed that they had matched a daughter of their family ſo well, and yet it was with reluctancy that they *ſent her away.*

V. 57. *Call the damſel, and enquire at her mouth*—As children ought not to marry without their parents conſent, ſo parents ought not to marry them without their own. Before the matter is reſolved on,

59 And ſhe ſaid, I will go. And they ſent away Rebekah their ſiſter,
60 and her nurſe, and Abraham's ſervant and his men. And they bleſſed Rebekah, and ſaid unto her, Thou art our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſs the gate
61 of thoſe which hate them. And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the
62 ſervant took Rebekah and went his way. And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth country.
63 And Iſaac went out to * meditate in the field at the even tide: and he lift up his eyes, and ſaw, and behold the camels *were* coming.
64 And Rebekah lift up her eyes, and when ſhe ſaw Iſaac ſhe
65 lighted off the camel. For ſhe had ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe † took a vail and covered her-
66 ſelf. And the ſervant told Iſaac all things that he had done.
67 And Iſaac brought her into his mother Sarah's tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mother's *death*.

CHAP. XXV.

The ſacred hiſtorian in this chapter, I. *Takes his leave of* Abraham *with an account,* (1.) *Of his children by another wife,* ver. 1—4. (2.) *Of his laſt will and teſtament,* ver. 5, 6. (3.) *Of his age, death and burial,* ver. 7, 8, 9, 10. II. *He takes his leave of* Iſhmael, *with a ſhort account,* (1.) *Of his children,* ver. 12—16. (2.) *Of his age and death,* ver. 17, 18. III. *He enters upon the hiſtory of* Iſaac; (1.) *His proſperity,* ver. 11. (2.) *The conception and birth of his two ſons, with the oracle of God concerning them,* ver, 19—26. (3.) *Their different characters,* ver. 27, 28. (4.) Eſau's *ſelling his birth-right to* Jacob. ver. 29—34.

1 THEN again Abraham took ‡ a wife, and her name *was* Ke-
2 turah. And ſhe bare him Zimran, and Jokſhan, and Medan,

aſk at the damſel's mouth, ſhe is a party principally concerned; and therefore ought to be principally conſulted.

V. 61. *And her damſels*—It ſeems then, when ſhe went to the well for water, it was not becauſe ſhe had not ſervants at command, but becauſe ſhe took pleaſure in the inſtances of humanity and induſtry.

V. 63. *He went out to meditate (or pray) in the field at the even tide*—Some think he expected his ſervants about this time, and went out on purpoſe to meet them. But it ſhould ſeem he went out to take the advantage of a ſilent evening, and a ſolitary field, for meditation and prayer. Our *walks in the field* are then truly pleaſant, when in them we apply ourſelves to meditation and prayer: we there have a free and

* *Pſal.* i. 2. † 1 *Cor.* xi. 5, 6. ‡ Ver. 6.

3 and Midian, and Iſhbak, and Shuah. And † Jokſhan begat Sheba,
and Dedan. And the ſons of Dedan were Aſſhurim, and Letu-
4 ſhim, and Leummim. And the ſons of Midian; Ephah, and Epher,
and Hanoch and Abidah, and Eldah. All theſe were the children
5 of Keturah. And Abraham gave ‡ all that he had unto Iſaac.
6 But unto the ſons of the concubines which Abraham had, Abra-
ham gave gifts, and ſent them away from Iſaac his ſon (while he
7 yet lived) eaſtward, unto the eaſt country. And theſe *are* the days
of the years of Abraham's life which he lived, an hundred three-

and open proſpect of the heavens above us, and the earth around us, and the hoſts and riches of both, by the view of which we ſhould be led to the contemplation of the Maker and Owner of all. Merciful providences are then doubly comfortable, when they find us in the way of our duty: ſome think *Iſaac* was now *praying* for good ſucceſs in this affair, and *meditating* upon that which was proper to encourage his hope in God concerning it; and now when he *ſets himſelf*, as it were, *upon his watch-tower, to ſee what God would anſwer him*, he *ſees the camels coming*.

V. 64. *She lighted off her camel, and took a vail and covered herſelf*—In token of humility, modeſty and ſubjection.

V. 1. Five and thirty years *Abraham* lived after the marriage of *Iſaac*, and all that is recorded concerning him during that time lies here in a very few verſes: we hear no more of God's extraordinary appearances *to him*, or *trials of him*; for all the days even of the greateſt ſaints are not eminent days, ſome ſlide on ſilently, and neither come nor go with obſervation: ſuch were theſe laſt days of *Abraham*. We have here an account o his children by *Keturah*, another wife, which he married after the death of *Sarah*. He had buried *Sarah*, and married *Iſaac*, the two dear companions of his life, and was now *ſolitary*; his family wanted a governeſs, and it was not good for him to be thus alone; he therefore marries *Keturah*, probably the chief of his maid ſervants, born in his houſe, or bought with money. By her he had *ſix ſons*, in whom the promiſe made to *Abraham* concerning the great increaſe of his poſterity was in part fulfilled. The ſtrength he received by the promiſe ſtill *remained* in him, to ſhew how much the virtue of the promiſe exceeds the power of nature.

V. 5. *And Abraham gave all that he had to Iſaac*—As he was bound to do in juſtice to *Sarah* his firſt wife, and to *Rebekah* who married *Iſaac* upon the aſſurance of it.

V. 6. *He gave gifts*—Or portions to the reſt of his children, both to *Iſhmael*, though at firſt he was ſent empty away, and to his ſons by *Keturah*. It was *juſtice* to provide for them; parents that do not that, are worſe than infidels. It was *prudence* to ſettle them in places diſtant from *Iſaac*, that they might not pretend to divide the inheritance with him. He did this *while he yet lived*, leſt it ſhould not have been done, or not ſo well done afterwards. In many caſes, it is wiſdom for men ſo make their own hands their executors, and what they *find to do*, to *do it* while they live. Theſe *ſons of the concubines* were ſent into the country that lay *eaſt* from *Canaan*, and their poſterity were called the *children of the eaſt*, famous for their numbers. Their great increaſe was the fruit of the promiſe made to *Abraham*, that God would *multiply* his ſeed.

V. 7. *And theſe are the days of Abraham*—He lived one hundred and ſeventy-five years; juſt a hundred years after he came to *Canaan*; ſo long he was a ſojourner in a ſtrange country.

V. 8. *He*

† 1 *Chron.* i. 32. ‡ Chap. xxi. 12. *John* iii. 34. *Gal.* iii. 29. iv. 28. *Heb.* i. 2. *Rev.* xxi. 7.

8 ſcore and fifteen years. Then Abraham gave up the ghoſt, and
died in a a good § old age, an old man, and full *of years:* and was
9 gathered to his people. And his ſons Iſaac and Iſhmael buried
him in the cave of Machpelah, in the field of Ephron the ſon of
10 Zohar the Hittite, which *is* before Mamre; The field which Abra-
ham purchaſed of the ſons of Heth; there was Abraham buried,
11 and Sarah his wife. And it came to paſs after the death of
Abraham, that God bleſſed his ſon Iſaac; and Iſaac dwelt by the
12 well Lahai-roi. Now theſe *are* the generations of Iſhmael Abra-
ham's ſon, whom Hagar the Egyptian, Sarah's handmaid, bare unto
13 Abraham. And theſe *are* the names of the ſons of Iſhmael, by their
names, according to their generations: The firſt-born of Iſhmael,
14 Nebajoth; and Kedar, and Adbeel, and Mibſam. And Miſhma,

V. 8. *He died in a good old age, an old man*—So God had promiſed him. His death was his diſcharge from the burdens of his age: it was alſo the crown of the glory of his old age. He was *full of years*—A good man, though he ſhould not die old, dies *full of days*, ſatisfied with living here, and longing to live in a better place. *And was gathered to his people*—His body was gathered to the *congregation of the dead*, and his ſoul to the *congregation of the bleſſed*. Death *gathers us to our people*. Thoſe that are *our people* while we live, whether the people of God, or the children of this world, to them death will gather us.

V. 9. Here is nothing recorded of the pomp or ceremony of his funeral; only we are told, *his ſons Iſaac and Iſhmael buried him*—It was the laſt office of reſpect they had to pay to their good father. Some diſtance there had formerly been between *Iſaac* and *Iſhmael*, but it ſeems either *Abraham* had himſelf brought them together while he lived, or at leaſt his death reconciled them. They *buried* him, in his own burying-place which he had purchaſed, and in which he had buried *Sarah*. Thoſe that in life have been very dear to each other, may not only innocently, but laudably, deſire to be buried together, that, in their deaths, they may not be divided, and in token of their hopes of riſing together.

V. 11. *And God bleſſed Iſaac*—The bleſſing of *Abraham* did not die with him, but ſurvived to all the children of the promiſe. But *Moſes* preſently digreſſeth from the ſtory of *Iſaac*, to give a ſhort account of *Iſhmael*, for as much as he alſo was *a ſon of* Abraham; and God had made ſome promiſes concerning him, which it was requiſite we ſhould know the accompliſhment of. He had twelve ſons, *twelve princes* they are called, verſe 16. heads of families, which, in proceſs of time, became nations, numerous and very conſiderable. They peopled a very large continent that lay between *Egypt* and *Aſſyria*, called *Arabia*. The names of his twelve ſons are recorded: *Midian* and *Kedar* we oft read of in ſcripture. And his poſterity had not only *tents* in the fields wherein they grew rich in times of peace, but they had *towns and caſtles*, verſe 16. wherein they fortified themſelves in time of war. Their number and ſtrength was the fruit of the promiſe made to *Hagar* concerning *Iſhmael*, chap. xvi. 10. and to *Abraham*, chap. xvii. 20. —xxi. 13.

V. 17. *He*

§ *Job.* v. 26.

15 and Dumah, and Maſſa, Hadar, and Tema, Jetur, Naphiſh, and
16 Kedemah. Theſe *are* the ſons of Iſhmael, and theſe *are* their names by their towns, and by their caſtles; twelve princes according to
17 to their nations. And theſe *are* the years of the life of Iſhmael, an hundred and thirty and ſeven years: and he gave up the ghoſt and
18 died, and was gathered unto his people. And they dwelt from Havilah upon Shur, that *is* before Egypt, as thou goeſt towards Aſſyria:
19 *and* he died in the preſence of all his brethren. And theſe *are* the generations of Iſaac Abraham's ſon: Abraham begat Iſaac.
20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban
21 the Syrian. And Iſaac intreated the LORD for his wife, becauſe ſhe *was* barren: and the LORD was intreated of him, and Rebekah
22 his wife conceived. And the children ſtruggled together within her: and ſhe ſaid, If *it be* ſo, why *am* I thus? and ſhe went to en-
23 quire of the LORD. And the LORD ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and *the one* people ſhall be ſtronger than *the other* peo-

V. 17. *He lived an hundred and thirty and ſeven years*—Which is recorded to ſhew the efficacy of *Abraham's* prayer for him, chap. xvii. 18. *O that Iſhmael might live before thee!* Then he alſo was *gathered to his people. And he died in the preſence of all his brethren*—With his friends about him. Who wou'd not wiſh ſo to do?

V. 20. *And Iſaac was forty years old*—Not much is related concerning *Iſaac*, but what had reference to his father, while he lived, and to his ſons afterward; for *Iſaac* ſeems not to have been a man of action, nor much *tried*, but to have ſpent his day. in quietneſs and ſilence.

V. 21. *And Iſaac intreated the Lord for his wife*—Though God had promiſed to multiply his family, he prayed for it; for God's promiſes muſt not *ſuperſede* but *encourage* our prayers, and be improved as the ground of our faith. Though he had prayed for this mercy many years, and it was not granted, yet he did not leave off praying for it.

V. 22. *The children ſtruggled within her.*—The commotion was altogether extraordinary, and made her very uneaſy: *If it be ſo*, or, ſince it is ſo, *why am I thus?*—Before the want of children was her trouble, now the ſtruggle of the children is no leſs ſo. *And ſhe went to enquire of the Lord*—Some think *Melchizedek* was now conſulted as an oracle, or perhaps ſome Urim or Teraphim were now uſed to enquire of God by, as afterwards in the breaſt-plate of judgment. The *word and prayer*, by which we *now enquire of the Lord*, give great relief to thoſe that are upon any account *perplexed:* it is a mighty eaſe to ſpread our caſe before the Lord, *and aſk counſel* at his mouth.

V. 23. *Two nations are in thy womb*—She was now big not only with two children, but two nations, which ſhould not only in their manners greatly differ from each other, but in their intereſt contend with each other, and the iſſue of the conteſt ſhould be that *the elder ſhould ſerve the young-*

er,

24 ple, and ‖ the elder ſhall ſerve the younger. And when her days to
be delivered were fulfilled, behold, *there were* twins in her womb.
25 And the firſt came out * red all over like an hairy garment: and
26 they called his name Eſau. And after that came his brother out,
and his hand † took hold on Eſau's heel: and his name was called
Jacob: and Iſaac *was* threeſcore years old when ſhe bare them.
27 And the boys grew; and Eſau was a cunning hunter, a man of the
28 field; and Jacob was a plain man dwelling in tents. And Iſaac
loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved
29 Jacob. And Jacob ſod pottage: and Eſau came from the field,
30 and he ‡ *was* faint. And Eſau ſaid to Jacob, Feed me, I pray thee,
with that red *pottage;* for I *am* faint: therefore was his name called
31 Edom. And Jacob ſaid, Sell me this day thy birth-right. And
32 Eſau ſaid, Behold, I *am* at the point to die: and what profit ſhall

er, which was fulfilled in the ſubjection of the *Edomites* for many ages to the houſe of *David*.

V. 25. *Eſau* when he was born was *red and hairy*, as if he had been already a grown man, whence he had his name *Eſau, made*, reared already. This was an indication of a very ſtrong conſtitution, and gave cauſe to expect that he would be a very robuſt, daring, active man. But *Jacob* was ſmooth and tender as other children.

V. 26. *His hand took hold on Eſau's heel*—This ſignified, 1. *Jacob*'s purſuit of the birth-right and bleſſing; from the firſt he reached forth to have catched hold of it, and if poſſible to have prevented his brother. 2. His *prevailing* for it at laſt: that in proceſs of time he ſhould gain his point. This paſſage is referred to *Hoſ.* xii. 3. and from hence he had his name *Jacob*, a ſupplanter.

V. 27. *Eſau was a hunter*—And a man that knew how to live by his wits, for he was a *cunning* hunter. *A man of the field*—All for the game, and never ſo well but as when he was in purſuit of it. *And Jacob was a plain man*—An honeſt man, that dealt fairly. *And dwelt in tents*—Either, 1. As a ſhepherd, loving that ſafe and ſilent employment of *keeping ſheep*, to which alſo he bred up his children, *Gen.* xlvi. 34. Or, 2. As a ſtudent, he frequented the tents of *Melchizedek* or *Heber*, as ſome underſtand it, to be taught by them divine things.

V. 28. *And Iſaac loved Eſau*—*Iſaac* though he was not a ſtirring man himſelf, yet he loved to have his ſon active. *Eſau* knew how to pleaſe him, and ſhewed a great reſpect for him, by treating him oft with veniſon, which won upon him more than one would have thought. But *Rebekah* loved him whom God loved.

V. 29. *Sod*—That is, boiled.

V. 30. *Edom*—That is, red,

V. 31. *Sell me this day thy birth-right*—He cannot be excuſed in taking advantage of *Eſau*'s neceſſity, yet neither can *Eſau* be excuſed who is *profane*, *Heb.* xii. 16. becauſe *for one morſel of meat he ſold his birth-right.* The birth-right was typical of ſpiritual privileges, thoſe of the church of the firſt-born: *Eſau* was now tried how he would value thoſe, and he ſhews himſelf ſenſible only of preſent grievances: may he but get relief againſt them, he cares not for

‖ 2 *Sam.* viii. 14. *Mal.* i. 3. *Rom.* ix. 12. * Chap. xxvii. 40, 41. *Ezek.* xxv. 12. *Obad.* x. † V. 23. Chap. xxvii. 36. *Hoſea*, xii. 3. ‡ *Prov.* xiii. 25.

33 this birth-right do to me? And Jacob ſaid, Swear to me this day; and he ſware unto him; and ‡ he ſold his birth-right unto Jacob.
34 Then Jacob gave Eſau bread and pottage of lentiles; and he did § eat and drink, and roſe up, and went his way: thus Eſau deſpiſed *his* birth-right.

CHAP. XXVI.

In this chapter we have, I. Iſaac *in adverſity, by reaſon of a famine in the land; which,* (1.) *Obliges him to change his quarters,* ver. 1. *but,* (2.) *God viſits him with direction and comfort,* ver. 2—5. (3.) *He denies his wife, and is reproved for it by* Abimelech, ver. 6—11. II. Iſaac *in proſperity, by the bleſſing of God upon him,* ver. 12—14. (1.) *The* Philiſtines *were envious at him,* ver. 14—17. (2.) *He continued induſtrious in his buſineſs,* ver. 18—23. (3.) *God appeared to him, and encouraged him, and he returned to his duty,* ver. 24, 25. (4.) *The* Philiſtines *at length made court to him, and made a covenant with him,* ver. 26—33. III. *The diſagreeable marriage of his ſon* Eſau *was an allay to his proſperity,* ver. 34, 35.

1 AND there was a famine in the land, beſides the firſt famine that was in the days of Abraham. And Iſaac went unto Abi-
2 melech king of the Philiſtines, unto Gerar. And the LORD appeared unto him, and ſaid, Go not down into Egypt: dwell in the land
3 which I ſhall tell thee of. * Sojourn in this land, and I will be with thee, and will bleſs thee: for unto † thee and unto thy ſeed I will give all theſe countries, and I will perform the oath which I

for his birth-right. If we look on *Eſau*'s birth-right as only a temporal advantage, what he ſaid had ſomething of truth in it, that our worldly enjoyments, even thoſe we are moſt fond of, will ſtand us in no ſtead in a dying hour. They will not put by the ſtroke of death, nor eaſe the pangs, nor remove the ſting. But being of a ſpiritual nature, his undervaluing it, was the greateſt profaneneſs imaginable. It is egregious folly to part with our intereſt in God, and Chriſt, and heaven, for the riches, honours, and pleaſures of this world.

V. 34. *He did eat and drink, roſe up and went his way*—Without any ſerious reflections upon the ill bargain he had made, or any ſhew of regret. *Thus Eſau deſpiſed his birth-right*—He uſed no means to get the bargain revoked, made no appeal to his father about it; but the bargain which his neceſſity had made, (ſuppoſing it were ſo) his profaneneſs confirmed, and by his ſubſequent neglect and contempt, he put the bargain paſt recall.

V. 2. *The Lord ſaid, go not down into Egypt. Sojourn in this land*—There was a famine in *Jacob*'s days, and God bid him *go down into Egypt*, Gen. xlvi. 3, 4. a famine in *Iſaac*'s days, and God bid him *not go down:* a famine in *Abraham*'s days, and God left him to his liberty, directing him neither way, which (conſidering that *Egypt* was always a place of trial to God's people) ſome ground upon the different characters of theſe three patriarchs. *Abraham*

‡ *Heb.* xii. 16. § 1 *Cor.* xv. 32. * *Pſal.* xxxvii. 3. *Heb* xi. 9. † Chap. xiii. 15. xv. 18. xxii. 16. 18.

4 ſware unto Abraham thy father. And I will make thy ſeed to mul-
tiply as the ſtars of heaven, and will give unto thy ſeed all theſe
countries: and in thy ſeed ſhall all the nations of the earth be bleſ-
5 ſed: Becauſe Abraham obeyed my voice, and kept my charge,
6 my commandments, my ſtatutes, and my laws. And Iſaac dwelt
7 in Gerar. And the men of the place aſked *him* of his wife; and
he ſaid, She is my ſiſter: for he ‡ feared to ſay, *She is* my wife;
leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah, be-
8 cauſe ſhe *was* fair to look upon. And it came to paſs when he had
been there a long time, that Abimelech king of the Philiſtines
looked out at a window, and ſaw, and behold, Iſaac *was* § ſporting
9 with Rebekah his wife. And Abimelech called Iſaac, and ſaid, Be-
hold, of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my
ſiſter? And Iſaac ſaid unto him, Becauſe I ſaid, Leſt I die for her.
10 And Abimelech ſaid, What *is* this thou haſt done unto us? One of
the people might lightly have lain with thy wife, and thou ſhouldſt
11 have brought guiltineſs upon us. And Abimelech charged all *his*
people, ſaying, He that ‖ toucheth this man or his wife, ſhall

ham was a man of very intimate communion with God, and to him all places and conditions were alike; *Iſaac* a very good man, but not cut out for hardſhip, therefore he is forbidden to go to *Egypt*; *Jacob* inured to difficulties, ſtrong and patient, and therefore he muſt go down into *Egypt*, that *the trial of his faith might be to praiſe, and honour, and glory.* Thus God proportions his people's trials to their ſtrength.

V. 5. *Abraham obeyed my voice*—Do thou do ſo too, and the promiſe ſhall be ſure to thee. A great variety of words is here uſed to expreſs the divine will to which *Abraham* was obedient, *my voice, my charge, my commandments, my ſtatutes, and my laws*—Which may intimate, that *Abraham*'s obedience was univerſal; he obeyed the original laws of nature, the revealed laws of divine worſhip, particularly that of circumciſion, and all the extraordinary precepts God gave him, as that of quitting his country, and that (which ſome think is more eſpecially referred to) the offering up of his ſon, which *Iſaac* himſelf had reaſon enough to remember. Thoſe only ſhall have the benefit of God's covenant with their parents, that tread the ſteps of their obedience.

V. 7. *He ſaid, ſhe is my ſiſter*—So *Iſaac* enters into the ſame temptation that his father had been once and again ſurpriſed and overcome by, *viz.* to deny his wife, and to give out that ſhe was his ſiſter! It is an unaccountable thing, that both theſe great and good men ſhould be guilty of ſo odd a piece of diſſimulation, by which they ſo much expoſed both their own and their wives reputation.

V. 8. This *Abimelech* was not the ſame that was in *Abraham*'s days, chap. xx. for this was near an hundred years after, but that was the common name of the *Philiſtine* kings, as *Cæſar* of the *Roman* emperors.

V. 10. *Lightly*—Perhaps.

V. 12. *Iſaac*

‡ *Prov.* xxix. 25. § *Prov.* v. 18. ‖ *Prov.* vi. 29. *Pſal.* cv. 15. *Zach.* ii. 8.

12 ſurely be put to death. Then Iſaac ſowed in that land, and re-
ceived in the ſame year * an hundred-fold, and the LORD bleſſed
13 him. And the man waxed great, and went forward, and grew
14 until he became very great. For he had poſſeſſion of flocks, and
poſſeſſion of herds, and great ſtore of ſervants. And the Philiſtines
15 † envied him. For all the wells which his father's ſervants had
digged in the days of Abraham his father, the Philiſtines had ſtop-
16 ped them, and filled them with earth. And Abimelech ſaid unto
17 Iſaac, Go from us: for thou art much mightier than we. And Iſaac
departed thence, and pitched his tent in the valley of Gerar, and
18 dwelt there. And Iſaac digged again the wells of water, which
they had digged in the days of Abraham his father; for the Phi-
liſtines had ſtopped them after the death of Abraham: and he cal-
led their names after the names by which his father had called
19 them. And Iſaac's ſervants digged in the valley, and found there
20 a well of ſpringing water. And the herdmen of Gerar did ſtrive
with Iſaac's herdmen, ſaying, The water is ours: and he called the
21 name of the well Eſek, becauſe they ſtrove with him. And they
digged another well, and ſtrove for that alſo: and he called
22 the name of it Sitnah. And he removed from thence, and dig-
ged another well; and for that they ſtrove not: and he called the
name of it Rehoboth; and he ſaid, For now the LORD hath made
23 room for us, and we ſhall be fruitful in the land. And he went
24 up from thence to Beerſheba. And the LORD appeared unto him
the ſame night, and ſaid, ‡ I am the God of Abraham thy father: §
fear not, for I *am* with thee, and will bleſs thee, and multiply thy
25 ſeed for my ſervant Abraham's ſake. And he builded an altar
there, and called upon the name of the LORD, and pitched his tent

V. 12. *Iſaac received an hundred fold*—And there ſeems to be an emphaſis laid upon *the time;* it was that *ſame year* when there was a *famine* in the land; while others ſcarce reaped at all, he reaped thus plentifully.

V. 20. *Eſek*—That is, Contention.

V. 21. *Sitnah*—That is, Hatred.

V. 22. *He digged a well, and for that they ſtrove not*—Thoſe that *follow peace*, ſooner or later, ſhall *find peace*: thoſe that *ſtudy to be quiet* ſeldom fail of being ſo. This well they called *Rehoboth*—Enlargements, room enough.

V. 24. *Fear not, I am with thee, and will bleſs thee*—Thoſe may remove with comfort that are ſure of God's preſence with them wherever they go.

* *Pſal.* lxvii. 6. *Zach.* viii. 12. *Gal.* vi. 7, 8. † *Pſal.* cxii. 10. *Eccleſ.* iv. 4. *Job* v. 2.
‡ Chap. xvii. 7. *Matt.* xxii. 32. § Chap. xv. 1.

26 there: and there Iſaac's ſervants digged a well. Then Abimelech
went to him from Gerar; and Ahuzzath one of his friends, and
27 Phicol the chief captain of his army. And Iſaac ſaid unto them,
Wherefore come ye to me, ſeeing ye hate me, and have ſent me
28 away from you? And they ſaid, We ſaw certainly that the LORD was
with thee: and we ſaid, Let there be now an oath betwixt us *even* be-
29 twixt us and thee, and let us make a covenant with thee; That thou
wilt do us no hurt, as we have not touched thee, and as we have done
nothing but good, and have ſent thee away in peace: thou *art* now
30 the bleſſed of the LORD. And he made them a feaſt, ‖ and they did
31 eat and drink. And they roſe up betimes in the morning, and
ſware one to another: and Iſaac ſent them away, and they departed
32 from him in peace. And it came to paſs the ſame day, that Iſaac's
ſervants came, and told him concerning the well which they had
33 digged, and ſaid unto him, We have found water. And he called
it Shebah; therefore the name of the city is Beerſheba unto this
34 day. And Eſau was forty years old when he took to wife Judith
the daughter of Beeri the Hittite, and Baſhemath the daughter of
35 Elon the Hittite: * Which were a grief of mind unto Iſaac and to
Rebekah.

CHAP. XXVII.

We have here, I. Iſaac's *purpoſe to entail the bleſſing upon* Eſau, ver. 1—4. II. Rebekah's *plot to procure it for* Jacob, ver. 6—17. III. Jacob's *obtaining of the bleſſing,* ver. 18—29. IV. Eſau's *reſentment of this. In which,* (1.) *His importunity with his father to obtain a bleſſing,* ver. 30—40. (2.) *His enmity to his brother for defrauding him,* ver. 41—46.

1 AND it came to paſs that when Iſaac was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt

V. 28. *The Lord is with thee,* and *thou art the bleſſed of the Lord,* q. d. Be perſuaded to overlook the injuries offered thee, for God has abundantly made up to thee the damage thou receivedſt. Thoſe whom God bleſſeth and favours, have reaſon enough to forgive thoſe that hate them, ſince the worſt enemy they have cannot do them any real hurt. *Let there be an oath betwixt us*—Whatever ſome of his envious ſubjects might mean, he, and his prime miniſters, whom he had now brought with him, deſigned no other but a cordial friendſhip. Perhaps *Abimelech* had received by tradition the warning God gave to his predeceſſor not to hurt *Abraham,* chap. xx. 7. and that made him ſtand in ſuch awe of *Iſaac,* who appeared to be as much the favourite of heaven as *Abraham* was.

V. 34. *He took to wife*—Marrying *Canaanites,* who were ſtrangers to the bleſſing of *Abraham,* and ſubject to the curſe of *Noah.*

V. 1. Here is *Iſaac*'s deſign to declare *Eſau* his heir. The promiſe of the *Meſſiah,* and

‖ *Rom.* xii. 18. *Heb.* xii. 14. * Chap. xvii. 46.

ſon, and ſaid unto him, My ſon? And he ſaid unto him, Behold,
2 *here am* I. And he ſaid, Behold now, I am old, I know not the
3 day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *ſome*
4 veniſon; And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my ſoul may bleſs thee before I die.
5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: and Eſau
6 went to the field to hunt *for* veniſon, *and* to bring *it*. And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak
7 unto Eſau thy brother, ſaying, Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee before the LORD be-
8 fore my death. Now therefore, my ſon, * obey my voice, ac-
9 cording to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make
10 them ſavoury meat for thy father, ſuch as he loveth. And thou ſhalt bring it to thy father, that he may eat, and that he may bleſs

and the land of *Canaan* was a great truſt firſt committed to *Abraham*, inclusive and typical of ſpiritual and eternal bleſſings; this by divine direction he tranſmitted to *Iſaac*. *Iſaac* being now old, and either not knowing, or not duly conſidering the divine oracle concerning his two ſons, that *the elder ſhould ſerve the younger*, reſolves to entail all the honour and power that was wrapt up in the promiſe upon *Eſau* his eldeſt ſon. *He called Eſau*—Tho' *Eſau*, had greatly grieved his parents by his marriage, yet they had not expelled him, but it ſeems were pretty well reconciled to him.

V. 2. *I am old, and know not the day of my death*—How ſoon I may die.

V. 3. *Take me ſome veniſon that I may bleſs thee*—*Eſau* muſt *go a hunting* and bring ſome *veniſon*. In this he deſigned not ſo much the *refreſhment* of his own ſpirits, as the *receiving* a freſh inſtance of his ſon's *filial duty* and *affection* to him, before he beſtowed this favour upon him. *That my ſoul may bleſs thee before I die*—Prayer is the work *of the ſoul*, and not of the lips only; as the ſoul muſt be employed in *bleſſing God*, Pſal. ciii. 1. ſo it muſt be in bleſſing ourſelves and others: the bleſſing will not go to the heart, if it do not come from the heart.

V. 6. *Rebekah* is here contriving to procure the bleſſing for *Jacob*, which was deſigned for *Eſau*. If the end was good, the means were bad, and no way juſtifiable. If it were not a wrong to *Eſau* to deprive him of the bleſſing, he himſelf having forfeited it by ſelling the birth-right, yet it was a wrong to *Iſaac*, taking advantage of his infirmity, to impoſe upon him: it was a wrong to *Jacob*, whom ſhe taught to deceive, by putting a *lye* in his mouth. If *Rebekah*, when ſhe heard *Iſaac* promiſe the bleſſing to *Eſau*, had gone to him, and with humility and ſerioufneſs put him in remembrance of that which God had ſaid concerning their ſons; if ſhe had farther ſhewed him how *Eſau* had forfeited the bleſſing, both by ſelling his birth-right, and by marrying of ſtrange wives; 'tis probable *Iſaac* would have been prevailed with to confer the bleſſing upon *Jacob*, and needed not thus to have been cheated

* *Acts* v. 29. *Eph.* vi. 1.

11 thee before his death. And Jacob ſaid to Rebekah his mother,
Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man.
12 My father peradventure will feel me, and I ſhall ſeem to him as a
deceiver; and I ſhall bring a curſe upon me, and not a bleſſing.
13 And his mother ſaid unto him, Upon me *be* thy curſe, my ſon: only
14 obey my voice, and go fetch me *them*. And he went, and fetched,
and brought *them* to his mother: and his mother made ſavoury
15 meat, ſuch as his father loved. And † Rebekah took goodly raiment
of her eldeſt ſon Eſau, which *were* with her in the houſe, and put
16 them upon Jacob her younger ſon. And ſhe put the ſkins of the
kids of the goats upon his hands, and upon the ſmooth of his neck.
17 And ſhe gave the ſavoury meat, and the bread which ſhe had pre-
18 pared, into the hand of her ſon Jacob. And he came unto his
father, and ſaid, My father? And he ſaid, Here *am* I; who *art* thou,
19 my ſon? And Jacob ſaid unto his father, I *am* Eſau thy firſt-born;
I have done according as thou badeſt me, ariſe, I pray thee, ſit
20 and eat of my veniſon, that thy ſoul may bleſs me. And Iſaac
ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my
ſon? And he ſaid, Becauſe the LORD thy God brought it to me.
21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may
feel thee, my ſon, whether thou be my very ſon Eſau, or not.
22 And Jacob went near unto Iſaac his father, and he felt him; and
ſaid, The voice *is* Jacob's voice, but the hands *are* the hands of
23 Eſau. And he diſcerned him not, becauſe his hands were hairy,
24 as his brother Eſau's hands: ‡ So he bleſſed him. And he ſaid, *Art*

cheated into it. This had been honourable and laudable, and would have looked well in hiſtory; but God left her to herſelf to take this indirect courſe, that he might have the glory of bringing good out of evil.

V. 19. *And Jacob ſaid, I am Eſau*—Who would have thought this *plain man* could have plaid ſuch a part? His mother having put him in the way of it, he applies himſelf to thoſe methods which he had never accuſtomed himſelf to, but had always conceived an abhorrence of. But lying is ſoon learned. I wonder how honeſt *Jacob* could ſo readily turn his tongue to ſay, *I am Eſau thy firſt-born:* and when his father aſked him, ver. 24. *Art thou my very ſon Eſau?* to reply *I am.* How could he ſay, *I have done as thou badeſt me,* when he had received no command from his father, but was doing as his mother bid him? How could he ſay, *Eat of my veniſon,* when he knew it came not from the field, but from the fold? But eſpecially I wonder how he could have the forehead to father it upon God, and to uſe his name in the cheat.

V. 20. *The Lord thy God brought it to me*—Is this *Jacob?* It is certainly written not for our imitation, but our admonition; *Let him that ſtandeth, take heed leſt he fall.*

Now

† *Rev.* iii. 18. vii. 9. 14. xix. 8. ‡ *Heb.* xi. 20.

25 thou my very ſon Eſau? And he ſaid, I *am*. And he ſaid, Bring *it*
near to me, and I will eat of my ſon's veniſon, that my ſoul may
bleſs thee. And he brought *it* near to him, and he did eat: and
26 he brought him wine, and he drank. And his father Iſaac ſaid
27 unto him, Come near now, and kiſs me, my ſon. And he came
near, and kiſſed him: and he ſmelled the ſmell of his raiment, and
bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of
28 a field, which the LORD hath bleſſed. Therefore God give thee of
the dew of heaven, and the fatneſs of the earth, and plenty of corn
29 and wine. Let people ſerve thee, and nations bow down to thee;
be lord over thy brethren, and let thy mother's ſons bow down to
thee: § Curſed *be* every one that curſeth thee, and bleſſed *be* he
30 that bleſſeth thee. And it came to paſs, as ſoon as Iſaac had made
an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from
the preſence of Iſaac his father, that Eſau his brother came in from
31 his hunting. And he alſo had made ſavoury meat, and brought it
unto his father; and ſaid unto his father, Let my father ariſe, and
32 eat his ſon's veniſon, that thy ſoul may bleſs me. And Iſaac his
father ſaid unto him, Who *art* thou? And he ſaid, I *am* thy ſon, thy
33 firſt-born Eſau. And Iſaac trembled very exceedingly, and ſaid,

Now let us ſee how *Iſaac* gave *Jacob* his bleſſing.

V. 27.—1. He *kiſſed him*; in token of particular affection to him. Thoſe that are bleſſed of God are kiſſed with the kiſſes of his mouth, and they do by love and loyalty *kiſs the Son*, Pſal. ii. 12. 2. He *praiſed him*. Upon occaſion of the ſweet ſmell of his garments he ſaid, *See the ſmell of my ſon is as the ſmell of a field which the Lord hath bleſſed*—That is, like that of the moſt fragrant flowers and ſpices. Three things *Jacob* is here bleſſed with, (1.) *Plenty*, ver. 28. *Heaven* and *earth* concurring to make him rich. (2.) *Power*, ver. 29. Particularly dominion over his brethren, *viz. Eſau* and his poſterity. (3.) *Prevalency* with God, and a great intereſt in heaven. *Curſed be every one that curſeth thee*—Let God be a friend to all thy friends, and an enemy to all thine enemies. Now, certainly more is compriſed in this bleſſing than appears at firſt; it muſt amount to an entail of the promiſe of the Meſſiah: that was in the patriarchal dialect *the bleſſing*; ſomething ſpiritual doubtleſs is included in it. *Firſt*, That from him ſhould come the *Meſſiah*, that ſhould have a ſovereign *dominion on earth*. See *Numb.* xxiv. 19. *Out of Jacob ſhall come he that ſhall have dominion*, the *ſtar* and *ſceptre*, ver. 17. *Jacob*'s dominion over *Eſau* was to be only typical of this, *Gen.* xlix. 10. *Secondly*, That from him ſhould come *the church* that ſhould be particularly owned and favoured *by Heaven*. It was part of the bleſſing of *Abraham* when he was firſt called to be the father of the faithful, *Gen.* xii. 3. *I will bleſs them that bleſs thee;* therefore when *Iſaac* afterwards confirmed the bleſſing to *Jacob*, he called it the *bleſſing of Abraham*, Gen. xxviii. 4.

V. 33. *Iſaac trembled exceedingly*—Thoſe that

§ *Numb.* xxiv. 9.

Who, where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea
34 ‖ *and* he ſhall be bleſſed. And when Eſau heard the words of his father, he cried with a great and * exceeding bitter cry, and ſaid
35 unto his father, Bleſs me, even me alſo, O my father. And he ſaid, Thy brother came with ſubtilty, † and hath taken away thy
36 bleſſing. And he ſaid, Is not he rightly named Jacob? for he hath ſupplanted me theſe two times: he took away my birth-right; and behold, now he hath taken away my bleſſing. And he ſaid, Haſt
37 thou not reſerved a bleſſing for me? And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee, my ſon?
38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? Bleſs me, *even* me alſo, O my father. And Eſau liſt up his voice,
39 and wept. And Iſaac his father anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew
40 of heaven from above. And by ‡ thy ſword ſhalt thou live, § and ſhalt ſerve thy brother: and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt ‖‖ break his yoke from off thy

that follow the choice of their own affections rather than the dictates of the Divine will, involve themſelves in ſuch perplexities as theſe. But he ſoon recovers himſelf, and ratifies the bleſſing he had given to *Jacob*, *I have bleſſed him, and he ſhall be bleſſed*—He might have recalled it, but now at laſt he is ſenſible he was in an error when he deſigned it for *Eſau*. Either recollecting the Divine oracle, or having found himſelf more than ordinarily *filled with the Holy Ghoſt* when he gave the bleſſing to *Jacob*, he perceived that God did as it were ſay *Amen* to it.

V. 39. *Eſau* likewiſe obtained a bleſſing: yet it was far ſhort of *Jacob*'s. 1. In *Jacob*'s bleſſing *the dew of heaven* is put firſt, as that which he moſt valued and deſired: in *Eſau*'s the *fatneſs of the earth* is put firſt, for that was it which he had the principal regard to. 2. *Eſau* hath theſe, but *Jacob* hath them from God's hand. *God give thee the dew of heaven*, ver. 28. It was enough to have the poſſeſſion, but *Jacob* deſired it by promiſe. 3. *Jacob* ſhall have dominion *over his brethren*, for the *Iſraelites* oft ruled over the *Edomites*. *Eſau* ſhall have dominion, he ſhall gain ſome power, but ſhall never have dominion over his brother: we never find that the *Jews* were ſold into the hands of the *Edomites*, or that they oppreſſed them. But the great difference is, that there is nothing in *Eſau*'s bleſſing that points at Chriſt, nothing that brings either him or his into the church, and without that the *fatneſs of the earth*, and the plunder of the field, will ſtand him in little ſtead. Thus *Iſaac* by faith bleſſed them both, according as their lot ſhould be.

V. 45. *Why*

‖ *Rom.* xi. 29. * *Prov.* i. 24. 28. *Heb.* xii. 16, 17. † *Rom.* iii. 7, 8. ‡ *Matt.* x. 34.
§ *Deut.* xxxiii. 29. *Pſal.* lx. 8. *Obad.* xviii. 19. ‖‖ 2 *Kings* viii. 16. 20. 2 *Chron.* xxi. 8.

41 neck. And Eſau * hated Jacob becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, The days of mourning for my father are at hand, then will I ſlay my
42 brother Jacob. And theſe words of Eſau her elder ſon were told to Rebekah: and ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth †
43 comfort himſelf, *purpoſing* to kill thee. Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother, to Ha-
44 ran. And tarry with him a few days, until thy brother's fury turn
45 away; Until thy brother's anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be deprived alſo of you both in
46 one day? And Rebekah ſaid to Iſaac, I am weary of my life becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me?

CHAP. XXVIII.

We have here, I. Jacob's *parting with his parents to go to* Padan-aram: *the charge his father gave him,* ver. 1, 2. *the bleſſing he ſent him away with,* ver. 3, 4. *his obedience to the orders given him,* ver. 5—10. *and the influence this had upon* Eſau, ver. 6. II. Jacob's *meeting with God, and his communion with him by the way. And there,* (1.) *His viſion of the ladder,* ver. 11, 12. (2.) *The gracious promiſes God made him,* ver. 13, 14, 15. (3.) *The impreſſion this made upon him,* ver. 16—19. (4.) *The vow he made to God upon this occaſion,* ver. 20, 21, 22.

1 AND Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daugh-
2 ters of Canaan. ‡ Ariſe, go to Padan-aram, to the houſe of

V. 45. *Why ſhould I be deprived of you both?*—Not only of the murdered, but of the murderer, who either by the magiſtrate, or by the immediate hand of God, would be ſacrificed to juſtice.

V. 46. *If Jacob take a wife of the daughters of Heth*—As *Eſau* has done. More artifice ſtill. This was not the thing ſhe was afraid of. But if we uſe guile once, we ſhall be very ready to uſe it again. It ſhould be carefully obſerved, That altho' a bleſſing came on his poſterity by *Jacob*'s vile lying and diſſimulation, yet it brought heavy affliction upon himſelf, and that for a long term of years. So ſeverely did God puniſh him perſonally, for *doing evil that good might come.*

V. 1. *Iſaac bleſſed him,* and *charged him*—Thoſe that have the bleſſing muſt keep the charge annexed to it, and not think to ſeparate what God has joined.

V. 3, 4. Two great promiſes *Abraham* was

* *Ezek.* xxxv. 5. *Amos* i. 11. *Obad.* 10. 1 *John* iii. 12. † *Prov.* ii. 14. ‡ *Hoſ.* xii. 12.

Bethuel, thy mother's father; and take thee a wife from thence, of
3 the daughters of Laban thy mother's brother. And God Almighty
bleſs thee, and make thee fruitful, and multiply thee, that thou
4 mayſt be * a multitude of people: And give thee the bleſſing of
Abraham, to thee, and to thy ſeed with thee; that thou mayſt in-
herit the land wherein thou art a ſtranger, which God gave unto
5 Abraham. And Iſaac ſent away Jacob, and he went to Padan-
aram, unto Laban ſon of Bethuel the Syrian, the brother of Rebe-
6 kah, Jacob's and Eſau's mother. When Eſau ſaw that Iſaac had
bleſſed Jacob, and ſent him away to Padan-aram, to take him a
wife from thence; and that as he bleſſed him he gave him a charge,
ſaying, Thou ſhalt not take a wife of the daughters of Canaan;
7 And that Jacob obeyed his father and his mother, and was gone
8 to Padan-aram; And Eſau ſeeing that the daughters of Canaan
9 pleaſed not Iſaac his father: Then went Eſau unto Iſhmael, and
took unto the wives which he had, Mahalath the daughter of Iſh-
10 mael Abraham's ſon, the ſiſter of Nebojath, to be his wife. And
11 Jacob went out from Beer-ſheba, and went toward Haran. And

was bleſſed with, and *Iſaac* here entails them both upon *Jacob*. (1.) The promiſe of *heirs, God make thee fruitful and multiply thee.* 1. Through his loins that people ſhould deſcend from *Abraham* which ſhould be numerous as the ſtars of heaven. 2. Through his loins ſhould deſcend from *Abraham* that perſon in whom all the families of the earth ſhould be bleſſed. (2.) The promiſe of an *inheritance* for thoſe heirs, ver. 4. *That thou mayſt inherit the land of thy ſojournings*—(So the *Hebrew*) *Canaan* was hereby entailed upon the ſeed of *Jacob*, excluſive of the ſeed of *Eſau*. *Iſaac* was now ſending *Jacob* away into a diſtant country to ſettle there for ſome time; and leſt this ſhould look like diſinheriting him, he here confirms the ſettlement of it upon him. This promiſe looks as high as heaven, of which *Canaan* was a type. That was the *better country* which *Jacob*, with the other patriarchs, had in his eye when he *confeſſed himſelf a ſtranger and pilgrim on the earth*, Heb. xi. 16.

V. 5. *Rebekah* is here called *Jacob's and Eſau's mother*—*Jacob* is named firſt, not only becauſe he had always been his mother's darling, but becauſe he was now made his father's heir, and *Eſau* was poſtponed.

V. 6. This paſſage comes in, in the midſt of *Jacob's* ſtory, to ſhew the influence of a good example. *Eſau* now begins to think *Jacob* the *better* man, and diſdains not to take him for his pattern in this particular inſtance of marrying with a daughter of *Abraham*.

V. 11. The *ſtones for his pillow*, and the heavens for his canopy! Yet his comfort in the divine bleſſing, and his confidence in the divine protection, made him eaſy, even when he lay thus expoſed: being ſure that his God made him to dwell in ſafety, he could lie down and ſleep upon a ſtone.

V. 12. *Be-*

* *Gal.* iii. 13. *Heb.* xi. 9.

he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet; and he took of the ſtones of that place, and put
12 *them* for his * pillows, and lay down in that place to ſleep. And he † dreamed, and behold a ladder ſet upon the earth, and the top of it reached to heaven: and behold the angels of God
13 aſcending and deſcending on it. And behold, ‡ the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt to thee will I
14 give it, and to thy ſeed. And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee, and in thy ſeed
15 ſhall all the families of the earth be bleſſed. And behold, § I *am*

V. 12. *Behold a ladder ſet upon the earth, and the top of it reached heaven, the angels aſcending and deſcending on it, and the Lord ſtood above it*—This might repreſent 1. The *providence of God*, by which there is a *conſtant correſpondence kept up* between heaven and earth. The counſels of heaven are executed on earth, and the affairs of this earth are all known in heaven. Providence doth his work gradually and by ſteps; angels are employed as miniſtring ſpirits to ſerve all the deſigns of providence, and the wiſdom of God is at the upper end of the ladder, directing all the motions of ſecond cauſes to his glory. The angels are active ſpirits, continually *aſcending* and *deſcending*; they reſt not day nor night. They *aſcend* to give account of what they have done, and to receive orders; and *deſcend* to execute the orders they have received. This viſion gave ſeaſonable comfort to *Jacob*, letting him know that he had both a good guide and good guard; that though he was to *wander from his father's houſe*, yet he was the care of Providence, and the charge of the holy angels. 2. The *mediation of Chriſt*. He is this ladder: the foot on earth in his human nature, the top in heaven in his divine nature; or the former in his humiliation, the latter in his exaltation. All the intercourſe between heaven and earth ſince the fall is by this ladder. Chriſt is *the way:* all God's favours come to us, and all our ſervices come to him, by Chriſt. If God dwell with us, and we with him, it is by Chriſt: we have no way of getting to heaven but by this ladder; for the kind offices the angels do us, are all owing to Chriſt, who hath reconciled things on earth and things in heaven, *Col.* i. 20.

V. 14. *In thy ſeed ſhall all the families of the earth be bleſſed*—Chriſt is the great bleſſing of the world: all that are bleſſed, whatever family they are of, are bleſſed in him, and none of any family are excluded from bleſſedneſs in him, but thoſe that exclude themſelves.

V. 15. *Behold I am with thee*—Wherever we are, we are ſafe, if we have God's favourable preſence with us. He knew not, but God foreſaw what hardſhips he would meet with in his uncle's ſervice, and therefore promiſeth to preſerve him *in all places*. God knows how to give his people graces and comforts accommodated to the events that *ſhall be*, as well as to thoſe that *are*. He was now going as an exile into a place far diſtant, but God promiſeth him to

* 2 *Cor.* i. 15. † *Job.* xxxiii. 14. 15. ‡ Chap. xxxv. 1. xlviii. 3.
§ *Iſa.* xliii. 2. *Jer.* i. 19.

with thee, ‖ and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not * leave thee until I have done *that* which I have ſpoken to thee of. 16 And Jacob awaked out of his ſleep, and he ſaid, Surely the LORD is in this place; † and I knew *it* not. 17 And he was afraid, and ſaid, How dreadful *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven. 18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and ſet it up *for* a pillar, and poured oil upon the top of it. 19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the firſt. 20 And Jacob ‡ vowed a vow, ſaying, If God will

bring him again to this land. He ſeemed to be forſaken of all his friends, but God gives him this aſſurance, *I will not leave thee.*

V. 16. *Surely the Lord is in this place, and I knew it not*—God's manifeſtations of himſelf to his people carry their own evidence along with them. God can give undeniablede monſtrations of his preſence, ſuch as give abundant ſatisfaction to the ſouls of the faithful, that God is with them of a truth; ſatisfaction not *communicable* to others, but *convincing* to themſelves. We ſometimes meet with God there, where we little thought of meeting with him. He is there where we did not think he had been, is found there where we aſked not for him.

V. 17. *He was afraid*—So far was he from being puffed up. The more we ſee of God, the more cauſe we ſee for holy trembling and bluſhing before him. Thoſe whom God is pleaſed to manifeſt himſelf to, are laid and kept very low in their own eyes, and ſee cauſe to fear even *the Lord and his goodneſs*, Hoſea iii. 5. *And ſaid, How dreadful is this place!*—That is, The appearance of God in this place is never to be thought of, but with a holy awe and reverence; I ſhall have a reſpect for this place, and remember it by this token as long as I live. Not that he thought the place itſelf any nearer the divine viſions than any other places; but what he ſaw there at this time was, as it were, *the houſe of God*, the reſidence of the Divine Majeſty, and *the gate of heaven*, that is, The general rendezvous of the inhabitants of the upper world; as the meetings of a city were in their *gates*; or, the angels *aſcending and deſcending* were like travellers paſſing and repaſſing through the gates of a city.

V. 18. *He ſet up the ſtone for a pillar*—To mark the place againſt he came back, and erect a laſting monument of God's favour to him: and becauſe he had not time now to build an altar here, as *Abraham* did in the places where God appeared to him, *Gen.* xii. 7. he therefore *poured oil on the top of this ſtone*, which probably was the ceremony then uſed in dedicating their altars, as an earneſt of his building an altar when he ſhould have conveniencies for it, as afterwards he did, in gratitude to God, chap. xxxv. 7. Grants of mercy call for our returns of duty; and the ſweet communion we have with God ought ever to be remembered.

V. 19. It had been called *Luz*, an *almond-tree*, but he will have it henceforward called *Bethel*, the *houſe of God*. This gracious appearance of God to him made it more remarkable than all the *almond-trees* that flouriſhed there.

V. 20. *And Jacob vowed a vow*—By religious

‖ *Rom.* viii. 32. 1 *Tim.* iv. 8. * *Heb.* xiii. 5. † *Job* ix. 11. ‡ *Pſal.* cxxxii. 2. 3.

be with me, and will keep me in this way, that I go, and will give
21 me bread to eat, and raiment to put on; So that I come again to
22 my father's houſe in peace: then ſhall the LORD be my God. And this ſtone, which I have ſet *for* a pillar, ſhall be God's houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

CHAP. XXIX.

This chapter gives us an account of God's providences concerning Jacob, *purſuant to the promiſe made him in the foregoing chapter.* I. *How he was brought in ſafety to his journey's end, and directed to his relations there, who bid him welcome,* ver. 1—14. II. *How he was comfortably diſpoſed of in marriage,* ver. 15—30. III. *How his family was built up in the birth of four ſons,* ver. 31—35.

1 THEN Jacob went on his journey, and came into the land of
2 the people of the eaſt. And he looked, and behold, * a well in the field, and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was*

ligious vows we give glory to God, and own our dependence upon him, and we lay a bond upon our own ſouls, to engage and quicken our obedience to him. *Jacob* was now in fear and diſtreſs, and in times of trouble it is ſeaſonable to *make vows*, or when we are in purſuit of any ſpecial mercy, *Jon.* i. 16. *Pſal.* lxvi. 13, 14. 1 *Sam.* i. 11. *Num.* xxi. 1, 2, 3. *Jacob* had now had a gracious viſit from heaven, God had renewed his covenant with him, and the covenant is mutual; when God ratifies his promiſes to us, it is proper for us to repeat our promiſes to him. *If thou wilt be with me and keep me*—We need deſire no more to make us eaſy and happy wherever we are, but to have God's preſence with us, and to be under his protection. It is comfortable in a journey to have a guide in an *unknown* way, a guard in a *dangerous* way, to be well carried, well provided for, and to have good company in any *way*; and they that have God with them, have all this in the beſt manner. *Then ſhall the Lord be my God*—Then I will rejoice in him as my God, then I will be the more ſtrongly engaged to abide with him. *And this pillar ſhall be God's houſe*, that is, an altar ſhall be erected here to the honour of God. *And of all that thou ſhalt give me I will ſurely give the tenth unto thee*—To be ſpent either upon God's altars, or upon his poor, which are both his receivers in the world. The tenth is a very fit proportion to be devoted to God, and employed for him; though as circumſtances vary, it may be more or leſs, as God proſpers us.

V. 2. Providence brought him to the very field where his uncle's flocks were to be watered, and there he met with *Rachel* that was to be his wife. The divine Providence is to be acknowledged in all the little circumſtances which concur to make a journey or other undertaking comfortable and ſucceſsful. If, when we are at a loſs, we meet with thoſe ſeaſonably that can direct us; if we meet with a diſaſter, and thoſe are at hand that will help us; we muſt not ſay it was by chance, but it was

* *John* iv. 6. 14.

3 upon the well's mouth. And thither were all the flocks gathered:
and they rolled the ſtone from the wells mouth; and watered the
ſheep and put the ſtone again upon the wells mouth in his place.
4 And Jacob ſaid unto them, My brethren, whence *be* ye? And they
5 ſaid, Of Haran *are* we. And he ſaid unto them, Know ye Laban
6 the ſon of Nahor? And they ſaid, We know *him*. And he ſaid
unto them, *Is* he well? And they ſaid, *He is* well: and behold,
7 Rachel his daughter cometh with the ſheep. And he ſaid, Lo, *it is*
yet high day, neither *is it* time that the cattle ſhould be gathered
8 together: water ye the ſheep, and go *and* feed *them*. And they ſaid,
We cannot, until all the flocks be gathered together, and *till* they
9 roll the ſtone from the well's mouth; then we water the ſheep. And
while he yet † ſpake with them, Rachel came with her father's
10 ſheep; for ſhe kept them. And it came to paſs, when Jacob ſaw
Rachel the daughter of Laban his mother's brother, and the ſheep
of Laban his mother's brother; that Jacob went near and rolled the
ſtone from the well's mouth, and watered the flock of Laban his

was by providence: our ways are ways of pleaſantneſs, if we continually acknowledge God in them. *The ſtone on the well's mouth* was either to ſecure their property in it, for water was ſcarce, to ſave the well from receiving damage from the heat of the ſun, or to prevent the lambs of the flock from being drowned in it.

V. 9. *She kept her father's ſheep*—She took the care of them, having ſervants under her that were employed about them; when he underſtood that this was his kinſwoman (probably he had heard of her name before) knowing what his errand was into that country, we may ſuppoſe it ſtruck into his mind immediately, that this muſt be his wife, as one already ſmitten with an honeſt comely face (though it is likely, ſun-burnt, and ſhe in the homely dreſs of a ſhepherdeſs) he is wonderfully officious, and ready to ſerve her, ver. 10. and addreſſes himſelf to her with tears of joy, and kiſſes of love, ver. 11. ſhe runs with all haſte to tell her father, for ſhe will by no means entertain her kinſman's addreſs without her father's knowledge and approbation, ver. 12. Theſe mutual reſpects at their firſt interview were good preſages of their being a happy couple. Providence made that which ſeemed contingent and fortuitous to give a ſpeedy ſatisfaction to *Jacob*'s mind as ſoon as ever he came to the place he was bound for. *Abraham*'s ſervant, when he came upon a like errand, met with the like encouragement. Thus God *guides* his people *with his eye*, Pſal. xxxii. 8. It is a groundleſs conceit which ſome of the *Jewiſh* writers have, that *Jacob* when he *kiſſed* Rachel *wept*, becauſe he had been ſet upon his journey by *Eliphaz* the eldeſt ſon of *Eſau*, at the command of his father, and robbed him of all his money and jewels, which his mother had given him when ſhe ſent him away: it is plain it was his paſſion for *Rachel*, and the ſurpriſe of this happy meeting that drew theſe tears from his eyes. *Laban*, though none of the beſt humoured men, bid him welcome, was ſatisfied in the account he gave of himſelf, and of the reaſon of his coming

† *Cant.* i. 7, 8.

11 mother's brother. And Jacob kiſſed Rachel, and lifted up his voice,
12 and wept. And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's ſon: and ſhe ran and told her father.
13 And it came to paſs when Laban heard the tidings of Jacob his ſiſter's ſon, that he ran to meet him, and embraced him, ‡ and kiſſed him, and brought him to his houſe. And he told Laban all
14 theſe things. And Laban ſaid to him, § Surely thou *art* my bone and my fleſh: and he abode with him the ſpace of a month.
15 And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages
16 *be?* And Laban had two daughters: the name of the elder *was* Leah,
17 and the name of the younger *was* Rachel. Leah *was* tender-eyed,
18 but Rachel was beautiful and well-favoured. And Jacob ‖ loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy
19 younger daughter. And Laban ſaid, *It is* * better that I give her to thee, than that I ſhould give her to another man: abide with me.
20 And Jacob ſerved ſeven years for Rachel: and they ſeemed unto
21 him *but* a few days, for the † love he had to her. And Jacob ſaid unto Laban, Give *me* my wife (for my days are fulfilled) that I may
22 go in unto her. And Laban gathered together all the men of the
23 place, and ‡ made a feaſt. And it came to paſs in the evening, that he took Leah his daughter, and brought her to him: and he
24 went in unto her. And Laban gave unto his daughter Leah, Zilpah

coming in ſuch poor circumſtances. While we avoid the extream on the one hand of being fooliſhly credulous, we muſt take heed of falling into the other extream of being uncharitably jealous and ſuſpicious. *Laban* owned him for his kinſman, ver. 14. *Thou art my bone and my fleſh.* *Note*, Thoſe are hard-hearted indeed that are unkind to their relations, and that *hide themſelves from their own fleſh.* Iſaiah lviii. 7.

V. 15. *Becauſe thou art my brother*—That is, kinſman. *Shouldſt thou therefore ſerve me for nought?*—No, what reaſon for that? if *Jacob* be ſo reſpectful as to give him his ſervice without demanding any conſideration for it, yet *Laban* will not be ſo unjuſt as to take advantage either of his neceſſity, or of his good-nature. It appears by computation that *Jacob* was now ſeventy years old when he bound himſelf apprentice for a wife; probably *Rachel* was young and ſcarce marriageable when *Jacob* came firſt, which made him the more willing to ſtay for her till his ſeven years were expired.

V. 20. *They ſeemed to him but a few days for the love he had to her*—An age of work will be but as *a few days* to thoſe that love God, and long for Chriſt's appearing.

V. 25. *Behold*

‡ *Luke* vii. 45. *Rom.* xvi. 16. § *Mich.* vii. 5. *Eph.* v. 30. ‖ *Hoſ.* iii. 2, * *Pſal.* xii. 2. † 1 *Cor.* xiii. 7. ‡ *John* ii, 1, 2.

25 his maid, *for* an handmaid. And it came to paſs, that in § the
morning, behold it *was* Leah: and he ſaid to Laban, What *is* this
thou haſt done unto me? did not I ſerve with thee for Rachel?
26 Wherefore then haſt thou beguiled me? And Laban ſaid, it muſt
not ſo be done in our country, to give the younger before the firſt-
27 born. Fulfil her week, and we will give thee this alſo, for the ‖
28 ſervice which thou ſhalt ſerve with me yet ſeven other years. And
Jacob did ſo, and fulfilled her week: and he gave him Rachel his
29 daughter to * wife alſo. And Laban gave to Rachel his daughter
30 Bilhah his handmaid, to be her maid. And he went in alſo unto
Rachel, and he loved alſo Rachel more than Leah: and ſerved
31 with him yet ſeven other years. And when the LORD ſaw that
Leah *was* hated, he opened her womb: but Rachel *was* barren.
32 And Leah conceived and bare a ſon, and ſhe called his name
Reuben: for ſhe ſaid, Surely the LORD hath looked upon my af-
33 fliction; now therefore my huſband will love me. And ſhe con-
ceived again, and bare a ſon: and ſaid, Becauſe the LORD hath
heard that I *was* hated, he hath therefore given me this *ſon* alſo:
34 and ſhe called his name Simeon. And ſhe conceived again, and
bare a ſon; and ſaid, Now this time will my huſband be joined

V. 25. *Behold it was Leah*—*Jacob* had cheated his own father when he pretended to be *Eſau*, and now his father-in-law cheated him. Herein, how unrighteous ſoever *Laban* was, the Lord was righteous.

V. 26. *It muſt not be ſo done in our country*—We have reaſon to think there was no ſuch cuſtom in his country; but if there was, and that he reſolved to obſerve it, he ſhould have told *Jacob* ſo, when he undertook to ſerve him *for his younger daughter*.

V. 27. *We will give thee this alſo*—Hereby he drew *Jacob* into the ſin and ſnare, and diſquiet of multiplying wives. *Jacob* did not deſign it, but to have kept as true to *Rachel* as his father had done to *Rebekah*; he that had lived without a wife to the eighty fourth year of his age could then have been very well content with one: but *Laban*, to diſpoſe of his two daughters without portions, and to get ſeven years ſervice more out of *Jacob*, thus impoſeth upon him, and draws him into ſuch a ſtrait, that he had ſome colourable reaſon for marrying them both.

V. 31. *When the Lord ſaw that Leah was hated*—That is, loved leſs than *Rachel*, in which ſenſe it is required that we *hate father and mother*, in compariſon with Chriſt. *Luke* xiv. 26. then the Lord granted her a child, which was a rebuke to *Jacob* for making ſo great a difference between thoſe he was equally related to; a check to *Rachel*, who, perhaps, inſulted over her ſiſter upon that account; and a comfort to *Leah*, that ſhe might not be overwhelmed with the contempt put upon her.

V. 32. She appears very ambitious of her huſband's love; ſhe reckoned the want of it her *affliction*, not upbraiding him with it as his fault, nor reproaching him for it; but laying it to heart as her grief, which

§ 1 *Cor.* iii. 13. *Prov.* xi. 31. *Matt.* vii. 2. ‖ 1 *Tim.* vi. 10. * *Mal.* ii. 15.

unto me, becauſe I have borne him three ſons: therefore was his
35 name called Levi. And ſhe conceived again, and bare a ſon:
and ſhe ſaid, Now will I praiſe the LORD; therefore ſhe called his
name Judah, and left bearing.

CHAP. XXX.

In this chapter we have an account of the increaſe, I. *Of* Jacob's *family; eight children more we find* regiſtered *in this chapter;* Dan *and* Naphtali *by* Bilhah, Rachel's *maid,* ver. 1—8. Gad *and* Aſher *by* Zilpah, Leah's *maid,* ver. 9—13. Iſſachar, Zebulon, *and* Dinah, *by* Leah, ver. 14—21. *And laſt of all* Joſeph *by* Rachel, ver. 22—24. II. *Of* Jacob's *eſtate. He comes upon a new bargain with* Laban, ver. 25—34. *And in the ſix years further ſervice he did to* Laban, *God wonderfully bleſſed him, ſo that his ſtock of cattle became very conſiderable,* ver. 35—43. *And herein was fulfilled the bleſſing which* Iſaac *diſmiſſed him with,* chap. xxviii. 3. God make thee fruitful and multiply thee.

1 AND when Rachel ſaw that ſhe bare Jacob no children, Rachel
* envied her ſiſter; and ſaid unto Jacob, Give me children,
2 or elſe I die. And Jacob's anger was kindled againſt Rachel; and
he ſaid, *Am* I in † God's ſtead, who hath with-held from thee the

which ſhe had reaſon to bear, becauſe ſhe was conſenting to the fraud by which ſhe became his wife. She called her firſt-born *Reuben, ſee a ſon,* with this pleaſant thought, *Now will my huſband love me.* And her third ſon *Levi, joined,* with this expectation, *Now will my huſband be joined unto me. The Lord hath heard,* that is, taken notice of it, that *I was hated, he hath therefore given me this ſon.* Her fourth ſhe called *Judah, praiſe,* ſaying, *Now will I praiſe the Lord.* And this was he, of whom, as concerning the fleſh, Chriſt came. Whatever is the matter of our rejoicing, ought to be the matter of our thankſgiving. And all our praiſes muſt center in Chriſt, both as the matter of them, and as the Mediator of them. He deſcended from him whoſe name was *praiſe,* for *he is our praiſe.* Is Chriſt formed in my heart? *Now will I praiſe the Lord.*

V. 1. *Rachel envied her ſiſter*—Envy is grieving at the good of another, than which no ſin is more injurious both to God, our neighbour, and ourſelves. But this was not all, ſhe ſaid to *Jacob, Give me children or elſe I die*—A *child* would not content her; but becauſe *Leah* has more than one, ſhe muſt have more too; *Give me children:* Her heart is ſet upon it. Give them me, *elſe I die,* That is, I ſhall fret myſelf to death. The want of this ſatisfaction will ſhorten my days. Obſerve a difference between *Rachel*'s aſking for this mercy, and *Hannah*'s, 1 *Sam.* i. 10. &c. *Rachel* envied, *Hannah* wept: *Rachel* muſt have *children,* and ſhe died of the ſecond; *Hannah* prayed for this *child,* and ſhe had four more: *Rachel* is importunate and peremptory; *Hannah* is ſubmiſſive and devout, *If thou wilt* give me a child, I will give him to the Lord. Let *Hannah* be imitated, and not *Rachel*; and let our deſires be always under the conduct and check of reaſon and religion.

V. 2. *And Jacob's anger was kindled*—He was *angry,* not at the perſon, but at the ſin: he expreſſed himſelf ſo as to ſhew his diſ-

 pleaſure,

* *Pſal.* cvi. 16. *Prov.* xiv. 30. xxvii. 4. 1 *Cor.* iii. 3. *Gal.* v. 21. † *Pſal.* cxiii. 9. cxxvii. 3.

3 fruit of the womb? And ſhe ſaid, Behold, my maid Bilhah, go
in unto her; and ſhe ſhall bear upon my knees, that I may alſo have
4 children by her. And ſhe gave him Bilhah her handmaid to wife;
5 and Jacob went in unto her. And Bilhah conceived and bare
6 Jacob a ſon. And Rachel ſaid, God hath judged me, and hath
alſo heard my voice, and hath given me a ſon: therefore called
7 ſhe his name Dan. And Bilhah Rachel's maid conceived again,
8 and bare Jacob a ſecond ſon. And Rachel ſaid, With great wreſt-
lings have I wreſtled with my ſiſter, and I have prevailed: and ſhe
9 called his name Naphtali. When Leah ſaw that ſhe had left bear-
10 ing, ſhe took Zilpah her maid, and gave her Jacob to wife. And
11 Zilpah Leah's maid, bare Jacob a ſon. And Leah ſaid, A troop
12 cometh: and ſhe called his name Gad. And Zilpah Leah's maid,

pleaſure. It was a grave and pious reply which *Jacob* gave to *Rachel*, *Am I in God's ſtead?*—Can I give thee that which God denies thee? He acknowledges the hand of God in the affliction: *He hath with-held the fruit of the womb.* Whatever we want, it is God that with-holds it, as ſovereign Lord, moſt wiſe, holy, and juſt, that may do what he will with his own, and is debtor to no man: that never did, nor ever can do, any wrong to any of his creatures. The key of the clouds, of the heart, of the grave, and of the womb, are four keys which God has in his hand, and which (the *Rabbins* ſay) he intruſts neither with angel nor ſeraphim. He alſo acknowledges his own inability to alter what God appointed, *Am I in God's ſtead?* What, doſt thou make a God of me? There is no creature that is, or can be, to us in God's ſtead. God may be to us inſtead of any creature, as the ſun inſtead of the moon and ſtars; but the moon and all the ſtars will not be to us inſtead of the ſun. No creature's wiſdom, power, and love will be to us inſtead of God's. It is therefore our ſin and folly to place that confidence in any creature, which is to be placed in God only.

V. 3. *Behold my maid, Bilhah*—At the perſuaſion of *Rachel* he took *Bilhah* her handmaid to wife, that, according to the uſage of thoſe times, his children by her might be adopted and owned as her miſtreſſes children. She would rather have children by reputation than none at all; children that ſhe might call *her own*, though they were not ſo. And as an early inſtance of her dominion over the children born in her apartment, ſhe takes a pleaſure in giving them names, that carry in them nothing but marks of emulation with her ſiſter. As if ſhe had overcome her, 1. At law, ſhe calls the firſt ſon of her handmaid, *Dan*, *Judgment*, ſaying, *God hath judged me*—That is, given ſentence in my favour. 2. In battle, ſhe calls the next *Naphtali*, *Wreſtlings*, ſaying, *I have wreſtled with my ſiſter, and have prevailed.*—See what roots of bitterneſs envy and ſtrife are, and what miſchief they make among relations!

V. 9. *Rachel* had done that abſurd and prepoſterous thing of putting her maid into her huſband's bed, and now *Leah* (becauſe ſhe miſſed one year in bearing children) doth the ſame, to be even with her. See the power of rivalſhip, and admire the wiſdom of the divine appointment, which joins together one man and one woman only. Two ſons *Zilpah* bare to *Jacob*, whom *Leah* looked upon herſelf as intitled to, in token

13 bare Jacob a ſecond ſon. And Leah ſaid, Happy am I, for the
daughters will call me ‡ bleſſed: and ſhe called his name Aſher.
14 And Reuben went in the days of wheat-harveſt, and found §
mandrakes in the field, and brought them unto his mother Leah.
Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſon's
15 mandrakes. And ſhe ſaid unto her, *Is it* a ſmall matter that thou
haſt taken my huſband? and wouldſt thou take away my ſon's
mandrakes alſo? And Rachel ſaid, Therefore he ſhall lye with
16 thee to night for thy ſon's mandrakes. And Jacob came out of the
field in the evening, and Leah went out to meet him, and ſaid,
Thou muſt come in unto me, for ſurely I have hired thee with
17 my ſon's mandrakes. And he lay with her that night. And God
hearkned unto Leah, and ſhe conceived and bare Jacob the fifth
18 ſon. And Leah ſaid, God hath given me mine hire, becauſe I have
given my maiden to my huſband: and ſhe called his name Iſſachar.
19 And Leah conceived again, and bare Jacob the ſixth ſon. And
20 Leah ſaid, God hath endowed me *with* a good dowry; now will
my huſband dwell with me, becauſe I have born him ſix ſons: and
21 ſhe called his name Zebulon. And afterwards ſhe bare a daughter,
22 and ſhe called her name *Dinah*. And God remembred Rachel,

token of which ſhe called one *Gad*, promiſing herſelf a little *troop* of children. The other ſhe called *Aſher*, *Happy*, thinking herſelf *happy* in him, and promiſing herſelf that her neighbours would think ſo too.

V. 14. *Reuben*, a little lad of five or ſix years old, playing in the field, *found mandrakes*. It is uncertain what they were; the critics are not agreed about them: we are ſure they were ſome rarities, either fruits or flowers that were very pleaſant to *the ſmell*, Cant. vii. 13. Some think theſe mandrakes were *Jeſſamin* flowers. Whatever they were, *Rachel*, could not ſee them in *Leah*'s hands, but ſhe muſt covet them.

V. 17. *And God hearkened unto Leah*—Perhaps the reaſon of this conteſt between *Jacob*'s wives for his company, and their giving him their maids to be his wives, was the earneſt deſire they had to fulfil the promiſe made to *Abraham* (and now lately renewed to *Jacob*,) that his ſeed ſhould be as the ſtars of heaven for multitude, and that, in one ſeed of his, the Meſſiah, all the nations of the earth ſhould be bleſſed. Two ſons *Leah* was now bleſſed with; the firſt ſhe called *Iſſachar*, *a hire*, reckoning herſelf well repaid for her *mandrakes*; nay, (which is a ſtrange conſtruction of the providence) rewarded for *giving her maid to her huſband*. The other ſhe called *Zebulon*, *dwelling*, owning God's bounty to her, *God has endowed me with a good dowry*. *Jacob* had not endowed her when he married her; but ſhe reckons a family of children, a good dowry.

V. 21. Mention is made, of *Dinah*, becauſe of the following ſtory concerning her, chap. 34. Perhaps *Jacob* had other daughters, though not regiſtered.

V. 22. *God remembered* Rachel, whom he ſeemed to have forgottten, and *hearkened to her*,

‡ *Prov.* xxxi. 29. § *Cant.* vii. 18.

23 and God hearkned to her, and opened her womb. And ſhe conceived and bare a ſon; and ſaid, God hath taken away my reproach.
24 And ſhe called his name Joſeph; and ſaid, The LORD ſhall add to
25 me another ſon. And it came to paſs, when Rachel had borne Joſeph, that Jacob ſaid unto Laban, Send me away, that I may go
26 into mine own place, and to ‖ my country. Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for
27 thou knoweſt my ſervice which I have done thee. And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry:* for I have learned by experience, that the LORD hath bleſſed
28 me for thy ſake. And he ſaid, Appoint me thy wages, and *I* will
29 give it. And he ſaid unto him, Thou knoweſt how I have * ſer-
30 ved thee, and how thy cattle was with me. For *it was* little which thou hadſt before I *came,* and it is *now* increaſed unto a multitude; and the LORD hath bleſſed thee ſince my coming; and now when
31 ſhall I † provide for mine own houſe alſo? And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep
32 thy flock: I will paſs through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattle, and all the brown cattle among the ſheep, and the ſpotted and ſpeckled among the goats:
33 and *of ſuch* ſhall be my hire. So ſhall my righteouſneſs anſwer for me in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen
34 with me. And Laban ſaid, Behold, I would it might be according

her, whoſe prayers had been long denied, and then ſhe *bare a ſon. Rachel* called her ſon *Joſeph*, which, in *Hebrew*, is a-kin to two words of a contrary ſignification: *Aſaph, abſtulit*, he has *taken away* my reproach, as if the greateſt mercy ſhe had in this ſon were, that ſhe had *ſaved her credit:* and *Jaſeph, addidit, the Lord ſhall add to me another ſon:* which may be looked upon as the language of her faith; ſhe takes this mercy as an earneſt of farther mercy: hath God given me this grace? I may call it *Joſeph*, and ſay, he ſhall add *more grace.*

V. 34. *Laban* was willing to conſent to this bargain, becauſe he thought if thoſe few he had that were now *ſpeckled and ſpotted* were ſeparated from the reſt, which was to be done immediately, the body of the flock which *Jacob* was to tend, being of one colour, either all black or all white, would produce few or none of mixt colours, and ſo he ſhould have *Jacob*'s ſervice for nothing, or next to nothing. According to this bargain, thoſe few that were party-coloured were ſeparated, and put into the hands of *Laban*'s

‖ *Heb.* xi. 9. * 1 *Pet.* ii. 18. *Tit.* ii. 9. † 1 *Tim.* v. 8.

35 to thy word. And he removed that day the he-goats, that were
ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeck-
led and ſpotted, *and* every one that had *ſome* white in it,
and all the brown among the ſheep, and gave *them* into the hands
36 of his ſons. And he ſet three days journey betwixt himſelf and
37 Jacob: and Jacob fed the reſt of Laban's flocks. And Jacob *
took him rods of green poplar, and of the haſel and cheſnut tree,
and pilled white ſtrakes in them, and made the white appear which
38 *was* in the rods. And he ſet the rods which he had pilled before
the flocks in the gutters in the watering troughs, when the flocks
came to drink, that they might conceive when they came to drink.
39 And the flocks conceived before the rods, and brought forth cattle
40 ring-ſtraked, ſpeckled and ſpotted. And Jacob did ſeparate the
lambs, and ſet the faces of the flocks toward the ring-ſtraked, and
all the brown in the flock of Laban; and he put his own flocks by
41 themſelves, and put them not unto Laban's cattle. And it came to
paſs whenſoever the ſtronger cattle did conceive, that Jacob laid
the rods before the eyes of the cattle in the gutters, that they might
42 conceive among the rods. But when the cattle were feeble he put
them not in: ſo the feebler were Laban's, and the ſtronger Jacob's.
43 And the man † encreaſed exceedingly, and had much cattle, and
maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

Jacob *was in general, a man of devotion and integrity; yet he had more trouble than any of the patriarchs. Here is,* I. *His reſolution to return,* ver. 1—16. II. *His clandeſtine departure,* ver. 17—21. III. Laban's *purſuit of him in diſpleaſure,* ver. 22—25. IV. *The hot words that paſſed between them,* ver. 26—42. V. *Their amicable agreement at laſt,* ver. 43—55.

1 AND he ‡ heard the words of § Laban's ſons, ſaying, Jacob
hath taken away all that *was* our father's; and of *that* which

ban's ſons, and ſent three days journey off: ſo great was *Laban*'s jealouſy, leſt any of thoſe ſhould mix with the reſt of the flock to the advantage of *Jacob*.

V. 37. Here is *Jacob*'s policy to make his bargain more advantageous to himſelf than it was likely to be: and if he had not taken ſome courſe to help himſelf, it would have been an ill bargain indeed; which he knew *Laban* would never have conſidered, who did not conſult any one's intereſt but his own. 1. Now *Jacob*'s contrivances were, He ſet pilled ſticks before the cattle where they were watered,

* Chap. xxxi. 7—16. † *Ezek.* xxxix. 10. ‡ *Pſal.* cxx. 5. § *Ezek.* xvi. 44.

2 *was* our father's hath he gotten all this ‡ glory. And Jacob beheld
the countenance of Laban, and behold, it *was* not toward him as
3 before. And the LORD § ſaid unto Jacob, Return unto the land
4 of thy fathers, and to thy kindred, and I will be with thee. And
Jacob ſent ‖ and called Rachel and Leah to the field unto his
5 flock; And ſaid unto them, I ſee your father's countenance that it
is not toward me as before: but the God of my father hath been
6 with me. And ye know that with all my power I have ſerved
7 your father. And your father hath deceived me, and changed my
8 wages ten times: but God ſuffered him not to hurt me. If he had
ſaid thus, The ſpeckled ſhall be thy wages; then all the cattle
bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy
9 hire; then bare all the cattle ring-ſtraked. Thus God hath taken
10 away the cattle of your father, and given *them* to me. And it
came to paſs at the time that the cattle conceived, that I lifted up
mine eyes, and ſaw in a dream, and behold the rams which leap-

tered, that looking much at thoſe unuſual parti-coloured ſticks, by the power of imagination, they might bring forth young ones in like manner parti-coloured. Probably this cuſtom was commonly uſed by the ſhepherds of *Canaan*, who coveted to have their cattle of this motly colour. 2. When he began to have a ſtock of *ring-ſtraked* and *brown*, he contrived to ſet them firſt, and to put the faces of the reſt towards them, with the ſame deſign as he did the former. Whether this was *honeſt* policy, or no, may admit of a queſtion. Read chap. xxxi. 7—16 and the queſtion is reſolved.

V. 1. It ſhould ſeem they ſaid it in *Jacob*'s hearing—The laſt chapter began with *Rachel*'s envying *Leah*; this begins with *Laban*'s ſons envying *Jacob*. *He has gotten all this glory*—And what was *this glory*? It was a parcel of brown ſheep and ſpeckled goats, and ſome camels and aſſes. *Jacob has taken away all that was our fathers*—Not all, ſure; what was become of thoſe cattle which were committed to the cuſtody of *Laban*'s ſons, and ſent *three days journey* off?

V. 3. *The Lord ſaid unto Jacob, Return and I will be with thee*—Though *Jacob* had met with very hard uſage, yet he would not quit his place till God bid him. He came thither by orders from heaven, and there he would ſtay till he was ordered back. The direction he had from heaven is more fully related in the account he gives of it to his wives, where he tells them of the *dream* he had about the cattle, and the wonderful increaſe of thoſe of his colour; and how the angel of God in that dream inſtructed him that it was not by chance, nor by his own policy, that he obtained that great advantage; but by the providence of God, who had taken notice of the hardſhips *Laban* had put upon him, and in performance of his promiſe.

V. 4. *And Jacob ſent for Rachel and Leah to the field*—That he might diſcourſe them more privately.

V. 9. *God hath taken away the cattle of your father, and given them to me*—Thus the righteous God paid *Jacob* for his hard ſervice out of *Laban*'s eſtate; as afterwards he paid the ſeed of *Jacob* for their ſervice of the *Egyptians* with their ſpoils.

V. 16. Whereas

‡ Chap. xlv. 13. *Pſal.* xlix. 16, 17. § *Pſal.* xlvi. 1. ‖ *Prov.* xxxi. 11.

11 ed upon the cattle *were* ring-ſtraked, ſpeckled and griſled. And
the angel of God ſpake unto me in a dream, *ſaying*, Jacob. And I
12 ſaid, Here *am* I. And he ſaid, Lift up now thine eyes and ſee,
all the rams which leap upon the cattle *are* ring-ſtraked, ſpeckled
13 and griſled: for * I have ſeen all that Laban doth unto thee. I
am the God of Beth-el, where thou anointedſt the pillar, *and* where
thou vowedſt a vow unto me: now ariſe, get thee out from this
14 land, and return unto the land of thy kindred. And Rachel and
Leah anſwered and ſaid unto him, *Is there* yet any portion or in-
15 heritance for us in our father's houſe? Are we not counted of
him ſtrangers? for he hath ſold us, and hath quite devoured alſo
16 our money. For all the riches which † God hath taken from our
father, that *is* ours and our childrens: now then, whatſoever God
17 hath ſaid unto thee, do. Then Jacob roſe up, and ſet his ſons
18 and his wives upon camels. And he carried away all his cattle,
and all his goods which he had gotten, the cattle of his getting,
which he had gotten in Padan-aram; for to go to Iſaac his father
19 in the land of Canaan. And Laban went to ſhear his ſheep: and

V. 16. Whereas *Jacob* looked upon the wealth which God had paſſed over from *Laban* to him as *his wages*, they look upon it as *their portions*; ſo that both ways God forced *Laban* to pay his debts, both to his ſervant and to his daughters.

V. 19. *Laban went to ſhear his ſheep*—That part of his flock which was in the hands of his ſons, *three days journey* off. Now, (1.) It is certain it was lawful for *Jacob* to leave his ſervice ſuddenly: It was not only juſtified by the particular inſtructions God gave him, but warranted by the fundamental law of ſelf-preſervation, which directs us, when we are in danger, to ſhift for our own ſafety, as far as we can do it without wronging our conſciences. (2.) It was his prudence to *ſteal away unawares to Laban*, leſt if *Laban* had known he ſhould have hindered him, or plundered him. (3.) It was honeſtly done to take no more than *his own* with him, the *cattle of his getting*. He took what providence gave him, and would not take the repair of his damages into his own hands. Yet *Rachel* was not ſo honeſt as her huſband; ſhe ſtole *her father's images*, and carried them away. The *Hebrew* calls them *Teraphim*. Some think they were only little repreſentations of the anceſtors of the family in ſtatue or picture, which *Rachel* had a particular fondneſs for, and was deſirous to have with her now ſhe was going into another country. It ſhould rather ſeem they were images for a religious uſe, *penates*, houſhold gods, either worſhipped, or conſulted as oracles; and we are willing to hope, that ſhe took them away, not out of covetouſneſs much leſs for her own uſe, or out of any ſuperſtitious fear leſt *Laban*, by conſulting his *teraphim*, might know which way they were gone; (*Jacob* no doubt dwelt with his wives as a *man of knowledge*, and they were better taught than ſo) but with a deſign to convince her

* *Eph.* vi. 9. † *Pſal.* xlv. 10.

20 Rachel had ſtolen the images that *were* her fathers. And Jacob
ſtole away unawares to Laban the Syrian, in that he told him not
21 that he fled. So he fled with all that he had, and he roſe up, and
paſſed over the river, and ſet his face *toward* the mount Gilead.
22 And it was told Laban on the third day, that Jacob was fled.
23 And he took his brethren with him, and purſued after him ſeven
24 days journey; and they overtook him in the mount Gilead. And
God came to Laban the Syrian in a dream by night, and ſaid unto
him, ‡ Take heed that thou ſpeak not to Jacob either good or
25 bad. Then Laban overtook Jacob. Now Jacob had pitched his
tent in the mount: and Laban with his brethren pitched in the
26 mount of Gilead. And Laban ſaid to Jacob, What haſt thou done,
that thou haſt ſtolen away unawares to me, and carried away my
27 daughters, as captives *taken* with the ſword? Wherefore didſt thou
flee away ſecretly, and ſteal away from me? and didſt not tell me,
that I might have ſent thee away with § mirth, and with ſongs,
28 with tabret, and with harp? And haſt not ſuffered me to kiſs my
ſons and my daughters? Thou haſt now done * fooliſhly in *ſo*
29 doing. † It is in the power of my hand to do you hurt: but the
God of your father ſpake unto me yeſternight, ſaying, Take thou
30 heed that thou ſpeak not to Jacob either good or bad. And now
though thou wouldſt needs be gone, becauſe thou ſore longedſt after

her father of the folly of his regard to thoſe as gods which could not ſecure themſelves.

V. 23. *He took his brethren*—That is, his relations, and purſues *Jacob* to bring him back into bondage, or, to ſtrip him of what he had.

V. 24. *Speak not, either good or bad*—That is, ſay nothing againſt his going on with his journey, for the thing proceedeth from the Lord. The ſame *Hebraiſm* we have, *Gen.* xxiv. 50. The ſafety of good men is very much owing to the hold God has of the conſciences of bad men, and the acceſs he has to them.

V. 27. *I might have ſent thee away with mirth and with ſongs, with tabret and with harp*—Not as *Rebekah* was ſent away out of the ſame family above one hundred and twenty years before, with prayers and bleſſings, but with ſport and merriment; which was a ſign that religion was much decayed in the family,

V. 29. *It is in the power of my hand to do you hurt*—He ſuppoſeth that he had both right on his ſide, and ſtrength on his ſide, either to revenge the wrong, or recover the right. Yet he owns himſelf under the reſtraint of God's power; he durſt not injure one of whom he ſaw to be the particular care of heaven.

V. 30. *Wherefore haſt thou ſtolen my gods?* —Fooliſh man! to call thoſe his gods that could be ſtolen! Could he expect protection from them that could neither reſiſt nor diſcover their invaders? Happy

are

‡ *Pſal.* cv. 14, 15. § *Prov.* xxvi. 23—25. * 1 *Cor.* ii. 14. † *Pſal* lii. 1.

31 thy father's houſe; *yet* wherefore haſt thou ſtolen my gods? And
Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I
ſaid, Peradventure thou wouldſt take by force thy daughters from
32 me. With whomſoever thou findeſt thy gods, let him not live:
before our brethren diſcern thou what *is* thine with me, and take *it*
33 to thee: for Jacob knew not that Rachel had ſtolen them. And
Laban went into Jacob's tent, and into Leah's tent, and into the
two maid-ſervants tents; but he found *them* not. Then went he
34 out of Leah's tent, and entred into Rachel's tent. Now Rachel
had taken the images, and put them in the camels furniture, and
ſat upon them: and Laban ſearched all the tent, but found *them*
35 not. And ſhe ſaid to her father, * Let it not diſpleaſe my lord that
I cannot riſe up before thee; for the † cuſtom of women *is* upon
36 me: and he ſearched, but found not the images. And Jacob
was wroth, and chode with Laban: and Jacob anſwered, and ſaid
to Laban, What *is* my treſpaſs? What *is* my ſin that thou haſt ſo
37 hotly purſued after me? Whereas thou haſt ſearched all my ſtuff,
what haſt thou found of all thy houſhold ſtuff? Set *it* here before
my brethren and thy brethren, that they may judge betwixt us both.
38 This twenty years *have* I *been* with thee; thy ews and thy ſhe-goats
have not caſt their young, and the rams of thy flock have I not
39 eaten. That which was torn *of beaſts*, I brought not unto thee, I
bare the loſs of it; of my hand didſt thou require it, *whether* ſtolen
40 by day, or ſtolen by night. ‡ *Thus* I was, in the day the drought
conſumed me, and the froſt by night; and my ſleep departed from
41 mine eyes. Thus have I been twenty years in thy houſe; I ſerved
thee fourteen years for thy two daughters, and ſix years for thy
42 cattle: and thou haſt changed my wages ten times. Except the
God of my father, the God of Abraham, § and the fear of Iſaac.

are they who have the Lord for their God. Enemies may ſteal our goods, but not our God.

V. 31. *Jacob* clears himſelf by giving the true reaſon why he went away unknown to *Laban;* he feared leſt *Laban* would *by force take away his daughters* and ſo oblige him to continue in his ſervice. As to the charge of ſtealing *Laban*'s gods, he pleads *not guilty*. He not only did not take them himſelf, but he did not know that they were taken.

V. 42. *Jacob* ſpeaks of God as the *God of his father*, intimating that he thought himſelf unworthy to be thus regarded, but was *beloved for his father's ſake*—He calls him the *God of Abraham* and *the fear of Iſaac:* for *Abraham* was dead, and gone to that

 world

* *Lev.* xix. 32. † *Lev.* xv. 19. ‡ *Hoſ.* xii. 12. *Heb.* xiii. 17. 1 *Pet.* v. 3.
§ *Iſa.* viii. 13.

had been with me, ſurely thou hadſt ſent me away now empty: God hath ſeen mine affliction and the labour of my hands, and re-
43 buked *thee* yeſternight. And Laban anſwered, and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattle *are* my cattle, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or
44 unto their children which they have borne? Now therefore come thou, let us make a covenant, I and thou; and let it be for a wit-
45 neſs between me and thee. And Jacob took a ſtone, and ſet it up
46 *for* a pillar. And Jacob ſaid unto his brethren, Gather ſtones; and they took ſtones, and made an heap: and they did eat there
47 upon the heap. And Laban called it Jegar ſahadutha; but Jacob
48 called it Galeed. And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Ga-
49 leed, And Mizpah; for he ſaid, The LORD watch between me
50 and thee, when we are abſent from one another. If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us; See, God *is* witneſs betwixt me and
51 thee. And Laban ſaid to Jacob, Behold this heap, and behold
52 *this* pillar, which I have caſt betwixt me and thee; This heap

world where there is no fear; but *Iſaac* was yet alive, ſanctifying the Lord in his heart as *his fear and his dread.*

V. 43. *All is mine*—That is, came by me.

V. 44. *Let us make a covenant*—It was made and ratified with great ſolemnity, according to the uſages of thoſe times. 1. A pillar was erected, and a heap of ſtones raiſed, to perpetuate the memory of the thing, writing being then not known. 2. A ſacrifice was offered, a ſacrifice of peace-offerings. 3. They did eat bread together, jointly partaking of the feaſt upon the ſacrifice. This was in token of a hearty reconciliation. Covenants of friendſhip were anciently ratified by the parties eating and drinking together. 4. They ſolemnly appealed to God concerning their ſincerity herein; (1.) As a witneſs, ver. 49. *The Lord watch between me and thee*—That is, the Lord take cognizance of every thing that ſhall be done on either ſide in violation of this league. (2.) As a judge, *The God of Abraham*, from whom *Jacob* was deſcended, and *The God of Nahor*, from whom *Laban* was deſcended, the *God of their father*, the common anceſtor from whom they were both deſcended, *judge betwixt us.* God's relation to them is thus expreſſed, to intimate that they worſhipped one and the ſame God, upon which conſideration there ought to be no enmity betwixt them. Thoſe that have one God ſhould have one heart: God is judge between contending parties, and he will judge righteouſly, whoever doth wrong it is at their peril. 5. They gave a new name to the place, ver. 47, 48. *Laban* called it in *Syriac*, and *Jacob* in *Hebrew*, *The heap of witneſs.* And ver. 49. it was called *Mizpah*, a *watch-tower.* Poſterity being included in the league, care was taken that thus the memory of it

be witneſs, and *this* pillar *be* witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this
53 pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob
54 ‖ ſware by the fear of his father Iſaac. Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they
55 did eat bread, and tarried all night in the mount. And early in the morning Laban roſe up, and kiſſed his ſons and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

We have here Jacob *ſtill upon his journey towards* Canaan. *Never did ſo many memorable things occur in any march, as in this of* Jacob's *little family. By the way he meets,* I. *With good tidings from his God,* ver. 1, 2. II. *With bad tidings from his brother, to whom he ſent a meſſage to notify his return,* ver. 2—7. *In his diſtreſs,* 1. *He divides his company,* ver. 7, 8. 2. *He makes his prayer to God,* ver. 9—12. 3. *He ſends a preſent to his brother,* ver. 13—23. 4. *He wreſtles with the angel,* ver. 24—32.

1 AND Jacob went on his way, and the * angels of God met him.
2 And when Jacob ſaw them, he ſaid, That *is* God's † hoſt:

it ſhould be preſerved. The name *Jacob* gave this heap ſtuck by it, *Galeed*, not the name *Laban* gave it.

V. 54. *And Jacob ſware by the fear of his father Iſaac*—The God whom his father *Iſaac* feared, who had never *ſerved other gods*, as *Abraham* and *Nahor* had done.

V. 1. *And the Angels of God met him*—In a viſible appearance; whether in a viſion by day, or in a dream by night, as when he ſaw them upon the ladder, is uncertain. They *met him* to bid him welcome to *Canaan* again; a more honourable reception than ever any prince had that was met by the magiſtrates of a city. They *met him* to congratulate his arrival, and his eſcape from *Laban*. They had inviſibly attended him all along, but now they appeared, becauſe he had greater dangers before him. When God deſigns his people for extraordinary trials, he prepares them by extraordinary comforts.

V. 2. *This is God's hoſt*—A good man may, with an eye of faith, ſee the ſame that *Jacob* ſaw with his bodily eyes. What need we diſpute whether he has a guardian angel, when we are ſure he has a guard of angels about him? To preſerve the remembrance of this favour, *Jacob* gave a name to the place from it, *Mahanaim*, *two hoſts*, or *two camps*, probably they appeared to him in *two hoſts*, one on either ſide, or one in the front, and the other in the rear, to protect him from *Laban* behind, and *Eſau* before, that they might be a compleat guard. Here was *Jacob*'s family that made one army, repreſenting the church militant and itenerant

‖ *Deut.* vi. 13. * *Pſal.* xci. 11. *Heb.* i. 14. † *Luke* ii. 13.

3 and he called the name of that place Mahanaim. And Jacob
sent meſſengers before him to Eſau his brother, unto the land of
4 Seir, the country of Edom. And he commanded them, ſaying,
Thus ſhall ye ſpeak unto ‡ my lord Eſau; Thy ſervant Jacob ſaith
thus, I have ſojourned with Laban, and ſtayed there until now.
5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-
ſervants: and I have ſent to tell my lord, that I may find grace in
6 thy ſight. And the meſſengers returned to Jacob, ſaying, We
came to thy brother Eſau, and alſo he cometh to § meet thee, and
7 four hundred men with him. Then Jacob was greatly afraid, and
diſtreſſed: and he divided the people that *was* with him, and the flocks,
8 and herds, and the camels into two bands: And ſaid, if Eſau come
to the one company and ſmite it, then the other company which is left
9 ſhall eſcape. And Jacob ſaid, ‖ O God of my father Abraham, and
God of my father Iſaac, the LORD which ſaidſt unto me, Return unto
10 thy country, and to thy kindred, and I will deal well with thee: I am

itenerant on earth; and the *angels* another army, repreſenting the church triumphant, and at reſt in heaven.

V. 4. He calls *Eſau* his *lord*, himſelf *his ſervant*, to intimate that he did not inſiſt upon the prerogatives of the birthright and bleſſing he had obtained for himſelf, but left it to God to fulfil his own purpoſe in his ſeed. He gives him a ſhort account of himſelf, that he was not a fugitive and a vagabond, but though long abſent had dwelt with his own relations. *I have ſojourned with Laban, and ſtaid there till now:* and that he was not a beggar, nor likely to be a charge to his relations; no, *I have oxen and aſſes*—This he knew would (if any thing) recommend him to *Eſau's* good affection. And, He courts his favour; *I have ſent that I may find grace in thy ſight*—It is no diſparagement to thoſe that have the better cauſe to become petitioners for reconciliation, and to ſue for peace as well as right.

V. 6. *He cometh to meet thee, and four hundred men with him*—He is now weary of waiting for the days of mourning for his father, and before thoſe come reſolves to *ſlay his brother*. But he marches with *four hundred men*, probably ſuch as uſed to *hunt* with him, armed no doubt, ready to execute the word of command.

V. 7. *Then Jacob was greatly afraid and diſtreſſed*—A lively apprehenſion of danger, may very well conſiſt with a humble confidence in God's power and promiſe.

V. 9. He addreſſeth himſelf to God as the God of his fathers: ſuch was the ſenſe he had of his own unworthineſs, that he did not call *God his own God*, but a God in covenant with his anceſtors, *O God of my father* Abraham, *and God of my father* Iſaac. And this he could better plead, becauſe the covenant was entailed upon him. *Thou ſaidſt unto me, Return unto thy country*—He did not raſhly leave his place with *Laban*, out of a fooliſh fondneſs for his native country; but in obedience to God's command.

V. 10. *I am not worthy*—It is a ſurpriſing plea. One would think he ſhould have pleaded that what was now in danger was *his own* againſt all the world, and that he

‡ *Prov.* xv. 1. § *Am.* v. 9. ‖ *Pſal.* l. 15.

not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for * with my ſtaff I paſſed
11 over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with
12 the children. And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for
13 multitude. And he lodged there that ſame night; † and took of that
14 which came to his hand, a preſent for Eſau his brother; Two hundred ſhe-goats and twenty he-goats, two hundred ews and twenty
15 rams, Thirty milch-camels with their colts, forty kine and ten
16 bulls, twenty ſhe-aſſes and ten foles. And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and ‡ put a ſpace betwixt
17 drove and drove. And he commanded the foremoſt, ſaying,

he had earned it dear enough; no, he pleads, *Lord, I am not worthy of it. Of the leaſt of all the mercies*—Here is *mercies* in the plural number, an inexhauſtible ſpring, and innumerable ſtreams; *mercies and truth*, paſt mercies given according to the promiſe, and further mercies ſecured by the promiſe. *I am not worthy of the leaſt of all the mercies*, much leſs am I worthy of ſo great a favour as this I am now ſuing for. Thoſe are beſt prepared for the greateſt mercies that ſee themſelves unworthy of the leaſt. *For with my ſtaff I paſſed over this Jordan*—Poor and deſolate, like a forlorn and deſpiſed pilgrim: He had no guides, no companions, no attendants. *And now I am become two bands*—Now I am ſurrounded with a numerous retinue of children and ſervants. Thoſe whoſe latter end doth greatly increaſe, ought with humility and thankfulneſs to remember how *ſmall* their *beginning* was.

V. 11. Lord, *deliver me from* Eſau, *for I fear him*—The fear that quickens prayer is itſelf pleadable. It was not a robber, but a murderer that he was afraid of: nor was it his own life only that lay at ſtake, but the *mothers*, and the *childrens*.

V. 12. *Thou ſaidſt, I will ſurely do thee good*—The beſt we can ſay to God in prayer is, what he hath ſaid to us. God's promiſes as they are the ſureſt guide of our deſires in prayer, and furniſh us with the beſt petitions, ſo they are the firmeſt ground of our hopes, and furniſh us with the beſt pleas. *Thou ſaidſt, I will do thee good*—Lord, do me good in this matter. He pleads alſo a particular promiſe, that of the *multiplying of his ſeed*. Lord, what will become of that promiſe, if they be all cut off?

V. 13. *Jacob* having piouſly made God his friend by a prayer, is here prudently endeavouring to make *Eſau* his friend by a preſent. He had prayed to God to *deliver him from the hand of* Eſau—His prayer did not make him preſume upon God's mercy, without the uſe of means.

V. 17. He ſent him alſo a very humble meſſage, which he ordered his ſervants to deliver in the beſt manner. They muſt call *Eſau* their *lord*, and *Jacob* his *ſervant*: they muſt tell him the cattle they had was a ſmall preſent which *Jacob* had ſent him. They muſt eſpecially take care to tell him that *Jacob* was coming after

* *Job* viii. 7. † *Prov.* xviii. 16. ‡ *Pſal.* cxii. 5. *Matt.* x. 16.

When Eſau my brother meeteth thee, and aſketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe be-
18 fore thee? Then thou ſhalt ſay, They *be* thy ſervant Jacob's: It is a preſent ſent unto my lord Eſau: and behold alſo he *is* behind us.
19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto
20 Eſau, when you find him. And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us: For he ſaid, ‖ I will appeaſe, him with the preſent that goeth before me, and afterward I will ſee his face;
21 peradventure he will accept of me. So went the preſent over be-
22 fore him; and himſelf lodged that night in the company. And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok.
23 And he took them, and ſent them over the brook, and ſent over
24 that he had. And Jacob was left alone: and there wreſtled * a man
25 with him, until the breaking of the day. And when he ſaw that he † prevailed not againſt him, he touched the hollow of his thigh: and the ‡ hollow of Jacob's thigh was out of joint, as he wreſtled with him.

after, that he might not ſuſpect him fled. A friendly confidence in mens goodneſs may help to prevent the miſchief deſigned us by their badneſs.

V. 24. Very early in the morning, a great while before day, *Jacob* had helped his wives and children over the river, and he deſired to be *private*, and was *left alone*, that he might again ſpread his cares and fears before God in prayer. While *Jacob* was earneſt in prayer, *ſtirring up himſelf to take hold on God*, an angel takes hold on him. Some think this was a created angel, one of thoſe that *always behold the face of our Father*. Rather it was the angel of the covenant, who oft appeared in a human ſhape, before he aſſumed the human nature. We are told by the prophet, *Hoſ.* xii. 4. how *Jacob wreſtled*, he *wept and made ſupplication*; prayers and tears were his weapons. It was not only a corporal, but a ſpiritual wreſtling, by vigorous faith and holy deſire.

V. 25. The angel *prevailed not againſt him* —That is, this diſcouragement did not ſhake his faith, nor ſilence his prayer. It was not *in* his own ſtrength that he wreſtled, nor *by* his own ſtrength that he *prevails*; but by ſtrength derived from heaven. That of *Job* illuſtrates this, *Job* xxiii. 6. *Will he plead againſt me with his great power?* No; had the angel done ſo, *Jacob* had been cruſhed; *but he would put ſtrength in me:* and by that ſtrength *Jacob* had *power over the angel*, Hoſ. xii. 3. The angel put out *Jacob's* thigh, to ſhew him what he could do, and that it was God he was wreſtling with, for no man could disjoint his thigh with a touch. Some think that *Jacob* felt little or no pain from this hurt; it is probable he did not, for he did not ſo much as *halt* till the ſtruggle was over, ver. 31. and if ſo, that was an evidence of a divine touch indeed, which wounded and healed at the ſame time.

fair

‖ *Prov.* xxi. 14. * V. 28. 30. *Hoſ.* xii. 3, 4. *Rom.* xv. 30. *Eph.* vi. 12. *Phil.* i. 27. † *Iſa.* xli. 14. *Matt.* xv. 28. ‡ 2 *Cor.* xii. 7—10.

26 And he ſaid, § Let me go, for the day breaketh: and he ſaid, ‖ I will
27 not let thee go, except thou bleſs me. And he ſaid unto him, What *is*
28 thy name? And he ſaid, Jacob. And he ſaid, Thy name ſhall be called no more Jacob, * but Iſrael: for as a prince haſt thou power with
29 God and with men, and haſt prevailed. And Jacob aſked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doſt aſk after my name? † and he bleſſed him there.
30 And Jacob called the name of the place Peniel: for I have ſeen
31 God face to face, and my life is preſerved. And as he paſſed over Peniel, the ſun roſe upon him, and he halted upon his thigh.
32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacob's thigh, in the ſinew that ſhrank.

V. 26. *Let me go*—The angel, by an admirable condeſcenſion, ſpeaks *Jacob* fair to let him go, as God ſaid to *Moſes*, *Exod.* xxxii. 10. *Let me alone.* Could not a mighty angel get clear of *Jacob*'s grapples? He could; but thus he would put an honour upon *Jacob*'s faith and prayer. The reaſon the angel gives why he would be gone is *becauſe the day breaks*, and therefore he would not any longer detain *Jacob*, who had buſineſs to do, a journey to go, a family to look after. *And he ſaid, I will not let thee go except thou bleſs me*—He reſolves he will have a bleſſing, and rather ſhall *all his bones be put out of joint* than he will go away without one. Thoſe that would have the bleſſing of Chriſt muſt be in good earneſt, and be importunate for it.

V. 27. *What is thy name?*—*Jacob* (ſaith he) a *ſupplanter*, ſo *Jacob* ſignifies. Well, (ſaith the angel) be thou never ſo called any more: thou ſhalt be called *Iſrael, a prince with God.* He is a prince indeed, that is a *prince with God*; and thoſe are truly honourable that are mighty in prayer. Yet this was not all; having power with God, he ſhall have power *with men too*; having prevailed for a bleſſing from heaven, he ſhall, no doubt, prevail for *Eſau*'s favour. Whatever enemies we have, if we can but make God our friend, we are well enough: they that by faith have power in heaven, have thereby as much power on earth as they have occaſion for.

V. 29. *Wherefore doſt thou aſk after my name?*—What good will it do thee to know that? The diſcovery of that was reſerved for his death-bed, upon which he was taught to call him *Shiloh.* But inſtead of telling him his name, he gave him his bleſſing, which was the thing he wreſtled for; he *bleſſed him there*, repeated and ratified the bleſſing formerly given him. See how wonderfully God condeſcends to countenance and crown importunate prayer? Thoſe that reſolve though God ſlay them yet to truſt in him, will at length be more than conquerors.

V. 30. *Peniel*—That is, the *face of God*, becauſe there he had ſeen the appearance of God, and obtained the favour of God.

V. 31. *He halted on his thigh*—And ſome think he continued to do ſo to his dying day. If he did, he had not reaſon to complain, for the honour and comfort he obtained by this ſtruggle was abundantly ſufficient to countervail the damage, though he went limping to his grave.

CHAP.

§ *Exod.* xxxii. 10. *Deut.* ix. 14. *Iſa.* lxiv. 7. *Cant.* vii. 5. *Luke* xxiv. 29.
‖ *Cant.* iii. 3. *Luke* xviii. 1—7. *Rom.* viii. 37. * *Iſa.* lxii. 2. † *Hoſ.* vi. 1.

CHAP. XXXIII.

We read in the former chapter how Jacob *had power with God, and prevailed; here we find what power he had with men too. Here is,* I. *A friendly meeting between* Jacob *and* Eſau, ver. 1—4. II. *Their conference at their meeting. Their diſcourſe is,* (1.) *About* Jacob's *family,* ver. 5—7. (2.) *About the preſent he had ſent,* ver. 8—11. (3.) *About the progreſs of their journey,* ver. 12—15. III. Jacob's *ſettlement in* Canaan, *his houſe-ground, and altar,* ver. 16—20.

1 AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-
2 maids. And he put the handmaids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hinder-
3 moſt. * And he paſſed over before them, and bowed himſelf to
4 the ground ſeven times, until he came near to his brother. And Eſau ran to meet him, † and embraced him, and fell on his neck,
5 and kiſſed him: and they wept. And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe with thee? And he ſaid, The children which ‡ God hath graciouſly given
6 thy ſervant. Then the handmaidens came near, they and their
7 children, and they bowed themſelves. And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph
8 near and Rachel, and they bowed themſelves. And he ſaid, What meaneſt thou by all this drove which I met? And he ſaid, *Theſe are*
9 to find grace in the ſight of my lord. And Eſau ſaid, § I have

V. 3. *He bowed*—Though he feared *Eſau* as an enemy, yet he did obeyſance to him as an elder brother.

V. 4. *And Eſau ran to meet him*—Not in paſſion but in love. *Embraced him, fell on his neck and kiſſed him*—God hath the hearts of all men in his hands, and can turn them when and how he pleaſes. He can of a ſudden convert enemies into friends, as he did two *Sauls*, one by reſtraining grace, 1 *Sam.* xxvi. 21. 25. the other by renewing grace, *Acts* ix. 21. *And they wept*—*Jacob* wept for joy to be thus kindly received; *Eſau* perhaps wept for grief and ſhame to think of the ill deſign he had conceived againſt his brother.

V. 5. Eleven or twelve little ones followed *Jacob*, the eldeſt of them not fourteen years old: *Who are theſe?* ſaith *Eſau*. *Jacob* had ſent him an account of the increaſe of his eſtate, but made no mention of his children, perhaps becauſe he would not expoſe them to his rage, if he ſhould meet him as an enemy. *Eſau* therefore had reaſon to aſk who are *thoſe with thee?* To which *Jacob* returns a ſerious anſwer; they are *the children which God hath graciouſly given thy ſervant*. *Jacob* ſpeaks of his children

* *John* x. 4—15. † *Prov.* xvi. 7. *Pſal.* xxxiv. 4. *Luke* xv. 20. ‡ *Pſal.* cxxvii. 3. § *Eccles.* iv. 8. *Prov.* xxx. 15.

10 enough my brother; keep that thou haſt unto thyſelf. And Jacob
ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then
receive my preſent at my hand: for therefore I have ſeen thy face,
‖ as though I had ſeen the face of God, and thou waſt pleaſed with
11 me. Take, I pray thee, * my bleſſing that is brought to thee; be-
cauſe God hath dealt graciouſly with me, † and becauſe I have
12 enough: and he urged him, and he took *it*. And he ſaid, Let us
13 take our journey, and let us go, and I will go before thee. And he
ſaid unto him, My lord knoweth that the children *are* tender, and
the flocks and herds with young *are* with me; and if men ſhould
14 over-drive them one day, all the flock will die. Let my lord, I pray
thee, paſs over before his ſervant: and I will lead on ſoftly, ‡ ac-
cording as the cattle that goeth before me, and the children, be
15 able to endure; until I come unto my lord unto mount Seir. And
Eſau ſaid, Let me now leave with thee *ſome* of the folk that *are* with
me: and he ſaid, What needeth it? let me find grace in the ſight of
16 my lord. So Eſau returned that day on his way unto Seir.

dren, 1. As God's gifts; they are a *heritage of the Lord*. 2. As choice gifts; he hath *graciouſly* given them. Though they were many, and but ſlenderly provided for, yet he accounts them great bleſſings.

V. 10. *I have ſeen thy face as though I had ſeen the face of God*—That is, I have ſeen thee reconciled to me, and at peace with me, as I deſire to ſee God reconciled.

V. 12. *Eſau* offers himſelf to be his guide and companion, in token of ſincere reconciliation. We never find that *Jacob* and *Eſau* were ſo loving with one another as they were now. God made *Eſau* not only *not* an enemy, but a friend. *Eſau* is become fond of *Jacob*'s company, courts him to mount *Seir:* let us never deſpair of any, nor diſtruſt God, in whoſe hands all hearts are. Yet *Jacob* ſaw cauſe modeſtly to refuſe this offer, wherein he ſhews a tender concern for his own family and flocks, like a good ſhepherd and a good father. He muſt conſider the children, and the flocks with young, and not lead the one or drive the other *too faſt*. *Jacob* intimates to him, that it was his deſign to come to him to mount *Seir*; and we may preſume he did ſo, after he had ſettled his concerns elſewhere, though that viſit be not recorded.

V. 15. *Eſau* offers ſome of his men to be his guard and convoy; but *Jacob* humbly refuſeth his offer, only deſiring he would not take it amiſs that he did not accept it; *What needs it?* He is under the Divine protection. Thoſe are ſufficiently guarded that have God for their guard, and are under a convoy of his hoſts, as *Jacob* was. *Jacob* adds, only *let me find grace in the ſight of my lord*—Having thy favour I have all I need, all I deſire from thee.

V. 16. *And Jacob journeyed to Succoth*—Having in a friendly manner parted with *Eſau*, who was gone to his own country, he comes to a place, where he reſted, ſet up booths for his cattle, and other conveniences for himſelf and family. The place was afterwards known by the name

‖ *Pſal.* xli. 11. * 2 *Cor.* ix. 5, 6. † *Rom.* viii. 32. 1 *Cor.* iii. 21. *Phil.* iv. 13. 1 *Tim.* iv. 8. ‡ *Iſa.* xl. 11. *Matt.* ix. 16, 17. *Mark* iv. 33. *Rom.* xv. 1. 1 *Cor.* iii. 2. ix. 22.

17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattle: therefore the name of the place *is* called
18 Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and
19 pitched his tent before the city. And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of Ha-
20 mor, Shechem's father, for an hundred pieces of money And he erected there an altar, and called it El-elohe-iſrael.

CHAP. XXXIV.

In this chapter we have, 1. Dinah *debauched,* ver. 1, 2—5. 2 *A treaty of marriage between her and* Shechem *who had defiled her,* ver. 6—19. 3. *The circumciſion of the* Shechemites, *purſuant to that treaty,* ver. 20—24. 4. *The perfidious and bloody revenge which* Simeon *and* Levi *took upon them,* ver. 25—31.

1 AND Dinah the daughter of Leah, which ſhe bare unto Ja-
2 cob, * went out to ſee the daughters of the land. And when Shechem the ſon of Hamor the Hivite, prince of the country † ſaw
3 her, he took her, and lay with her, and defiled her. And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel,
4 and ſpake kindly unto the damſel. And Shechem ſpake unto his
5 father Hamor, ſaying, Get me this damſel to wife. And Jacob heard that he had defiled Dinah his daughter, (now his ſons were

of *Succoth*, a city in the tribe of *Gad*, on the other ſide *Jordan;* it ſignifies *booths:* that when his poſterity afterwards dwelt in houſes of ſtone, they might remember that the *Syrian ready to periſh was their father*, who was glad of *booths*, Deut. xxvi. 5.

V. 18. *And Jacob came to Shalem, a city of Shechem*—Or rather he *came ſafe*, or in *peace*, to *the city of Shechem.* After a perilous journey, in which he had met with many difficulties, he came ſafe at laſt, into *Canaan.*

V. 20. *He erected an altar*—1. In thankfulneſs to God for the good hand of his providence over him. 2. That he might keep up religion, and the worſhip of God in his family. He dedicated this altar to the honour of *El-elohe-iſrael, God the God of Iſrael:* to the honour of God in general, the only living and true God, the Beſt of beings, and Firſt of cauſes; and to the honour of *the God of* Iſrael, as a God in covenant with him. God had lately called him by the name of *Iſrael*, and now he calls God the *God of Iſrael*; though he be ſtiled a *prince with God*, God ſhall ſtill be a *prince* with him, his Lord and his God.

V. 1. *Dinah* was then about fifteen or ſixteen years of age when ſhe *went out to ſee the daughters of the land*—Probably on ſome public day. She went to *ſee;* yet that was not all, ſhe went to be *ſeen* too: ſhe went to *ſee the daughters of the land*, but it may be with ſome thoughts of the *ſons of the land* too.

V. 7. It

* *Tit.* ii. 5. † *Job* xxxi. 1.

with his cattle in the field:) and Jacob held his peace until they
6 were come. And Hamor the father of Shechem went out unto Ja-
7 cob to commune with him. And the ſons of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought ‡ folly in Iſrael, in lying with Jacob's daughter, which thing ought § not to be done.
8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to
9 wife. ‖ And make ye marriages with us, *and* give your daughters
10 unto us, and take our daughters unto you. And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade you
11 therein, and get you poſſeſſions therein. And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your
12 eyes, and what ye ſhall ſay unto me, I will give. Aſk me never ſo much dowry and gift, and I will give according as ye ſhall ſay
13 unto me: but give me the damſel to wife. And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, (becauſe
14 he had defiled Dinah their ſiſter) And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed:
15 for that were a reproach unto us. But in this will we conſent unto you: If ye will be as we *be*, that every male of you be circum-
16 ciſed; Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will be-
17 come one people. But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.
18 And the words pleaſed Hamor, and Shechem Hamor's ſon. And
19 the young man deferred not to do the thing, becauſe he had delight in Jacob's daughter: and he *was* more honourable than all the houſe

V. 7. It is called *folly in Iſrael*—According to the language of after-times, for *Iſrael* was not yet a people, but a family only.

V. 8. *Hamor communed*—That is, talked. He came to treat with *Jacob* himſelf, but he turns them over to his ſons. And here we have a particular account of the treaty, in which it is a ſhame to ſay the *Canaanites* were more honeſt than the *Iſraelites*.

V. 18. *Hamor* and *Sechem* gave conſent themſelves to be circumciſed. To this perhaps they were moved not only by the ſtrong deſire they had to bring about this match, but by what they might have heard of the ſacred and honourable intentions of this ſign, in the family of *Abraham*, which it is probable they had ſome *confuſed notions* of, and of the promiſes confirmed by it; which made them the more deſirous to incorporate with the family of *Jacob*.

‡ *Deut.* xxi. 21. *Prov.* vii. 7. § *Eph.* v. 3. ‖ *Deut.* vii. 3.

20 of his father. And Hamor and Shechem his ſon came unto the
gate of their city, and communed with the men of their city, ſay-
21 ing, Theſe men *are* peaceable with us, therefore let them dwell
in the land, and trade therein; for the land, behold, *it is* large
enough for them: let us take their daughters to us for wives, and
22 let us give them our daughters. Only herein will the men conſent
unto us, for to dwell with us, to be one people, if every male
23 among us be circumciſed, as they *are* circumciſed. *Shall* not their
cattle, and their ſubſtance, and every beaſt of theirs *be* ours?
Only let us conſent unto them, and they will dwell with us.
24 And unto Hamor and unto Shechem his ſon, hearkned all that went
out of the gate of his city: and every male was circumciſed, all
25 that went out of the gate of his city. And it came to paſs on the
third day when they were ſore, that two of the ſons of Jacob, Si-
meon and Levi, Dinah's brethren, took each man his ſword, and
26 came upon the city boldly, and ſlew all the males. And they
ſlew Hamor and Shechem his ſon with the edge of the ſword, and
27 took Dinah out of Shechem's houſe, and went out. The ſons of
Jacob came upon the ſlain, and ſpoiled the city, becauſe they had
28 defiled their ſiſter. They took their ſheep, and their oxen, and their
aſſes, and that which *was* in the city, and that which *was* in the
29 field. And all their wealth, and all their little ones, and their wives

V. 23 *Shall not their cattle and their ſubſtance be ours?*—They obſerved that *Jacob*'s ſons were induſtrious, thriving people, and promiſed themſelves and their neighbours advantage by an alliance with them: it would improve ground and trade, and bring money into their country.

V. 25. *They ſlew all the males*—Nothing can excuſe this execrable villainy. It was true *Shechem* had wrought *folly in Iſrael*, in defiling *Dinah*: but it ought to have been conſidered how far *Dinah* herſelf had been acceſſary to it. Had *Shechem* abuſed her in her mother's tent, it had been another matter; but ſhe went upon his ground, and ſtruck the ſpark which begun the fire. When we are ſevere upon the ſinner, we ought to conſider who was the tempter. It was true that *Shechem* had done ill; but he was endeavouring to atone for it, and was as honeſt and honourable afterwards as the caſe would admit. It was true that *Shechem* had done ill, but what was that to all the *Shechemites?* Doth one man ſin, and muſt the innocent fall with the guilty? This was barbarous indeed. But that which above all aggravated the cruelty, was the moſt perfidious treachery that was in it. The *Shechemites* had ſubmitted to their conditions, and had done that upon which they had promiſed to become *one people* with them. Yet they act as ſworn enemies to thoſe to whom they were lately become ſworn friends, making as light of their covenant as they did of the laws of humanity. And theſe are the ſons of *Iſrael? Curſed be their anger, for it was fierce.*

V. 27. Tho' *Simeon* and *Levi* only were the murderers, yet others of the *ſons of* Jacob *came upon the ſlain, and ſpoiled the city*—

And

30 took they captive, and ſpoiled even all that *was* in the houſe. And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ſtink among the inhabitants of the land, amongſt the Canaanites and the Perizzites: and I being few in number, they ſhall gather themſelves together againſt me, and ſlay me, and I ſhall be de-
31 ſtroyed, I and my houſe. And they ſaid, Should he deal with our ſiſter, as with an harlot?

CHAP. XXXV.

In this chapter we have I. *Three communions between God and* Jacob. 1. *God ordered* Jacob *to* Beth-el, *and in obedience to that order, he purged his houſe of idols, and prepared for that journey,* ver. 1—5. 2. Jacob *built an altar at* Beth-el *to the honour of God that had appeared to him, and in performance of his vow,* ver. 6, 7. 3. *God appeared to him again, and confirmed the change of his name, and the covenant with him,* ver. 9—13. *of which appearance* Jacob *made a grateful acknowledgment,* ver. 14, 15. II. *Three funerals.* 1. Deborah's, ver. 8. 2. Rachel's, ver. 16.—20. 3. Iſaac's, ver. 27—29. III. *Here is alſo* Reuben's *inceſt,* ver. 22. *and an account of* Jacob's *ſons,* ver. 23—26.

1 AND God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee, * when thou fleddeſt from the face of Eſau thy brother,
2 Then Jacob ſaid unto † his houſhold, and to all that *were* with him.

And ſo became acceſſary to the murder.

V. 30. *Ye have troubled me, to make me to ſtink among the inhabitants of the land*—That is, You have rendered my family odious among them. And what could be expected but that the *Canaanites*, who were numerous and formidable, would confederate againſt him, and he and his little family would become an eaſy prey to them? *I ſhall be deſtroyed, I and my houſe*—*Jacob* knew indeed that God had promiſed to preſerve his houſe; but he might juſtly fear that theſe vile practices of his children would amount to a forfeiture, and cut off the entail. When ſin is in the houſe, there is reaſon to fear ruin at the door.

V. 31. *Should he deal with our ſiſter as with a harlot?*—No, he ſhould not; but, if he do, Muſt they be their own avengers? And nothing leſs than ſo many lives, and the ruin of a whole city, ſerve to atone for the abuſe.

V. 1. *Ariſe, go to Beth-el*—Here God reminds *Jacob* of his vow at *Beth-el*, and ſends him thither to perform it, *Jacob* had ſaid in the day of his diſtreſs, *If I come again in peace, this ſtone ſhall be God's houſe*, chap. xxviii. 22. God had performed his part, had given *Jacob* more than bread to eat, and raiment to put on; but it ſhould ſeem he had forgotten his vow, or, at leaſt, deferred the performance of it. *And dwell there*—That is, Not only go himſelf, but take his family with him, that they might join with him in his devotions. *Put away the ſtrange gods*—Strange god's in *Jacob*'s family! Could ſuch a family, that was taught the knowledge of the Lord, admit them? Could ſuch a maſter, to whom God had *appeared*

* Chap. xxvii. 43. † *Joſh.* xxiv. 15.

‡ Put away the ſtrange gods that *are* among you, and § be clean,
3 and change ‖ your garments. And let us ariſe, and go up to
Beth-el; and I will make there an altar unto God, who * anſwered
me in the day of my diſtreſs, and was with me in the way which
4 I went. And they gave unto Jacob all the ſtrange gods which *were*
in their hand, and *all their* † ear-rings which *were* in their ears; and
5 Jacob hid them under the oak which *was* by Shechem. And they
journeyed: and the ‡ terror of God was upon the cities that *were*
round about them, and they did not purſue after the ſons of Jacob.
6 So Jacob came to Luz, which *is* in the land of Canaan (that *is*
7 Beth-el) he and all the people that *were* with him. And he built
there § an altar, and called the place El-beth-el; becauſe there God
8 appeared unto him. when he fled from the face of his brother. But
Deborah Rebekah's nurſe died, and ſhe was buried beneath Beth-el,
9 under an oak: and the name of it was called Allon-Bachuth. And
‖ God appeared unto Jacob again, when he came out of Padan-

appeared twice, and oftner, connive at them? *And be clean, and change your garments*—Theſe were ceremonies ſignifying the *purification* and *change* of the heart.

V. 4. *And they gave to Jacob*—His ſervants, and even the retainers to his family, gave him *all* the *ſtrange gods*, and the *ear-rings* they wore either as charms, or to the honour of their gods. *Jacob* took care to *bury* their images, we may ſuppoſe, in ſome place unknown to them, that they might not afterwards find and return to them.

V. 5. *And the terror of God was upon the cities*—Though the *Canaanites* were much exaſperated againſt the ſons of *Jacob* for their barbarous uſage of the *Shechemites*; yet they were ſo reſtrained by a divine power, that they could not take this fair opportunity to avenge their neighbours quarrel. God governs the world more by ſecret terrors on men's minds than we are aware of.

V. 7. *He built an altar*—And no doubt offered ſacrifice upon it, perhaps the tenth of his cattle, according to his vow, *I will give the tenth unto thee.* And *he called the place*, That is, the altar, *El-beth-el*, the *God of Beth-el.* As when he made a thankful acknowledgement of the honour God had done him in calling him *Iſrael*, he worſhipped God by the name of *El-elohe-iſrael*, ſo now he was making a grateful recognition of God's former favour at *Beth-el*, he worſhips God by the name of *El-beth-el*, the *God of Beth-el*, becauſe *there God appeared to him.*

V. 8. There he buried *Deborah, Rebekah's nurſe*—We have reaſon to think that *Jacob*, after he came to *Canaan*, while his family dwelt near *Shechem*, went himſelf to viſit his father *Iſaac* at *Hebron*. *Rebekah* probably was dead, but her old nurſe (of whom mention is made chap. xxiv. 59.) ſurvived her, and *Jacob* took her to his family. While they were at *Beth-el* ſhe died, and died lamented, ſo much lamented, that the oak under which ſhe was buried, was called *Allon-bachuth*, the *oak of weeping.*

V. 10. God

‡ 2 *Cor.* vi. 15. 18. § *Pſal.* li. 4, 12. *Eccleſ.* v. 1. *Ezk.* xxxvi. 25. 2 *Cor.* vii 1. *Heb.* x. 22. ‖ *Jude* xxiii. * Chap. xxviii. 12, 13. *Iſa.* xxx. 19. † *Hoſ.* ii. 13. ‡ *Deut.* xi. 25. § *Eccleſ.* v. 4, 5, ‖ *Hoſ.* xii. 5.

10 aram; and bleſſed him. And God ſaid unto him, Thy name *is* Ja-
cob: thy name ſhall not be called any more Jacob, but Iſrael ſhall
11 be thy name; and he called his name Iſrael. And God ſaid unto
him, * I *am* God Almighty; be fruitful and multiply, a nation and
a company of nations ſhall be of thee: and kings ſhall come out
12 of thy loins. And the land which I gave Abraham and Iſaac, to
thee will I give it, and to thy ſeed after thee will I give the land.
13 And God went up from him, in the place, where he talked with
14 him. And Jacob ſet up a pillar in the place where he talked with
him, *even* a pillar of ſtone: and he poured a drink-offering thereon,
15 and he poured oil thereon. And Jacob called the name of the
16 place where God ſpake with him, Beth-el. And they
journeyed from Beth-el; and there was but a little way to come to
17 Ephrath: and Rachel travailed, and ſhe had hard labour. And it

V. 10. God now *confirmed* the change of *his name.* It was was done before by the angel that wreſtled with him, chap. xxxii. 28. and here it was ratified by the divine majeſty, to encourage him againſt the fear of the *Canaanites.* Who can be too hard for *Iſrael*, a prince with God?

V. 11. He *renewed* and *ratified* the covenant with him, by the name of *El-Shaddai. I am God Almighty.* God *All-ſufficient*, able to make good the promiſe *in due time*, and to ſupport thee and provide for thee. Two things are promiſed him. 1. That he ſhould be the father of a *great nation:* great in number, *a company of nations ſhall be of thee*—Every tribe of *Iſrael* was a nation, and all the twelve a company of nations: great in honour and power, *kings ſhall come out of thy loins.* 2. That he ſhould be maſter of a *good land*, ver. 12. The land that was given to *Abraham* and *Iſaac* is here entailed on *Jacob* and his ſeed. Theſe two promiſes had alſo a ſpiritual ſignification, which we may ſuppoſe *Jacob* himſelf had ſome notion of; for without doubt *Chriſt* is the promiſed ſeed, and *heaven* is the promiſed land; the former is the foundation, and the latter the top-ſtone of all God's favours.

V. 13. *And God went up from him*—(Or, *from over him*) in ſome viſible diſplay of glory, which had hovered over him, while he talked with him.

V. 14. *And Jacob ſet up a pillar*—When he was going to *Padan-aram* he ſet up that ſtone which he had laid his head on for a *pillar*; but now he took time to erect one more ſtately, and durable, probably inſerting that ſtone into it. And in token of his intending it for a *ſacred* memorial of his communion with *God*, he poured *oil*, and the other ingredients of a *drink-offering* upon it. *This ſtone ſhall be God's houſe*, that is, ſhall be ſet up for his honour, as houſes to the praiſe of their builders; and here he performs it. And he confirmed the name he had formerly given to the place, *Beth-el, the houſe of God.* Yet this very place afterwards loſt the honour of its name, and became *Beth-aven*, a houſe of iniquity, for here it was that *Jeroboam* ſet up one of his calves. It is impoſſible for the beſt men to entail ſo much as the profeſſion and form of religion upon a place.

V. 16. *She had hard labour*—Harder than uſual.

V. 17. *Rachel* had ſaid when ſhe bore *Joſeph, God ſhall give me another ſon*, which now the midwife remembers, and tells her, her words were made good. Yet this did not

* Chap. xvii. 1.

came to paſs when ſhe was in hard labour, that the midwife ſaid un-
18 to her, Fear not; † thou ſhalt have this ſon alſo. And it came to
paſs as her ſoul was departing (for ſhe died) that ſhe called his name
19 Benoni; but his father called him ‡ Benjamin. And Rachel died,
20 and was buried in the way to Ephrath, which *is* Beth-lehem. And
Jacob ſet up a pillar upon her grave: that is the pillar of Rachel's
21 grave unto this day. And Iſrael journeyed, and ſpread his tent
22 beyond the tower of Edar. And it came to paſs when Iſrael dwelt
in that land, that Reuben went and lay with Bilhah his father's
concubine; and Iſrael heard *it*. Now the ſons of Jacob were twelve.
23 The ſons of Leah; Reuben Jacob's firſt-born, and Simeon, and
24 Levi, and Judah, and Iſſachar, and Zebulun. The ſons of Rachel;
25 Joſeph, and Benjamin, And the ſons of Bilhah, Rachel's handmaid;
26 Dan, and Naphtali. And the ſons of Zilpah, Leah's handmaid;
Gad and Aſher. Theſe *are* the ſons of Jacob, which were born to

not avail; unleſs God command away fear, no one elſe can. We are apt in extreme perils to comfort ourſelves and our friends with the hopes of a temporal deliverance, in which we may be diſappointed; we had better ground our comforts on that which cannot fail us, the hope of eternal life. *Rachel* had paſſionately ſaid, *Give me children, or elſe I die*; and now ſhe had children (for this was her ſecond) ſhe died.

V. 18. Her dying lips called her new-born ſon *Benoni*, the *ſon of my ſorrow*. But *Jacob*, becauſe he would not renew the ſorrowful remembrance of the mother's death every time he called his ſon by name, changed his name, and called him *Benjamin*, the *ſon of my right hand*—That is, very dear to me; ſet on my right hand for a *right hand bleſſing*; the ſupport of my age, like the ſtaff in *my right hand*. *Jacob* buried her near the place where ſhe died. If the ſoul be at reſt after death, the matter is not great where the body lies. In the place where the tree falls, *there let it lie*. The *Jewiſh* writers ſay, The death of *Deborah* and *Rachel* was to expiate the murder of the *Shechemites*, occaſioned by *Dinah* a daughter of the family.

V. 20. *And Jacob ſet up a pillar upon her grave*—So that it was known long after to be *Rachel*'s ſepulchre, 1 *Sam.* x. 2. and Providence ſo ordered it that this place afterwards fell in the lot of *Benjamin*. *Jacob* ſet up a pillar in remembrance of his joys, ver. 14. and here he ſet up one in remembrance of his ſorrows; for as it may be of uſe to ourſelves to keep both in mind, ſo it may be of uſe to others to tranſmit the memorials of both.

V. 21. *Iſrael*, a prince with God, yet dwells in *tents*; the *city* is reſerved for him in the other world.

V. 22. *When Iſrael dwelt in that land*—As if he were then abſent from his family, which might be the unhappy occaſion of theſe diſorders. Though perhaps *Bilhah* was the greater criminal, yet *Reuben*'s crime was ſo provoking that for it he loſt *his birthright* and *bleſſing*, chap. xlix. 4. *And Iſrael heard it*—No more is ſaid, that is enough; he *heard it* with the utmoſt grief and ſhame, horror and diſpleaſure.

V. 27. *And*

† 1 *Tim.* ii. 15. ‡ *Pſal.* lxxx. 17.

27 him in Padan-aram. And Jacob came unto Iſaac his father unto
Mamre, unto the city of Arbah (which *is* Hebron) where Abraham
28 and Iſaac ſojourned. And the days of Iſaac were an hundred
and fourſcore years. And Iſaac gave up the ghoſt and died, and
was gathered unto his people, *being* old and full of days: and his
ſons Eſau and Jacob buried him.

CHAP. XXXVI.

In this chapter we have an acconnt of the poſterity of Eſau, *who from him, were called* Edomites; 1. *Becauſe he was the ſon of* Iſaac, *for whoſe ſake this honour is put upon him.* 2. *Becauſe the* Edomites *were neighbours to* Iſrael, *and their genealogy would be of uſe to give light to the following ſtories of what paſſed between them.* 3. *To ſhew the performance of the promiſe to* Abraham, *that he ſhould be* the father of many nations, *and of that anſwer which* Rebekah *had from the oracle ſhe conſulted,* Two nations are in thy womb; *and of the bleſſing of* Iſaac, Thy dwelling ſhall be the fatneſs of the earth. *Here are,* I. Eſau's *wives,* ver. 1—5. II. *His remove to mount* Seir, ver. 6—8. III. *The names af his ſons,* ver. 9—14. IV. *The dukes which deſcended of his ſons,* ver. 15—19. V. *The dukes of the* Horites, ver. 20—30. VI. *The kings and dukes of* Edom, ver. 31—43.

1 NOW theſe are the generations of * Eſau, who *is* Edom.
2 Eſau took his wives of the daughters of Canaan; Adah the
daughter of Elon the Hittite, and Aholibamah the daughter of Anah
3 the daughter of Zibeon the Hivite: And Baſhemath Iſhmael's

V. 27. *And Jacob came unto Iſaac his father*—We may ſuppoſe he had viſited him before ſince his return, for he *ſore longed after his father's houſe*, but never till now brought his family to ſettle with him, or near him. Probably he did this now upon the death of *Rebekah*, by which *Iſaac* was left ſolitary.

V. 28. The age and death of *Iſaac* are here recorded, though it appears by computation, that he died not till many years after *Joſeph* was ſold into *Egpyt*, and much about the time that he was preferred there. *Iſaac*, a mild quiet man, lived the longeſt of all the patriarchs, for he was one hundred and eighty years old: *Abraham* was but one hundred and ſeventy-five. *Iſaac* lived about forty years after he had made his will, chap. xxvii. 2. We ſhall not die an hour the ſooner, but abundance the better, for our timely ſetting of our heart and houſe in order. Particular notice is taken of the amicable agreement of *Eſau* and *Jacob* in ſolemnizing their father's funeral, ver. 29. to ſhew how God had wonderfully changed *Eſau*'s mind, ſince he vowed his brother's murder, upon his father's death. chap. xxvii. 41. God has many ways of preventing ill men from doing the miſchief they intended; he can either tye their hands. or turn their hearts.

V. 1. *Who is Edom*—That name perpetuated the remembrance of the fooliſh bargain he made, when he ſold his birthright for *that red*, *that red* pottage.

* Chap. xvii. 16. xxii. 17. xxv. 23. xxvii. 39, 40.

4 daughter, ſiſter of Nebajoth. And Adah bare to Eſau, Eliphaz:
5 and Baſhemath bare Reuel. And Aholibamah bare Jeuſh, and
Jaalam, and Korah: Theſe *are* the ſons of Eſau, which were born
6 unto him in the land of Canaan. And Eſau took his wives, and
his ſons, and his daughters, and all the perſons of his houſe, and
his cattle, and all his beaſts, and all his ſubſtance, which he had
got in the land of Canaan; and went into the country, from the
7 face of his brother Jacob. For their riches were more than that
they might dwell together: and the land wherein they were ſtran-
8 gers, could not bear them, becauſe of their cattle. Thus dwelt
9 Eſau in mount Seir; Eſau *is* Edom. And theſe *are* the genera-
10 tions of Eſau the father of the Edomites, in mount Seir. Theſe
are the names of Eſau's ſons; Eliphaz the ſon of Adah the wife of
11 Eſau, Reuel the ſon of Baſhemath the wife of Eſau. And the ſons
of Eliphaz were, Teman, Omer, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to
13 Eliphaz Amalek: theſe *were* the ſons of Adah Eſau's wife. And

V. 6. *Eſau* had *begun* to ſettle among his wives relations in *Seir*, before *Jacob* came from *Padan-aram*, chap. xxxii. 3. *Iſaac* it is likely, had ſent him thither, that *Jacob* might have the clearer way to the poſſeſſion of the promiſed land: yet probably, during the life of *Iſaac*, *Eſau* had ſtill ſome effects remaining in *Canaan*; but after his death, he wholly withdrew to *mount Seir*, took with him what came to his ſhare of his father's perſonal eſtate, and left *Canaan* to *Jacob*, not only becauſe he had the promiſe of it, but becauſe he ſaw, if they ſhould both continue to thrive, as they had begun, there would not be room for both.

V. 8. *Thus dwelt Eſau in mount* Seir—Whatever oppoſition may be made, God's word will take place, and even thoſe that have oppoſed it will ſee themſelves, ſome time or other, under a neceſſity of yielding to it. *Eſau* had ſtruggled for *Canaan*, but now he retires to *mount Seir*; for God's counſels ſhall certainly ſtand concerning the times before appointed, and the *bounds of our habitation*.

V. 10. *Theſe are the names*—Obſerve here, 1. That only the names of *Eſau*'s ſons and grand-ſons are recorded: not their *hiſtory*, for it is the church that *Moſes* preſerves the records of, not of thoſe that were *without*. The elders only that lived by faith *obtained a good report*. Nor doth the genealogy go any farther than the third and fourth generation, the very names of all after are buried in oblivion; it is only the pedigree of the *Iſraelites* who were to be the heirs of *Canaan*, and of whom were to come the promiſed ſeed, and the holy ſeed, that is drawn out to any length, as far as there was occaſion for it, even of all the tribes till *Canaan* was divided among them, and of the royal line till Chriſt came. 2. That the ſons and grand-ſons of *Eſau* are called *dukes*. Probably they were military commanders, dukes or *captains* that had ſoldiers under them; for *Eſau* and his family lived *by the ſword*, chap. xxvii. 40. 3. We may ſuppoſe thoſe *dukes* had numerous *families* of children and ſervants. God promiſed to multiply *Jacob* and to enrich him, yet *Eſau* increaſes and is enriched firſt. God's promiſe to *Jacob* began to work late, but the effect of it remained longer, and it had its compleat accompliſhment in the ſpiritual *Iſrael*.

V. 20. *Theſe*

theſe *are* the ſons of Reuel; Nahath, and Zerah, Shammah, and
14 Mizzah: theſe were the ſons of Baſhemath Eſau's wife. And theſe
were the ſons of Aholibamah, the daughter of Anah, the daughter
of Zibeon Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam
15 and Korah. Theſe *were* dukes of the ſons of Eſau: the ſons of
Eliphaz the firſt-born *ſon* of Eſau: duke Teman, duke Omar, duke
16 Zepho, duke Kenaz. Duke Korah, duke Gatam, and duke Ama-
lek: Theſe *are* the dukes *that came* of Eliphaz in the land of Edom:
17 theſe *were* the ſons of Adah. And theſe *are* the ſons of Reuel Eſau's
ſon; duke Nahath, duke Zerah, duke Shammah, duke Mizzah.
Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe
18 *are* the ſons of Baſhemath Eſau's wife. And theſe *are* the ſons of
Aholibamah Eſau's wife; duke Jeuſh, duke Jaalam, duke Korah:
theſe *were* the dukes *that came* of Aholibamah the daughter of Anah
19 Eſau's wife. Theſe *are* the ſons of Eſau (who is Edom) and theſe
20 *are* their dukes. Theſe *are* the ſons of Seir the Horite, who in-
habited the land; Lotan, and Shobal, and Zibeon, and Anah.
21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the
22 Horites, the children of Seir in the land of Edom. And
the children of Lotan were Hori and Heman: and Lotan's
23 ſiſter *was* Timna. And the children of Shobal *were* theſe; Alvan,
24 and Manahath, and Ebal, Shepho, and Onam. And theſe *are* the
children of Zibeon; both Ajah, and Anah: this *was that* Anah, that
found the mules in the wilderneſs, as he fed the aſſes of Zibeon
25 his father. And the children of Anah *were* theſe; Diſhan, and Aho-
26 libamah the daughter of Anah. And theſe *are* the children of

V. 20. *Theſe are the ſons of Seir*—In the midſt of the genealogy of the *Edomites* is inſerted the genealogy of the *Horites*, thoſe *Canaanites*, or *Hittites*, (compare *Gen.* xxvi. 34.) that were the natives of mount *Seir*. Mention is made of them, *Gen.* xiv. 6. and of their intereſt in mount *Seir* before the *Edomites* took poſſeſſion of it, *Deut.* ii. 12. 22. This comes in here, not only to give light to the ſtory, but to be a ſtanding reflexion npon the *Edomites* for intermarrying with them, by which it is likely they learned their way, and corrupted themſelves. *Eſau* having ſold his birth-right, and loſt his bleſſing, and entered into alliance with the *Hittites*, his poſterity and the ſons of *Seir* are here reckoned together. Thoſe that treacherouſly *deſert* God's church are juſtly numbered with thoſe that were *never in it*: apoſtate *Edomites* ſtand on the ſame ground with accurſed *Horites*. Notice is is taken of one *Anah*, who fed the aſſes of *Zibeon* his father, ver. 20, and yet is called duke *Anah*, ver. 29. Thoſe that expect to *riſe high* ſhould *begin low*. An honourable deſcent ſhould not keep men from an honeſt employment, nor a mean employment baulk any man's preferment.

V. 24. This *Anah* was not only induſtrious in his buſineſs, but ingenious too, and ſucceſsful, for he *found mules*, or, (as ſome read it) *waters*, *hot baths* in the wilder-

27 Diſhon; Hemdan, and Eſhban, and Ithran, and Cheran. The
28 children of Ezer *are* theſe: Bilhan, and Zaavan, and Achan. The
29 children of Diſhan *are* theſe: Uz, and Aran. Theſe *are* the dukes
that came of the Horites; duke Lotan, duke Shobal, duke Zibeon
30 duke Anah. Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the
dukes *that came* of Hori, among their dukes in the land of Seir.
31 And theſe *are* the kings that reigned in the land of Edom,
32 before there reigned any king over the children of Iſrael. And
Bela the ſon of Beor reigned in Edom: and the name of his city
33 *was* Dinhabah. And Bela died, and Jobab the ſon of Zerah of
34 Bozrah reigned in his ſtead. And Jobab died, and Huſham of the
35 land of Temani reigned in his ſtead. And Huſham died, and
Hadad the ſon of Bedad (who ſmote Midian in the field of Moab)
36 reigned in his ſtead: and the name of his city *was* Avith. And
37 Hadad died, and Samlah of Mazrekah reigned in his ſtead. And
Samlah died, and Saul of Rehoboth, *by* the river, reigned in his
38 ſtead. And Saul died, and Baal-hanon the ſon of Achbor reigned
39 in his ſtead. And Baal-hanon the ſon of Achbor died, and Hadar
reigned in his ſtead: and the name of his city *was* Pau: and his
wife's name *was* Mehetabel the daughter of Matred, the daughter
40 of Mezahab And theſe *are* the names of the dukes *that came* of
Eſau, according to their families, after their places, by their names;
41 duke Timnah, duke Alvah, duke Jetheth. Duke Aholibama,
42 duke Elah, duke Pinon, Duke Kenaz, duke Teman, duke Mibzar.

neſs. Thoſe that are diligent in their buſineſs ſometimes find more advantages than they expected.

V. 31. By degrees the *Edomites* wormed out the *Horites*, and got full poſſeſſion of the country. 1. They were ruled by kings who governed the whole country, and ſeem to have come to the throne by election, and not by lineal deſcent: Theſe kings reigned in *Edom before there reigned any king over the children of Iſrael*—That is, before *Moſes*'s time. for he was king in *Jeſhurun*. God had lately promiſed *Jacob* that *kings ſhall come out of his loins:* yet *Eſau*'s blood becomes royal long before any of *Jacob*'s did. Probably it was a trial to the faith of *Iſrael*, to hear of the power of the kings of *Edom*, while they were bond-ſlaves in *Egypt:* but thoſe that *look for* great things from God muſt be content to *wait for* them. God's time is the beſt time. 2. They were afterwards governed by dukes again, here named, who, I ſuppoſe, ruled all at the ſame time in ſeveral places in the country. They ſet up this form of government, either in conformity to the *Horites*, who had uſed it, ver. 29. or God's providence reduced them to it, as ſome conjecture, to cor-

rect

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations in the land of their poſſeſſion; he *Eſau* the father of the Edomites.

CHAP. XXXVII.

At this chapter begins the ſtory of Joſeph. Jacob's *eldeſt ſon, by his beloved wife* Rachel. *It is ſo remarkably divided between his humiliation and his exaltation, that we cannot avoid ſeeing ſomething of Chriſt in it, who was firſt humbled and then exalted; it alſo ſhews the lot of Chriſtians, who muſt through many tribulations enter into the kingdom. In this chapter we have,* I. *The malice his brethren bore againſt him: they hated him,* (1.) *Becauſe he informed his father of their wickedneſs,* ver. 1, 2. (2.) *Becauſe his father loved him,* ver. 3, 4. (3.) *Becauſe he dreamed of his dominion over them,* ver. 5—11. II. *The miſchiefs his brethren deſigned, and did to him.* (1.) *His viſit he made them gave an opportunity,* ver. 12—17. (2.) *They deſigned to ſlay him, but determined to ſtarve him,* ver. 18—24. (3.) *They changed their purpoſe, and ſold him for a ſlave,* ver. 25—28. (4.) *They made their father believe that he was torn in pieces,* ver. 29—35. (5.) *He was ſold in* Egypt *to* Potiphar, ver. 36. *And all this was working together for good.*

1 AND Jacob dwelt in the land wherein his father was * a ſtran-
2 ger, in the land of Canaan. These *are* the generations of Jacob; Joſeph *being* ſeventeen years old, was feeding the flock with his brethren, and the lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his fathers wives: and Joſeph brought unto his
3 father their evil report. Now Iſrael † loved Joſeph more than all his children, becauſe he *was* the ſon of his old age, and he made

rect them for their unkindneſs to *Iſrael*, in refuſing them paſſage through their country, *Num.* xx. 18.

V. 43. Mount *Seir* is called *the land of their poſſeſſion*—While the *Iſraelites* dwelt in the houſe of bondage, and their *Cannan* was only *the land of promiſe*, the *Edomites* dwelt in their own *habitations*, and *Seir* was in *their poſſeſſion*. The children of this world have their all in hand, and nothing in hope, while the children of God have often their all in hope, and next to nothing in hand. But, all things conſidered, it is better to have *Canaan* in promiſe than mount *Seir* in poſſeſſion.

V. 2. *Theſe are the generations of Jacob*—He is not a barren genealogy, as thoſe of *Eſau*, but a memorable uſeful hiſtory. *Joſeph brought to his father their evil report*—*Jacob*'s ſons did that when they were from under his eye, which they durſt not have done if they had been at home with him; but *Joſeph* gave his father an account of their ill carriage, that he might reprove and reſtrain them.

V. 3. He *made him a coat of divers colours*

Which

* *Heb.* xi. 9. † *John* xiii. 2, 3.

4 him ‡ a coat of divers colours. And when his brethren ſaw that
their father loved him more than all his brethren, they hated him,
5 and could not ſpeak peaceably unto him. And Joſeph dreamed
a dream, and he told *it* his brethren: and they § hated him yet
6 the more. And he ſaid unto them, Hear, I pray you, this dream
7 which I have dreamed. For behold, we *were* binding ſheaves in
the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and be-
hold, your ſheaves ſtood round about, and made obeiſance to my
8 ſheaf. And his brethren ſaid unto him, ‖ Shalt thou indeed reign
over us? Or ſhalt thou indeed have dominion over us? And they
9 hated him yet the more for his dreams, and for his words. And
he dreamed yet another dream, and told it his brethren, and ſaid,
Behold, I have dreamed a dream more, and behold, the ſun, and
10 the moon, and the eleven ſtars, made obeiſance to me. And he
told *it* to his father, and to his brethren: and his father rebuked
him, and ſaid unto him, What *is* this dream that thou haſt dream-
ed? ſhall I, and thy mother, and thy brethren indeed come to bow
11 down ourſelves to thee to the earth? And his brethren envied
12 him but his father * obſerved the ſaying. And his brethren went
13 to feed their father's flock in Shechem. And Iſrael ſaid unto Joſeph,
Do not thy brethren feed *the flock* in Shechem? Come, and I will
14 ſend thee unto them. And he ſaid unto him, Here *am* I. And he
ſaid to him, Go, I pray thee, ſee whether it be well with thy bre-
thren, and well with the flocks; and bring me word again. So he
ſent him out of the vale of Hebron, and he came to Shechem.

—Which probably was ſignificant of further honours intended him.

V. 5. Though he was now *very young*, about ſeventeen years old, yet he was pious and devout, and this fitted him for God's gracious diſcoveries to him. *Joſeph* had a great deal of trouble before him, and therefore God gave bim betimes this proſpect of his advancement, to ſupport and comfort him.

V. 8. *Shalt thou indeed reign over us?*—See here, 1. How truly they interpreted his dream? The event exactly anſwered this interpretation, chap. xlii. 6, &c. 2. How ſcornfully they reſented it, *Shalt thou* that art but one, *reign over us* that are many? Thou that art the youngeſt, over us that are elder? The reign of Jeſus Chriſt, our *Joſeph*, is deſpiſed, and ſtriven againſt by an unbelieving world, who cannot endure to think that *this man* ſhould *reign over them.* The dominion alſo of *the upright in the morning* of the reſurrection is thought of with the utmoſt diſdain.

V. 10. *His father rebuked him*—Probably to leſſen the offence which his brethren would take at it; yet he took notice of it more than he ſeemed to do.

‡ *Pſ.* xlv. 14, 15. § *John* xvii. 14. ‖ *Luke* xix. 14. *Acts* vii. 27. 35.
* *Dan.* vii. 28. *Luke* ii. 19. 51.

V. 18. *And*

15 And a certain man found him, and behold, *he was* wandring in the
16 field: and the man aſked him, ſaying, What ſeekeſt thou? And
he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed
17 *their flocks.* And the man ſaid, They are departed hence: for I heard
them ſay, Let us go to Dothan. And Joſeph went after his brethren,
18 and found them in Dothan. And when they ſaw him afar off,
even before he came near unto them, they conſpired againſt him
19 to ſlay him. And they ſaid one to another, Behold, this dreamer
20 cometh. Come now therefore, and let us † ſlay him, and caſt him
into ſome pit; and we will ſay, Some evil beaſt hath devoured
21 him: and we ſhall ſee what will become of his dreams. And Reu-
ben heard *it*, and he delivered him out of their hands; and ſaid,
22 Let us not kill him. And Reuben ſaid unto them, Shed no blood,
but caſt him into this pit that *is* in the wilderneſs, and lay no hand
upon him; that he might rid him out of their hands, to deliver him
23 to his father again. And it came to paſs when Joſeph was come
unto his brethren, that they ſtript Joſeph out of his coat, his coat
24 of *many* colours that *was* on him. And they took him, and caſt him
25 into a pit: and the pit *was* empty; *there was* no water in it. And
they ſat down * to eat bread: and they lift up their eyes and

V. 18. *And when they ſaw him afar off* they *conſpired againſt him*—It was not in a heat, or upon a ſudden provocation, that they thought to ſlay him, but from malice propenſe, and in cold blood.

V. 21. *And Reuben heard it*—God can raiſe up friends for his people, even among their enemies. *Reuben* of all the brothers had moſt reaſon to be jealous of *Joſeph*, for he was the firſt-born, and ſo intitled to thoſe diſtinguiſhing favours which *Jacob* was conferring on *Joſeph*, yet he proves his beſt friend. *Reuben*'s temper ſeems to have been ſoft and effeminate, which had betrayed him to the ſin of uncleanneſs, while the temper of the two next brothers, *Simeon* and *Levi*, was fierce, which betrayed them to the ſin of murder, a ſin which *Reuben* ſtartled at the thought of. He made a propoſal which they thought would effectually deſtroy *Joſeph*, and yet which he deſigned ſhould anſwer his intention of reſcuing *Joſeph* out of their hands, probably hoping thereby to recover his father's favour which he had lately loſt; but God over-ruled all to ſerve his own purpoſe of making *Joſeph* an inſtrument to *ſave much people alive*. *Joſeph* was here a type of Chriſt. Though he was the beloved Son of his Father, and hated by a wicked world; yet the Father ſent him out of his boſom to *viſit us*; he came from heaven to earth to ſeek and ſave us; yet then malicious plots were laid againſt him; *he came to his own*, and *his own* not only *received him not*, but conſulted, *This is the heir, come let us kill him.* This he ſubmitted to, in purſuance of his deſign to ſave us.

V. 24. *They caſt him into a pit*—To periſh there with hunger and cold; ſo cruel were their tender mercies.

V. 25. *They ſat down to eat bread*—They felt no remorſe of conſcience, which if they

† *Prov.* xxvii. 4. *Luke* xx. 14.

* *Pſal.* xiv. 4. *Am.* vi. 6.

looked, and behold, a company of Iſhmaelites came from Gilead, with their camels bearing ſpicery, and balm, and myrrh, going to
26 carry *it* down to Egypt. And Judah ſaid unto his brethren, What
27 profit *is it* if we ſlay our brother, and conceal his blood? Come, and let us ſell him to the Iſhmaelites, and let not our hand be upon him; for he *is* our brother, and our fleſh: and his brethren were
28 content. Then there paſſed by Midianites merchant-men; and they drew and lift up Joſeph out of the pit, and † ſold Joſeph to the Iſhmaelites for twenty *pieces* of ſilver: and they brought Joſeph
29 into Egypt. And Reuben returned into the pit; and behold,
30 Joſeph *was* not in the pit: and he rent his clothes. And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall
31 I go? And they took Joſeph's coat, and killed a kid of the goats,
32 and dipped the coat in the blood. And they ſent the coat of *many* colours; and they brought *it* to their father; and ſaid, This we
33 found; know now whether it *be* thy ſon's coat or no. And he knew it, and ſaid, *It is* my ſons coat; an evil beaſt hath devoured him;
34 Joſeph is, without doubt, rent in pieces. And Jacob rent his clothes, and put ſackcloth upon his loins, and mourned for his
35 ſon many days. And all his ſons and all his daughters roſe up to comfort him; but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon mourning: thus his father
36 wept for him. And the Midianites ſold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

they had, would have ſpoiled their ſtomach to their meat. A great force put upon conſcience commonly ſtupifies it, and for the time deprives it both of ſenſe and ſpeech.

V. 26. *What profit is it if we ſlay our brother?*—It will be leſs guilt and more gain to ſell him. They all agreed to this. And as *Joſeph* was ſold by the contrivance of *Judah* for twenty pieces of ſilver, ſo was our Lord Jeſus for thirty, and by one of the ſame name too, *Judas*. *Reuben* it ſeems, was gone away from his brethren when they ſold *Joſeph*, intending to come round ſome other way to the pit, and to help *Joſeph* out of it. But had this taken effect, what had become of God's purpoſe concerning his preferment in *Egypt?* There are many devices of the enemies of God's people to deſtroy them, and of their friends to help them, which perhaps are both diſappointed, as theſe here; but the *counſel of the Lord that ſhall ſtand*. *Reuben* thought himſelf undone becauſe the child was ſold; *I whither ſhall I go?* He being the eldeſt, his father would expect from him an account of him; but it proved they had all been undone, if he had not been ſold.

V. 35. *He refuſed to be comforted*—He reſolved to *go down to the grave* mourning. Great affection to any creature doth but prepare for ſo much the greater affliction, when it is either removed from us, or embittered to us: inordinate love commonly ends in immoderate grief.

† *Pſal.* cv. 17. *Wiſd.* x. 13. *Acts* 7. 9.

CHAP.

CHAP. XXXVIII.

How little reaſon had the Jews, *who were ſo called from this* Judah, *to boaſt, as they did, that they were not born of fornication?* John viii. 41. *We have in this chapter,* I. Judah's *marriage and iſſue, and the untimely death of his two eldeſt ſons,* ver. 1—11. II. Judah's *inceſt with his daughter-in-law* Tamar, ver. 12—23. III. *His confuſion when it was diſcovered,* ver. 24—26. IV. *The birth of his twin ſons in whom his family was built up,* ver. 27—30.

1 AND it came to paſs at that time, that Judah went down from
his brethren and turned in to a certain Adullamite, whoſe
2 name *was* Hirah. And Judah ſaw there a daughter of a certain *
Canaanite whoſe name *was* Shuah; and he took her, and went in
3 unto her. And ſhe conceived, and bare a ſon; and he called his
4 name Er. And ſhe conceived again, and bare a ſon; and ſhe call-
5 ed his name Onan. And ſhe yet again conceived, and bare a ſon;
and called his name Shelah: and he was at Chezib, when ſhe bare
6 him. And Judah took a wife for Er his firſt-born, whoſe name *was*
7 Tamar. And Er, Judah's firſt-born, was wicked in the ſight of
8 the LORD; and the LORD ſlew him. And Judah ſaid unto Onan,
Go in unto thy brother's wife, and marry her, and raiſe up ſeed to
9 thy brother. And Onan knew that the ſeed ſhould not be his: and
it came to paſs, when he went in unto his brother's wife, that he
ſpilled *it* on the ground, leaſt that he ſhould give ſeed to his brother.

V. 1. *Judah went down from his brethren*—Withdrew for a time from his father's family, and got intimately acquainted with one *Hirah* an *Adullamite*. When young people that have been well educated begin to change their company, they will ſoon change their manners, and loſe their good education. They that *go down from their brethren*, that forſake the ſociety of the ſeed of *Iſrael*, and pick up *Canaanites* for their companions, are going down the hill apace.

V. 2. *He took her*—To wife. His father, it ſhould ſeem, was not conſulted, but by his new friend *Hirah*.

V. 7. And *Er was wicked in the ſight of the Lord*—That is, in defiance of God and his law. And what came of it? why God cut him off preſently, *The Lord ſlew him.* The next brother *Onan* was, according to the antient uſage, married to the widow, to preſerve the name of his deceaſed brother that died childleſs. This cuſtom of marrying the brother's widow was afterward made one of the laws of *Moſes*, *Deut.* xxv. 5. *Onan*, though he conſented to marry the widow, yet to the great abuſe of his own body, of the wife he had married, and the memory of his brother that was gone, he refuſed to *raiſe up ſeed unto his brother*. Thoſe ſins that diſhonour the body are very diſpleaſing to God, and the evidences of *vile affections*. Obſerve, *the thing which he did diſpleaſed the Lord*—And it is to be feared, thouſands, eſpecially of ſingle perſons, by this very thing, ſtill diſpleaſe the Lord, and deſtroy their own ſouls.

V. 11. *Shelah*

* Chap. xxiv. 3.

10 And the thing which he did diſpleaſed the LORD: wherefore he ſlew
11 him alſo. Then ſaid Judah to Tamar his daughter in law, Remain a widow at thy father's houſe, till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren *did*:) and Tamar
12 went and dwelt in her father's houſe. And in proceſs of time the daughter of Shuah, Judah's wife, died: and Judah was comforted, and went up unto his ſheep-ſhearers to Timnath, he and his friend
13 Hirah the Adullamite. And it was told Tamar, ſaying, Behold,
14 thy father-in-law goeth up to Timnath, to ſhear his ſheep. And ſhe put her widow's garments off from her, and covered her with a veil, and wrapped herſelf, and ſat in an † open place which *is* by the way to Timnath: for ſhe ſaw that Shelah was grown, and ſhe was
15 not given unto him to wife. When Judah ſaw her, he thought her
16 *to be* an harlot; becauſe ſhe had covered her face. And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee; (for he knew not that ſhe *was* his daughter in law) and ſhe ſaid, What wilt thou give me that thou mayſt come in unto me?
17 And he ſaid, I will ſend *thee* a kid from the flock: and ſhe ſaid,

V. 11. *Shelah* the third ſon was reſerved for the widow, yet with deſign that he ſhould not marry ſo young as his brothers had done, *leſt he die alſo*. Some think that *Judah* never intended to marry *Shelah* to *Tamar*, but unjuſtly ſuſpected her to have been the death of her two former huſbands, (whereas it was their own wickedneſs that ſlew them) and then ſent her to *her father's houſe*, with a charge to remain a widow. If ſo, it was an inexcuſable piece of prevarication; however *Tamar* acquieſced, and waited for the iſſue.

V. 14. Some excuſe this by ſuggeſting that ſhe believed the promiſe made to *Abraham* and his ſeed, particularly that of the Meſſiah, and that ſhe was therefore deſirous to have a child by one of that family, that ſhe might have the honour, or at leaſt ſtand fair for the honour of being the mother of the Meſſiah. *She covered her with a veil*—It was the cuſtom of harlots in thoſe times to *cover their faces*, that tho' they were not aſhamed, yet they might ſeem to be ſo: the ſin of uncleanneſs did not then go ſo bare-faced as it now doth.

V. 17. *A kid from the flock*—A goodly price at which her chaſtity and honour were valued! Had the conſideration been thouſands of rams, and ten thouſand rivers of oil, it had not been a valuable conſideration. The favour of God, the purity of the ſoul, the peace of the conſcience, and the hope of heaven, are too precious to be expoſed to ſale at any ſuch rates. He loſt his jewels by the bargain: He ſent the kid according to his promiſe, to redeem his pawn, but the ſuppoſed harlot could not be found. He ſent it by *his friend*, (who was indeed his *back-friend*, becauſe he was aiding and abetting in his evil deeds) *the Adullamite*; who came back without the pledge. 'Tis a good account, if it be but true, of any place that which they here gave, that *there is no harlot in this place*, for ſuch ſinners are the ſcandals and plagues of any place. *Judah* ſits down content to loſe his *ſignet* and *his bracelets*, and

† *Prov.* vii. 12. ix. 14. *Jer.* iii. 2. *Ezek.* xvi. 25. 33.

18 Wilt thou give *me* a ‡ pledge till thou ſend *it?* And he ſaid, What pledge ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and
19 came in unto her, and ſhe conceived by him. And ſhe aroſe, and went away, and laid by her veil from her, and put on the garments
20 of her widowhood. And Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand:
21 but he found her not. Then he aſked the men of that place, ſaying, Where *is* the harlot that *was* openly by the way-ſide? And they
22 ſaid, There was no harlot in this *place*. And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid,
23 there was no harlot in this *place*. And Judah ſaid, Let her take *it* to her, leſt we be ſhamed: behold, I ſent this kid, and thou haſt
24 not found her. And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter-in-law hath plaid the harlot; and alſo behold ſhe *is* with child by whoredom: and
25 Judah ſaid, bring her forth, § and let her be burnt. When ſhe *was* brought forth, ſhe ſent to her father-in-law, ſaying, By the man whoſe theſe *are*, *am* I with child: and ſhe ſaid, Diſcern, I pray
26 thee, whoſe *are* theſe, the ſignet, the bracelets and ſtaff. And Judah acknowledged *them*, and ſaid, She hath been more righteous than I; becauſe that I gave her not to Shelah my ſon: and he knew
27 her again no more. And it came to paſs in the time of her travail,
28 that behold twins *were* in her womb. And it came to paſs when ſhe

and forbids his friend to make any farther enquiry.

V. 23. *Leſt we be ſhamed*, Either—1. Leſt his ſin ſhould come to be known publicly, Or 2. Leſt he ſhould be laughed at as a fool for truſting a whore with his ſignet and his bracelets. He expreſſes no concern about the ſin, only about the ſhame. There are many who are more ſollicitous to preſerve their reputation with men, than to ſecure the favour of God, *leſt we be ſhamed* goes farther with them than *leſt we be damned.*

V. 28. It ſhould ſeem the birth was hard to the mother, by which ſhe was corrected for her ſin: the children alſo, like *Jacob* and *Eſau*, ſtruggled for the birth-right, and *Pharez* who got it, is ever named firſt, and from him Chriſt deſcended. He had his name from his *breaking forth* before his brother; *this breach be upon thee*—The *Jews*, as *Zarah*, bid fair for the birth-right, and were marked with a *ſcarlet thread*, as thoſe that *come out firſt*; but the *Gentiles*, like *Pharez*, or a ſon of violence, got the ſtart of them, by that *violence* which the *kingdom of* heaven ſuffers, and attained to the righteouſneſs which the *Jews* came ſhort of: yet when the fulneſs of time is come, all *Iſrael* ſhall be ſaved. Both theſe ſons are named in the genealogy of our Saviour, *Matth.* i. 3. to perpetuate the ſtory, as an

‡ Ver. 24, 25. § *Deut.* xxii. 23. *Rom.* ii. 1. 3.

travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a ſcarlet thread, ſaying, This came out firſt.
29 And it came to paſs as he drew back his hand, that behold, his brother came out; and ſhe ſaid, How haſt thou broken forth? *This*
30 breach *be* upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the ſcarlet thread upon his hand; and his name was called Zarah.

CHAP. XXXIX.

At this chapter we return to the ſtory of Joſeph. *We have him here,* I. *A* ſervant, *a ſlave in* Potiphar's *houſe,* ver. 1. *and yet there greatly honoured and favoured,* (1.) *By the providence of God, which made him in effect a maſter,* ver. 2—6. (2.) *By the grace of God, which made him more than conqueror over a ſtrong temptation,* ver. 7—12. II. *We have him a* ſufferer, *falſly accuſed,* ver. 13—18. *Impriſoned,* ver. 19, 20. *And yet his impriſonment made both honourable and comfortable by the tokens of God's ſpecial preſence with him,* ver. 21—23.

1 AND Joſeph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Iſhmaelites, which had brought him
2 down thither. And * the LORD was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian.
3 And his maſter ſaw that the LORD *was* with him, and that the LORD
4 made all that he did to proſper in his hand. And Joſeph found grace in his ſight. and ſerved him: and he made him † overſeer
5 over his houſe, and all *that* he had he put into his hand. And it came to paſs, from the time that he had made him overſeer in his houſe, and over all that he had, that the LORD bleſſed the Egyptian's houſe for ‡ Joſeph's ſake: and the bleſſing of the LORD was upon all

inſtance of the humiliation of our Lord Jeſus.

V. 1. The *Jews* have a proverb, If the world did but know the worth of good men, they would hedge them about with pearls. *Joſeph* was ſold to an *officer of Pharaoh,* with whom he might get acquainted with public perſons, and public buſineſs, and ſo be fitted for the preferment he was afterwards deſigned for. What God intends men for, he will be ſure, ſome way or other, to qualify them for.

V. 2. Thoſe that can ſeparate us from all our friends, cannot deprive us of the gracious preſence of our God. When *Joſeph* had none of his relations with him, he had his God with him, even in *the houſe of the* Egyptian: *Joſeph* was baniſhed from his father's houſe, but *the Lord was with him.* It is God's preſence with us that *makes all we do proſperous.* Thoſe that would proſper, muſt therefore make God their friend; and thoſe that do proſper, muſt therefore give God the praiſe.

V. 6. *He*

* *Pſal.* xci. 15. † *Prov.* xiv. 35. xvii. 2. xxvii. 18. ‡ *Acts* xxvii. 24.

6 that he had, in the houſe, and in the field. And he left all that
he had in Joſeph's hand; and he knew not ought he had, ſave the
bread which he did eat: and Joſeph was *a* goodly *perſon*, and well-
7 favoured. And it came to paſs after theſe things, that his maſter's
8 wife § caſt her eyes upon Joſeph; and ſhe ſaid, Lie with me. ‖ But
he refuſed, and ſaid unto his maſter's wife, Behold, my maſter
knoweth not what *is* with me in the houſe, and he hath committed
9 all that he hath to my hand. *There is* none greater in this houſe than
I; neither hath he kept back any thing from me, but thee, becauſe
thou *art* his wife: * how then can I do this great wickedneſs, and
10 ſin againſt God? And it came to paſs, as ſhe ſpake to Joſeph day
by day, that he hearkned not unto her, to lie by her, *or* † to be
11 with her. And it came to paſs about this time, that *Joſeph* went
into the houſe to do his buſineſs; and *there was* none of the men of
12 the houſe there within. And ‡ ſhe caught him by his garment,
ſaying, Lie with me: and he left his garment in her hand, and fled,
13 and §§ got him out. And it came to paſs, when ſhe ſaw he had left
14 his garment in her hand, and was fled forth, That ſhe called unto
the men of her houſe, and ſpake unto them, ſaying, ‖‖ See, he hath
brought in an Hebrew unto us, to mock us: he came in unto me to
15 lie with me, and I cried with a loud voice. And it came to paſs,
when he heard that I lifted up my voice and cried, that he left his
16 garment with me, and fled, and got him out. And ſhe laid up his
17 garment by her, until his lord came home. And ſhe ſpake unto
him according to theſe words, ſaying, The Hebrew ſervant which

V. 6. *He knew not ought he had, ſave the bread which he did eat*—The ſervant had all the care and trouble of the eſtate, the maſter had only the enjoyment of it; an example not to be imitated by any maſter, unleſs he could be ſure that he had one like *Joſeph* for a ſervant.

V. 9. *How can I ſin againſt God*—Not only how ſhall I do it and ſin againſt my maſter, my miſtreſs, myſelf, my own body and ſoul, but *againſt God?*—Gracious ſouls look upon this as the worſt thing in ſin, that it is *againſt God*, againſt his nature and his dominion, againſt his love and his deſign. They that love God, for this reaſon hate ſin.

V. 10. *He hearkned not to her*, ſo much as to be *with her*. Thoſe that would be kept from harm, muſt keep themſelves out of harm's way.

V. 12. When ſhe laid hold on him, he *left his garment in her hand*—He would not ſtay to parley with the temptation, but flew out from it with the utmoſt abhorrence, he *left his garment* as one eſcaping for his life.

V. 20. *Where*

§ *Job* xxxi. 1. *Prov.* vii. 13. *Matt.* v. 28. 2 *Pet.* ii. 14 ‖ *Prov.* i. 10. * 1 *John* iii. 9.
† *Prov.* i. 15. v. 8. 1 *Cor.* xv. 33. 1 *Theſ.* v. 22. 1 *Tim.* v. 14. ‡ *Prov.* vii. 13.
§§ *Eccles.* vii. 26. ‖‖ *Pſal.* cxx. 3. 2 *Cor.* vi. 8.

18 thou haſt brought unto us, came in unto me to mock me. And it
came to paſs, as I lift up my voice and cried, that he left his gar-
19 ment with me, and fled out. And it came to paſs when his maſter
heard the words of his wife, which ſhe ſpake unto him, ſaying, Af-
ter this manner did thy ſervant to me; that his wrath was kindled.
20 ‖ And Joſeph's maſter took him, and put him into the priſon, a
place where the king's priſoners *were* bound: and he was there in
21 the priſon. * But the LORD was with Joſeph, and ſhewed him
mercy, † and gave him favour in the ſight of the keeper of the pri-
22 ſon. And the keeper of the priſon committed to Joſeph's hand all
the priſoners that *were* in the priſon; and whatſoever they did there,
23 he was the doer *of it*. The keeper of the priſon looked not to any
thing *that was* under his hand; becauſe the LORD *was* with him; and
that which he did, the LORD made *it* to proſper.

CHAP. XL.

In this chapter things are working towards Joſeph's *advancement.* I. *Two of* Pharaoh's *ſervants are committed to priſon, and there, to* Joſeph's *care, and ſo became witneſſes of his extraordinary conduct,* ver. 1—4. II. *They dreamed each of them a dream, which* Joſeph *interpreted,* ver. 5—19. *and they verified the interpretation,* ver. 20—22. III. Joſeph *recommends his caſe to one of them whoſe preferment he foreſaw,* ver. 14, 15. *but in vain,* ver. 23.

1 AND it came to paſs after theſe things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king

V. 20. *Where the king's priſoners were bound —Potiphar*, it is likely, choſe that priſon becauſe it was the *worſt;* for there *the irons entered into the ſoul*, Pſal. cv. 18. but God deſigned it to pave the way to his enlargement. Our Lord Jeſus, like *Joſeph* was *bound*, and *numbered with the tranſgreſſors.*

V. 21. But *the Lord was with Joſeph and ſhewed him mercy.* God *deſpiſeth not his priſoners*, Pſal. lxix. 33. No gates nor bars can ſhut out his gracious preſence from his people. *God gave him favour in the ſight of the keeper of the priſon*—God can raiſe up friends for his people even where they little expect them. The keeper ſaw that *God was with him*, and that every thing proſpered under his hand, and therefore intruſted him with the management of the affairs of the priſon.

V. 1. We ſhould not have had this ſtory of *Pharaoh's* butler and baker recorded in ſcripture, if it had not been ſerviceable to *Joſeph's* preferment. The world ſtands for the ſake of the church, and is governed for its good. Obſerve, 1. Two of the great officers of *Pharaoh's* court having offended the king are committed to priſon. *Note*, High places are ſlippery places; nothing more uncertain than the favour of princes. Thoſe that make

‖ *Pſal.* cv. 18, 19. *Dan.* iii. 21, 22. 2 *Tim.* ii. 9. 1 *Pet.* ii. 19. * *Iſa.* xl. 2. *Dan.* vi. 22. *Rom.* viii. 32. † *Pſal.* cvi. 46. *Prov.* xvi. 7.

2 of Egypt. And Pharaoh was wroth againſt two *of* his officers,
againſt the chief of the butlers, and againſt the chief of the baker's.
3 And he put them in ward in the houſe of the captain of the guard,
4 into the priſon, the place where Joſeph *was* bound. And the cap-
tain of the guard charged Joſeph with them, and he ſerved them;
5 and they continued a ſeaſon in ward. And they dreamed a dream
both of them, each man his dream in one night, each man ac-
cording to the interpretation of his dream; the butler and the
baker of the king of Egypt, which *were* bound in the priſon.
6 And Joſeph came in unto them in the morning, and looked upon
7 them, and behold, they *were* ſad. And he aſked Pharaoh's officers
that *were* with him in the ward of his lord's houſe, ſaying, Where-
8 fore look ye *ſo* ſadly to day? And they ſaid unto him, We have
dreamed a dream, and *there* is no interpreter of it. And Joſeph
ſaid unto them, * *Do* not interpretations *belong* to God? tell me *them*
9 I pray you. And the chief butler told his dream to Joſeph, and
10 ſaid unto him, In my dream, behold a vine *was* before me. And
in the vine *were* three branches; and it *was* as though it budded,
and her bloſſoms ſhot forth, *and* the cluſters thereof brought forth
11 ripe grapes. And Pharaoh's cup *was* in my hand: and I took the
grapes, and preſſed them into Pharaoh's cup, and I gave the cup
12 into Pharaoh's hand. And Joſeph ſaid unto him, This *is* the inter-
13 pretation of it: The three branches are *are* three days. Yet within
three days ſhall Pharaoh lift up thine head, and reſtore thee unto
thy place: and thou ſhalt deliver Pharaoh's cup into his hand, after

make God's favour their happineſs, and his ſervice their buſineſs, will find him a better maſter than *Pharaoh* was, and not ſo extreme to mark what they do amiſs. Many conjectures there are concerning the offence of theſe ſervants of *Pharaoh*; ſome make it no leſs than an attempt to take away his life; others no more but the caſual lighting of a fly into his cup, and a little ſand in his bread: whatever it was, Providence, by this means, brought them into the priſon where *Joſeph* was.

V. 4. The *captain of the guard*, which was *Potiphar*, charged *Joſeph with them*, which intimates that he began now to be reconciled to him.

V. 6. They *were ſad*—It was not the priſon that made them ſad; they were pretty well uſed to that, but the dream. God has more ways than one to ſadden the ſpirits of thoſe that are to be made ſad. Thoſe ſinners that are hardy enough under outward troubles, yet God can find a way to trouble them, and take off their wheels, by wounding their ſpirits, and laying a load upon them.

V. 8. *Do not interpretations belong to God?*—He means the God whom he worſhipped, to the knowledge of whom he endeavours hereby

* *Iſa.* viii. 19.

14 the former manner when thou waſt his butler. But think on me
when it ſhall be well with thee, and ſhew kindneſs, I pray thee,
unto me; and make mention of me unto Pharaoh, * and bring me
15 out of this houſe. For indeed I was ſtolen out of the land of the
Hebrews: and here alſo have I done nothing that they ſhould put
16 me into the dungeon. When the chief baker ſaw that the interpre-
tation was good; he ſaid unto Joſeph, I alſo was in my dream, and
17 behold, I *had* three white baſkets on my head. And in the upper-
moſt baſket *there was* of all manner of baken meats for Pharaoh;
and the birds did eat them out of the baſket upon mine head.
18 And Joſeph anſwered, and ſaid, This *is* the interpretation thereof;
19 The three baſkets are three days. Yet within three days ſhall
Pharaoh lift up thy head from off thee, and ſhall hang thee on a
20 a tree; and the birds ſhall eat thy fleſh from off thee. And it came
to paſs the third day, *which was* Pharaoh's birth-day, that he made a
feaſt unto all his ſervants: and he lifted up the head of the chief
21 butler, and of the chief baker among his ſervants. And he re-
ſtored the chief butler unto his butlerſhip again; and he gave the
22 cup into Pharaoh's hand: But he hanged the chief baker: as Jo-
23 ſeph had interpreted to them. † Yet did not the chief butler re-
member Joſeph, but forgat him.

hereby to lead them. *And* if *interpretations belong to God*, he is a free agent, and may communicate the power to whom he pleaſes, therefore *tell me* your dreams.

V. 14. *Think on me, when it ſhall be well with thee*—Though the reſpect paid to *Joſeph*, made the priſon as eaſy to him as a priſon could be, yet none can blame him to be deſirous of liberty. See what a modeſt repreſentation he makes of his own caſe. He doth not reflect upon his brethren that ſold him, only ſaith, *I was ſtolen out of the land of the Hebrews*—Nor doth he reflect on the wrong done him in this impriſonment by his miſtreſs that was his perſecutor, and his maſter that was his judge, but mildly avers his own innocency. *Here have I done nothing that they ſhould put me into the dungeon*—When we are called to vindicate ourſelves, we ſhould carefully avoid as much as may be ſpeaking ill of others. Let us be content to prove ourſelves innocent, and not fond of upbraiding others with their guilt.

V. 20. He *lifted up the head* of theſe two priſoners—That is, arraigned and tried them; and he reſtored the chief butler, and hanged the chief baker.

CHAP.

* 1 *Cor.* vii. 21. † *Pſal.* cv. 19. *Eccles.* ix. 15, 16. *Amos* vi. 6.

CHAP. XLI.

Two things Providence is here bringing about. 1. *The advancement of* Joſeph. 2. *The maintenance of* Jacob *and his family in a time of famine; for the eyes of the Lord run to and fro through the earth, and direct the affairs of the children of men. In order to theſe, here is,* I. Pharaoh's *dreams,* ver. 1—8. II. *The recommendation of* Joſeph *to him for an interpreter,* ver. 9—13. III. *The interpretation of the dreams, and the prediction of ſeven years plenty, and ſeven years famine in* Egypt, *with the prudent advice given to* Pharaoh *thereupon,* ver. 14—36. IV. *The preferment of* Joſeph *to a place of the higheſt power and truſt,* ver. 37—45. V. *The accompliſhment of* Joſeph's *prediction, and his fidelity to his truſt,* ver. 46—57.

1 AND it came to paſs at the end of two full years, that Pha-
2 raoh dreamed, and behold he ſtood by the river. And behold there came up out of the river ſeven well-favoured kine,
3 and fat-fleſhed; and they fed in a meadow. And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine upon the brink of the river.
4 And the ill-favoured and lean-fleſhed kine did eat up the ſeven
5 well-favoured and fat kine. So Pharaoh awoke. And he ſlept and dreamed the ſecond time; and behold ſeven ears of corn came up
6 upon one ſtalk, rank and good. And behold, ſeven thin ears, and
7 blaſted with the eaſt-wind, ſprung up after them. And the ſeven thin ears devoured the ſeven rank and full ears: and Pharaoh
8 awoke, and behold it *was* a dream. And it came to paſs in the morning, that his ſpirit was troubled; and he ſent and called for all the * magicians of Egypt, and all the † wiſe men thereof; and Pharaoh told them his dream; but *there was* ‡ none that could in-
9 terpret them unto Pharaoh. Then ſpake the chief butler unto

V. 8. *His ſpirit was troubled*—It cannot but put us into a concern to receive any extraordinary meſſage from heaven. And his magicians were *puzzled*; the rules of their art failed them; theſe dreams of *Pharaoh*'s, did not fall within the compaſs of them. This was to make *Joſeph*'s performance by the Spirit of God the more admirable.

V. 9. *I remember my faults this day*—In forgetting *Joſeph*. Some think he means his faults againſt *Pharaoh*, for which he was impriſoned, and then he would inſinuate, that though *Pharaoh* had forgiven him, he had not forgiven himſelf. God's time for the enlargement of his people will appear, at laſt, to be the fitteſt time. If the chief butler had at firſt uſed his intereſt for *Joſeph*'s enlargement, and had obtained it, it is probable, he would have gone back to *the land of the* Hebrews, and then he had neither been ſo bleſſed himſelf, nor ſuch a bleſſing to his family. But ſtaying two years longer, and coming out upon this occaſion,

* *Exod.* vii. 11. † *Matt.* xxiii. 34 ‡ *Pſal.* xxv. 14.

10 Pharaoh, ſaying, I do remember my faults this day. Pharaoh was
wroth with his ſervants, and put me in ward to the captain of
11 the guard's houſe, *both* me, and the chief baker. And we dreamed
a dream in one night, I and he: we dreamed each man according
12 to the interpretation of his dream. And *there was* there with us a
young man, an Hebrew, ſervant to the captain of the guard; and
we told him, and he interpreted to us our dreams: to each man
13 according to his dream he did interpret. And it came to paſs as he
interpreted to us, ſo it was: me he reſtored unto mine office, and
14 him he hanged. Then Pharaoh § ſent and called Joſeph, and
they brought him haſtily out of the dungeon: and he ſhaved *him-*
15 *ſelf*, and changed his raiment, and came in unto Pharaoh. And
Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is*
none that can interpret it: and I have heard ſay of thee, *that thou*
16 canſt underſtand a dream to interpret it. And Joſeph anſwered Pha-
raoh, ſaying, ‖ *It is* not in me: God ſhall give Pharaoh an anſwer
17 of peace. And Pharaoh ſaid unto Joſeph, In my dream, behold,
18 I ſtood upon the bank of the river. And behold, there came up
out of the river ſeven kine, fat-fleſhed and well-favoured; and
19 they fed in a meadow. And behold, ſeven other kine came up
after them, poor and very ill-favoured, and lean-fleſhed, ſuch as I
20 never ſaw in all the land of Egypt for badneſs. And the lean and
21 the ill-favoured kine did eat up the firſt ſeven fat kine. And when
they had eaten them up, it could not be known that they had
eaten them; but they *were* ſtill ill-favoured, as at the beginning.
22 So I awoke. And I ſaw in my dream, and behold, ſeven ears came
23 up in one ſtalk, full and good. And behold, ſeven ears, withered,
24 thin, *and* blaſted with the eaſt-wind, ſprung up after them. And
the thin ears devoured the ſeven good ears: and I told this unto

occaſion to interpret the king's dreams, way was made for his preferment. The king can ſcarce allow him time, but that decency required it, to *ſhave himſelf*, and to *change his raiment*, ver. 14. It is done with all poſſible expedition, and *Joſeph* is brought in perhaps almoſt as much ſurpriſed as *Peter* was, *Acts* xii. 9. ſo ſuddenly is his *captivity brought back*, that he is *as one that dreams*, Pſal. cxxvi. 1. *Pharaoh* immediately, without inquiring who or whence he was, tells him his buſineſs, that he expected he ſhould interpret his dream.

V. 16. (1.) He gives honour to God; *It is not in me*; God muſt give it. Great gifts then appear moſt graceful and illuſtrious, when thoſe that have them uſe them humbly, and take not the praiſe of them to themſelves, but give it to God. (2.) He ſhews reſpect to *Pharaoh*, and hearty good-will to him, ſuppoſing that the interpretation would be an anſwer of peace.

§ *Pſal.* cv. 20. ‖ 1 *Cor.* xv. 10. 2 *Cor.* iii. 5.

the magicians; but *there was* none that could declare *it* unto me.
25 And Joſeph ſaid unto Pharaoh, the dream of Pharaoh *is* one: *
26 God hath ſhewed Pharaoh what he *is* about to do. The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years: the
27 dream *is* one. And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears blaſted
28 with the eaſt-wind, ſhall be ſeven years of famine. This *is* the thing which I have ſpoken unto Pharaoh: what God *is* about to do
29 he ſheweth unto Pharaoh. Behold, there come ſeven years of great
30 plenty, throughout all the land of Egypt. And there ſhall ariſe after them ſeven years of famine, and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the
31 land. And the plenty ſhall not be known in the land, by reaſon of
32 that famine following: for it *ſhall be* very grievous. And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing
33 *is* eſtabliſhed by God, and God will ſhortly bring it to paſs. Now therefore, let Pharaoh look out a man diſcreet and wiſe, and ſet
34 him over the land of Egypt. † Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the
35 land of Egypt in the ſeven plenteous years. And let them gather all the food of thoſe good years that come, and lay up corn under
36 the hand of Pharaoh, and let them keep food in the cities. And that food ſhall be for ſtore to the land, againſt the ſeven years of famine that ſhall be in the land of Egypt; that the land periſh not
37 through the famine. ‡ And the thing was good in the eyes of Pha-
38 raoh, and in the eyes of all his ſervants. And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the

peace. Thoſe that conſult God's oracles may expect an anſwer of peace.

V. 29. See the goodneſs of God, in ſending the ſeven years of plenty before thoſe of famine, that proviſion might be made accordingly. How wonderful wiſely has Providence, that great houſe-keeper, ordered the affairs of this numerous family from the beginning! Great variety of ſeaſons there have been, and the produce of the earth ſometimes more, and ſometimes leſs; yet take one time with another, what was miraculous concerning the manna, is ordinarily verified in the common courſe of Providence; *He that gathers much has nothing over, and he that gathers little has no lack*, Exod. xvi. 18.

V. 30. See the periſhing nature of our worldly enjoyments. The great increaſe of the years of plenty was *quite loſt* and *ſwallowed up* in the years of famine; and the overplus of it, which ſeemed very much, yet did but juſt ſerve to keep men alive.

 V. 44. *Without*

* *Pſal.* xli. 22. *Am.* iii. 7. † *Prov.* vi. 6. 8. *Luke* xvi. 9. ‡ *Pſal.* cv. 22. *Acts* vii. 10.

39 ſpirit of God *is?* And Pharaoh ſaid unto Joſeph, Foraſmuch as
God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as
40 thou *art*. Thou ſhalt be over my houſe, and according unto thy
word ſhall all my people be ruled: only in the throne will I be
41 greater than thou. And Pharaoh ſaid unto Joſeph, § See, I have
42 ſet thee over all the land of Egypt. And Pharaoh took off his ring
from his hand, and put it upon Joſeph's hand, and arrayed him in
43 veſtures of fine linen, and put a gold chain about his neck. And
he made him to ride in the ſecond chariot which he had; and
they cried before him, Bow the knee: and he made him *ruler*
44 over all the land of Egypt. And Pharaoh ſaid unto Joſeph, I *am*
Pharaoh, and without thee ſhall no man lift up his hand or foot in
45 all the land of Egypt. And Pharaoh called Joſeph's name Zaphnath-
paaneah: and he gave him to wife Aſenath the daughter of Poti-
pherah prieſt of On: and Joſeph went out over all the land of
46 Egypt. And Joſeph *was* thirty years old when he ſtood before
Pharaoh king of Egypt: And Joſeph went out from the preſence
47 of Pharaoh, and went throughout all the land of Egypt. And in
48 the ſeven plenteous years the earth brought forth by handfuls. And
he gathered up all the food of the ſeven years, which were in the
land of Egypt, and laid up the food in the cities: the food of the

V. 44. *Without thee ſhall no man lift up his hand or foot*—All the affairs of the kingdom muſt paſs through his hand. *Only in the throne will I be greater than thou*—It is probable there were thoſe about court that oppoſed *Joſeph*'s preferment, which occaſioned *Pharaoh* ſo oft to repeat the grant, and with that ſolemn ſanction, *I am Pharaoh*. He gave him his own ring as a ratification of his commiſſion, and in token of peculiar favour; or it was like delivering him the great ſeal. He put fine clothes upon him inſtead of his priſon garments, and adorned him with a chain of gold. He made him *ride in the ſecond chariot* next his own, and ordered all to do obeiſance to him, as to *Pharaoh* himſelf. He gave him a new name and ſuch a name as ſpoke the value he had for him, *Zaphnath-paaneah*, a *Revealer of ſecrets*. He married him honourably to a prince's daughter. Where God had been liberal in giving wiſdom and other merits, *Pharaoh* was not ſparing in conferring honours. Now this preferment of *Joſeph*, was, *1ſt*, An abundant recompence for his innocent and patient ſuffering, a laſting inſtance of the equity and goodneſs of Providence, and an encouragement to all to truſt in a good God. *2dly*. It was typical of the exaltation of Chriſt, that great revealer of ſecrets, (*John* i. 18.) or as ſome tranſlate *Joſeph*'s new name, the *Saviour of the world*. The brighteſt glories of the upper world are upon him, the higheſt truſts lodged in his hand, and all power given him both in heaven and earth. He is gatherer, keeper, and diſpoſer of all the ſtores of divine grace, and chief ruler of the kingdom of God among men. The work of miniſters is to cry before him, *Bow the knee*; kiſs the Son.

V. 50. *Two*

§ *Pſal.* cxiii. 7.

field which *was* round about every city, laid he up in the ſame.
49 And Joſeph gathered corn as the ſand of the ſea, very much, until
50 he left numbering: for *it was* without number. And unto Joſeph were born two ſons, before the years of famine came; which Aſenath, the daughter of Potipherah prieſt of On, bare unto him.
51 And Joſeph called the name of the firſt-born Manaſſeh: for ‖ God, *ſaid he*, hath made me forget all my toil, and all my father's houſe.
52 And the name of the ſecond called he Ephraim: For God hath cau-
53 ſed me to be fruitful in the land of my affliction. And the ſeven years of plenteouſneſs that were in the land of Egypt were ended.
54 And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of
55 Egypt there was bread. And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: and Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith unto you do.
56 And the famine was over all the face of the earth: and Joſeph opened all the ſtore-houſes, and ſold unto the Egyptians; and the
57 famine waxed ſore in the land of Egypt. And all countries came into Egypt to Joſeph for to buy *corn;* becauſe the famine was ſore in all lands.

CHAP. XLII.

We have in this chapter, I. *The humble application of* Jacob's *ſons to* Joſeph, *to buy corn,* ver. 1—6. II. *The fright* Joſeph *put them into, for their trial,* ver. 7—20. III. *The conviction they were now under of their ſin concerning* Joſeph *long before,* ver. 21—24. IV. *Their return to* Canaan *with corn, and the great diſtreſs their good father was in, upon the account they gave him of their expedition,* ver. 25—38.

1 NOW when Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why do ye look one upon another?

V. 50. *Two ſons*—In the names he gave them, he owned the Divine Providence giving this happy turn to his affairs He was made to *forget his miſery*, but could he be ſo unnatural as to *forget all his father's houſe?* And he was made *fruitful in the land of his affliction.* It had been the land of his affliction, and, in ſome ſenſe, it was ſtill ſo, for his diſtance from his father was ſtill his affliction. *Ephraim* ſignifies *fruitfulneſs*, and *Manaſſeh forgetfulneſs.*

V. 54. *The ſeven years of dearth began to come*—Not only in *Egypt*, but in other lands, in *all lands*, that is, all the neighbouring countries.

V. 1. *Jacob ſaw that there was corn*—That is, he ſaw the corn that his neighbours had bought there and brought home.

V. 2. *Get*

‖ *Iſa.* lxv. 16.

2 And he ſaid, Behold, I have heard that there is corn in Egypt:
get you down thither, and buy for us from thence; * that we may
3 live, and not die. And Joſeph's ten brethren went down to buy
4 corn in Egypt. But Benjamin, Joſeph's brother, Jacob ſent not
with his brethren: for he ſaid, Leſt peradventure miſchief befal him.
5 And the ſons of Iſrael came to buy *corn* among thoſe that came: †
6 for the famine was in the land of Canaan. And Joſeph *was* the go-
vernor over the land, *and* he *it was* that ſold to all the people of the
land: and Joſeph's brethren came, and bowed down themſelves be-
7 fore him, *with* their faces to the earth. And Joſeph ſaw his bre-
thren, and he knew them, but made himſelf ſtrange unto them, and
ſpake roughly unto them; and he ſaid unto them, Whence come ye?
8 And they ſaid, From the land of Canaan *to* buy food. And Joſeph
9 knew his brethren, but they knew not him. And Joſeph remem-

V. 2. *Get you down thither*—Maſters of families muſt not only pray for daily bread for their families, but muſt with care and induſtry provide it.

V. 7. We may well wonder that *Joſeph*, during the twenty years he had been in *Egypt*, eſpecially during the laſt ſeven years that he had been in power there, never ſent to his father to acquaint him with his circumſtances; nay, 'tis ſtrange that he who ſo oft *went throughout all the land of* Egypt, never made a ſtep to *Canaan*, to viſit his aged father. When he was in the borders of *Egypt* that lay next to *Canaan*, perhaps it would not have been above three or four days journey for him in his chariot. 'Tis a probable conjecture, that his whole management of himſelf in this affair was by ſpecial direction from heaven, that the purpoſe of God, concerning *Jacob* and his family, might be accompliſhed. When *Joſeph*'s brethren came, he *knew them* by many a good token, but they *knew not him*, little thinking to find him there.

V. 9. He *remembered the dreams*, but they had forgot them. The laying up of God's oracles in our hearts will be of excellent uſe to us in all our conduct. *Joſeph* had an eye to his dreams, which he knew to be divine, in his carriage towards his brethren, and aimed at the accompliſhment of them, and the bringing his brethren to repentance; and both thoſe points were gained. 1. He ſhewed himſelf harſh with them: the very manner of his ſpeaking, conſidering the poſt he was in, was enough to frighten them, for he *ſpake roughly to them*—He charged them with ill deſigns againſt the government, treated them as dangerous perſons, *ye are ſpies*, proteſting *by the life of* Pharaoh that they were ſo. Some make that an oath, others make it no more but a vehement aſſeveration; however, it was more than *yea, yea*, and *nay, nay*, and therefore *came of evil*. 2. They hereupon were very ſubmiſſive; they ſpoke to him with all reſpect; *nay, my lord*. They modeſtly deny the charge, *we are no ſpies*; they tell him their buſineſs, they came to *buy food*, they give a particular account of themſelves and their family, ver. 13. and that was it he wanted. 3. He clapt them all up in priſon three days. 4. He concluded with them at laſt, that one of them ſhould be left as a hoſtage, and the reſt ſhould go home and fetch *Benjamin*. It was a very encou-

* *Pſal.* cxviii. 27. *Iſa.* xxxviii. 1. † *Acts* vii. 11. xi. 11. 28.

bered the dreams which he dreamed of them, and ſaid unto them,
10 *Ye are ſpies*; to ſee the nakedneſs of the land you are come. And
they ſaid unto him, Nay, my lord, but to buy food are thy ſervants
11 come. We *are* all one man's ſons: we are true men, thy ſervants
12 are no ſpies. And he ſaid unto them, Nay, but to ſee the naked-
13 neſs of the land you are come. And they ſaid, Thy ſervants *are*
twelve brethren, the ſons of one man in the land of Canaan; and
behold, the youngeſt *is* this day with our father, and ‡ one *is* not.
14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying,
15 Ye *are* ſpies. Hereby ye ſhall be proved: by the life of Pharaoh
ye ſhall not go from hence, except your youngeſt brother come
16 hither. Send one of you, and let him fetch your brother, and ye
ſhall be kept in priſon, that your words may be proved, whether
there be any truth in you: or elſe by the life of Pharaoh ſurely ye *are*
17 ſpies. § And he put them all together into ward, three days.
18 And Joſeph ſaid unto them the third day, This do, and live: *for* I
19 fear God. If ye *be* true men, let one of your brethren be bound
in the houſe of your priſon: go ye, carry corn for the famine of
20 your houſes. But bring your youngeſt brother unto me; ſo ſhall
your words be verified, and ye ſhall not die. And they did ſo.
21 And they ſaid one to another, * We *are* verily guilty concerning
our brother, in that we ſaw the anguiſh of his ſoul, when he be-
ſought us; and we would not hear: therefore is this diſtreſs come
22 upon us. † And Reuben anſwered them, ſaying, Spake I not unto
you, ſaying, Do not ſin againſt the child; and ye would not hear?
23 Therefore behold alſo, ‖ his blood is required. And they knew
not that Joſeph underſtood *them*; for he ſpake unto them by an in-
24 terpreter. And he turned himſelf about from them, and wept; and

encouraging word he ſaid, *I fear God; q. d.* You may aſſure yourſelves, I will do you no wrong, I dare not, for I know that as high as I am, there is one higher than I. With thoſe that *fear God* we have reaſon to expect fair dealing: the fear of God will be a check upon thoſe that are in power, to reſtrain them from abuſing their power to oppreſſion and tyranny:

V. 21. *We are verily guilty concerning our brother*—We do not read that they ſaid this during their three days impriſonment; but now when the matter was come to ſome iſſue, and they ſaw themſelves ſtill embarraſſed, they began to relent. Perhaps *Joſeph*'s mention of the *fear of God*, put them upon conſideration, and extorted this reflexion.

V. 24. *He took Simeon*—He choſe him for the hoſtage, probably becauſe he remembered him to have been his moſt bitter enemy, or becauſe he obſerved him now

‡ Chap. xxxvii. 30. § *Heb.* xii. 10. * *Job* xxxvi. 8, 10. *Prov.* xxviii. 13. *Hoſ.* v. 15. 1 *John* i. 9. † Chap. xxxvii. 21. ‖ *Pſal.* ix. 12. *Ezek.* iii. 18. *Luke* xi. 50.

returned to them again, and communed with them, and took from
25 them ‡ Simeon, and bound him before their eyes. Then Joſeph
commanded to fill their ſacks with corn, and to reſtore every man's
money into his ſack, and to give them proviſion for the way: ‖ and
26 thus did he unto them. And they laded their aſſes with the corn,
27 and departed thence. And as one of them opened his ſack to give
his aſs provender in the inn, he eſpied his money, for behold it
28 *was* in his ſack's mouth. And he ſaid unto his brethren, My Money
is reſtored, and lo, *it is* even in my ſack: and their heart failed
them, and they were afraid, ſaying one to another, What *is* this
29 *that* God hath done unto us? And they came unto Jacob their
father, unto the land of Canaan, and told him all that befel unto
30 them, ſaying, The man *who* is the lord of the land ſpake roughly
31 to us, and took us for ſpies of the country. And we ſaid unto
32 him, We *are* true men; we are no ſpies. We *be* twelve brethren,
ſons of our father: one *is* not, and the youngeſt *is* this day with
33 our father in the land of Canaan. And the man the lord of the
country ſaid unto us, Hereby ſhall I know that ye *are* true men;
leave one of your brethren *here* with me, and take *food for* the fa-
34 mine of your houſholds, and be gone. And bring your youngeſt
brother unto me: then ſhall I know that you *are* no ſpies, *but* that
you *are* true men; *ſo* will I deliver you your brother, and ye ſhall
35 traffick in the land. And it came to paſs as they emptied their
ſacks, that behold, every man's bundle of money *was* in his ſack:
and when *both* they and their father ſaw the bundles of money,
36 they were afraid. And Jacob their father ſaid unto them, Me have
ye bereaved *of my children:* Joſeph *is* not, and Simeon *is* not, and
37 ye will take Benjamin *away:* * all theſe things are againſt me. And

now to be leaſt humbled and concerned. He bound him *before their eyes*, to affect them all.

V. 28. *Their heart failed them, and they were afraid, ſaying one to another, What is this that God hath done to us?*—They knew that the *Egyptians* abhorred a *Hebrew*, chap. xliii. 32. and therefore, ſince they could not expect to receive any kindneſs from them, they concluded that this was done with a deſign to pick a quarrel with them, the rather becauſe the *man, the lord of the land*, had charged them as ſpies. Their own conſciences were *awake*, and their ſins ſet in order before them, and this puts them into confuſion. When the events of providence concerning us are ſurpriſing, it is good to enquire what it is that God has done and is doing with us?

V. 38. *My*

‖ Chap. xxxiv. 25. xlix. 7. ‡ *Matt.* v. 45. *Prov.* xii. 17, 19. * *Pſal.* xxxiv. 19. *Rom.* viii. 28. 1 *Cor.* x. 13.

Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring
38 him to thee again. And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone; if miſchief befal him by the way in the which ye go, then ſhall ye bring down my grey-hairs with ſorrow to the grave.

CHAP. XLIII.

Here the ſtory of Joſeph's *brethren is carried on.* I. *Their melancholy parting with their father* Jacob *in* Canaan, ver. 1—14. II. *Their meeting with* Joſeph *in* Egypt, ver. 15—34.

1 AND the famine *was* ſore in the land. And it came to paſs
2 when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, * buy us a little
3 food. And Judah ſpake unto him, ſaying, The man did ſolemnly proteſt unto us, ſaying, † Ye ſhall not ſee my face except your
4 brother be with you. If thou wilt ſend our brother with us, we
5 will go down and buy thee food. But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee
6 my face except your brother *be* with you. And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me *as* to tell the man whether ye had yet
7 a brother? And they ſaid, The man aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? Have ye *another* brother? And we told him according to the tenor of theſe words: could we certainly know that he would ſay, Bring your
8 brother down? And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe, and go; that we may live and not die,
9 both we and thou, *and* alſo our little ones. I will be ſurety for him: of my hand ſhalt thou require him: if I bring him not unto thee,

V. 38. *My ſon ſhall not go down with you*— He plainly intimates a diſtruſt of them, remembering that he never ſaw *Joſeph* ſince he had been with them; therefore *Benjamin* ſhall not go with you.

V. 9. *Judah*'s conſcience had lately ſmitten him for what he had done a great while ago againſt *Joſeph*; and as an evidence of the truth of his repentance, he is ready to undertake, as far as a man could do it, for *Benjamin*'s ſecurity. He will not only not wrong him, but will do all he can to protect him. This is ſuch reſtitution as the caſe will admit: when he knew not how he could retrieve *Joſeph*, he would make ſome amends for the irreparable injury he had done him, by doubling his care concerning *Benjamin*.

* *Prov.* xv. 16. xvi. 8. 1 *Tim.* vi. 6, 7. † *Acts* xx. 25. 38.

10 and ſet him before thee, then let me bear the blame for ever: For
except we had lingered, ſurely now we had returned this ſecond
11 time. And their father Iſrael ſaid unto them, If *it muſt* be ſo now,
do this; take of the beſt fruits in the land in your veſſels, and carry
down the man ‡ a preſent, a little balm, and a little honey, ſpices and
12 myrrh, nuts and almonds. And take double money in your hand:
and the money that was brought again in the mouth of your ſacks,
§ carry *it* again in your hand: peradventure it *was* an overſight.
13 Take alſo your brother, and ariſe, go again unto the man. ‖ And
14 God Almighty give you mercy before the man, that he may ſend
away your other brother, and Benjamin: * if I be bereaved *of my*
15 *children*, I am bereaved. And the men took that preſent, and they
took double money in their hand, and Benjamin; and roſe up,
16 and went down to Egypt, and ſtood before Joſeph. And when
Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe,
Bring *theſe* men home, and ſlay and make ready: for *theſe* men
17 ſhall dine with me at noon. And the man did as Joſeph bad: and the
18 man brought the men into Joſeph's houſe. And the men were afraid
becauſe they were brought into Joſeph's houſe; and they ſaid, Be-
cauſe of the money that was returned in our ſacks at the firſt time
are we brought in; that he may ſeek occaſion againſt us, and fall
19 upon us, and take us for bond-men, and our aſſes. And they came
near to the ſteward of Joſeph's houſe, and they communed with
20 him at the door of the houſe. And ſaid, O ſir, we came indeed
21 down the firſt time to buy food. And it came to paſs when we

V. 11. *If it muſt be ſo now, take your brother*—If no corn can be had but upon thoſe terms, as good expoſe him to the perils of the journey, as ſuffer ourſelves and families, and *Benjamin* among the reſt, to periſh for want of bread: It is no fault, but our wiſdom and duty, to alter our reſolutions when there is a good reaſon for ſo doing: conſtancy is a virtue, but obſtinacy is not: it is God's prerogative to make *unchangeable* reſolves.

V. 12. *Take double money*—As much again as they took the time before, upon ſuppoſition that the price of corn might be riſen, or that, if it ſhould be inſiſted upon, they might pay a ranſom for *Simeon*. And he ſent a preſent of ſuch things as the land afforded, and were ſcarce in *Egypt*, the commodities that *Canaan* exported.

V. 14. *God Almighty give you mercy before the man!*—*Jacob* had formerly turned an angry brother into a kind one with a preſent and a prayer, and here he betakes himſelf to the ſame tried method. Thoſe that would find mercy with men muſt ſeek it of God. He concludes all with this, *If I be bereaved of my childeren, I am bereaved*

‡ *Prov.* x. 16. xxi. 14. § 1 *Theſſ.* 4. 6. ‖ *Prov.* xxi. 1. * *Acts* xxi. 14.

came to the inn, that we opened our ſacks, and behold, *every* man's money *was* in the mouth of his ſack, our money in full weight:
22 and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who
23 put our money in our ſacks. And he ſaid, Peace *be* to you, fear not: your God and the God of your father hath given you treaſure in your ſacks: I had your money. And he brought Simeon out
24 unto them. And the man brought the men into Joſeph's houſe, and gave *them* water, and they waſhed their feet, and he gave their aſſes
25 provender. And they made ready the preſent againſt Joſeph came
26 at noon: for they heard that they ſhould eat bread there. And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the
27 earth. And he aſked them of *their* welfare, and ſaid, *Is* your fa-
28 ther well, the old man of whom ye ſpake? *Is* he yet alive. And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.
29 And he lift up his eyes, and ſaw his brother Benjamin, his mother's ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake
30 unto me? And he ſaid, God be gracious unto thee, my ſon. And Joſeph made haſte; ‡ for his bowels did yearn upon his brother: and he ſought *where* to weep, and he entered into *his* chamber, and

bereaved—If I muſt part with them thus one after another, I acquieſce and ſay, *The will of the Lord be done.*

V. 23. *Your God, and the God of your father, has given you treaſure in your ſacks*—Hereby he ſhews that he had no ſuſpicion of diſhoneſty in them: for what we get by deceit we cannot ſay God gives it us. He ſilences their farther enquiry about it: aſk not how it came thither, providence brought it you, and let that ſatisfy you. It appears by what he ſaid, that by his maſter's inſtructions he was brought to the knowledge of the true God, the God of the *Hebrews*. He directs them to look up to God, and acknowledge his providence in the good bargain they had. We muſt own ourſelves indebted to God as *our God, and the God of our fathers*, (a God in covenant with us and them) for all our ſucceſſes and advantages, and the kindneſſes of our friends; for every creature is that to us, and no more, than God makes it to be.

V. 26. When they brought him the preſent, they *bowed themſelves before him*, and again, when they gave him an account of their father's health, they *made obeiſance*, and called him, *Thy ſervant, our father*—Thus were *Joſeph*'s dreams fulfilled more and more; and even the father, by the ſons, *bowed before* him. Probably *Jacob* had directed them, if they had occaſion to ſpeak of him to *the man, the lord of the land*, to call him *his ſervant*.

V. 29. *God be gracious unto thee, my ſon*—

‡ *Jer.* xxxi. 20. *Col.* iii. 12.

31 wept there. And he waſhed his face, and went out, and refrained
32 himſelf, and ſaid, Set on bread. And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians which did eat with him by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyp-
33 tians. And they ſat before him, the firſt-born according to his birthright, and the youngeſt according to his youth: and the men mar-
34 velled one at another. And he took, *and ſent* meſſes unto them from before him; but Benjamin's meſs was five times ſo much as any of theirs. And they drank and were merry with him.

CHAP. XLIV.

Joſeph *having entertained his brethren, diſmiſſed them: but here we have them brought back in a greater fright than any they had been in yet. Obſerve,* I. *What method he took, both to* humble *them farther, and to* try *their affections to his brother* Benjamin, *by which he would be able to judge of the ſincerity of their repentance for what they had done againſt him. This he contrived to do by bringing* Benjamin *into diſtreſs,* ver. 1—17. II. *The good ſucceſs of the experiment: he found them all heartily concerned, and* Judah *particularly, both for the ſafety of* Benjamin, *and for the comfort of their aged father,* ver. 18—34.

1 AND he commanded the ſteward of his houſe, ſaying, Fill the men's ſacks with food, as much as they can carry, and put
2 every man's money in his ſack's mouth. And put my cup, the ſilver cup, in the ſack's mouth of the youngeſt, and his corn-money; and
3 he did according to the word that Joſeph had ſpoken. As ſoon as the morning was light, the men were ſent away, they and their
4 aſſes. *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye re-
5 warded evil for good? *Is* not this *it*, in which my lord drinketh?

Joſeph's favour, though he was the *lord of the land*, would do him little good, unleſs God were *gracious* to him.

V. 33. He placed his brethren according to their ſeniority, as if he could certainly divine. Some think they placed themſelves ſo according to their cuſtom; but, if ſo, I ſee not why ſuch particular notice is taken of it, eſpecially as a thing *they marvelled at.*

V. 34. *They drank and were merry*—Their cares and fears were now over, and they *eat their bread with joy*, concluding they were now upon good terms with *the man, the lord of the land*—If God *accept our works*, our preſent, we have reaſon to be chearful.

V. 5. *Is not this it in which my lord drinketh? and for which he would ſearch thoroughly*—So it may be rendered.

V. 6. *God*

And whereby indeed he divineth? Ye have done evil in ſo doing.
6 And he overtook them, and he ſpake unto them theſe ſame words.
7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing.
8 Behold, the money which we found in our ſack's mouths, we brought again unto thee out of the land of Canaan: how then ſhould we
9 ſteal out of thy lord's houſe ſilver or gold? With whom *ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my
10 lord's bond-men. And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found, ſhall be my ſervant: and
11 ye ſhall be blameleſs. Then they ſpeedily took down every
12 man his ſack to the ground, and opened every man his ſack. And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and
13 the cup was found in Benjamin's ſack. Then they rent their clothes,
14 and laded every man his aſs, and returned to the city. And Judah and his brethren came to Joſeph's houſe (for he *was* yet there)
15 and they * fell before him on the ground. And Joſeph ſaid unto them, What deed *is* this that ye have done? Know ye not, that ſuch
16 a man as I can certainly divine? And Judah ſaid, what ſhall we ſay unto my lord? What ſhall we ſpeak? Or how ſhall we clear ourſelves? God hath found out the iniquity of thy ſervants: behold, we *are* my lord's ſervants, both we, and *he* alſo with whom the cup is
17 found. And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the cup is found, he ſhall be my ſervant; and as for
18 you, get you up in peace unto your father. Then Judah came

V. 16. *God hath found out the iniquity of thy ſervants*—Referring to the injury they had formerly done to *Joſeph*, for which they thought God was now reckoning with them. Even in thoſe afflictions wherein we apprehend ourſelves wronged by men, yet we muſt own that God is righteous, and finds out our iniquity. We cannot judge what men are, by what they have been formerly, nor what they will do, by what they have done. Age and experience may make men wiſer and better. They that had ſold *Joſeph*, yet would not abandon *Benjamin*.

V. 18. *And Judah ſaid*—We have here a moſt pathetic ſpeech which *Judah* made to *Joſeph* on *Benjamin*'s behalf. Either *Judah* was a better friend to *Benjamin* than the reſt, and more ſollicitous to bring him off; or he thought himſelf under greater obligations to endeavour it than the reſt, becauſe he had paſſed his word to his father for his ſafe return. His addreſs, as it is here recorded, is ſo very natural, and ſo expreſſive of his preſent paſſion, that we cannot but ſuppoſe *Moſes*, who wrote it ſo long after, to have written it under the ſpecial direction of him that *made man's*

* Chap. xxxvii. 5. 20.

near unto him, and ſaid, Oh my lord, let thy ſervant, I pray thee, ſpeak a word in my lord's ears, and let not thine anger burn againſt

man's mouth. A great deal of unaffected art, and unſtudied rhetoric there is in this ſpeech.

1. He addreſſed himſelf to *Joſeph* with a great deal of reſpect, calls him his lord, himſelf and his brethren his ſervants, begs his patient hearing, and paſſeth a mighty compliment upon him, *Thou art even as Pharaoh*, whoſe favour we deſire, and whoſe wrath we dread as we do *Pharaoh's*.

2. He repreſented *Benjamin* as one well worthy of his compaſſionate conſideration, he was *a little one*, compared with the reſt; the youngeſt, not acquainted with the world, nor inured to hardſhip, having been always brought up tenderly with his father. It made the caſe the more piteous, that he *alone was left of his mother*, and *his brother was dead*, viz. *Joſeph*; little did *Judah* think what a tender point he touched upon now. *Judah* knew that *Joſeph* was ſold, and therefore had reaſon enough to think that he was not alive.

3. He urged it cloſely that *Joſeph* had himſelf conſtrained them to bring *Benjamin* with them, had expreſſed a deſire to ſee him, had forbidden them his preſence, unleſs they brought *Benjamin* with them, all which intimated, that he deſigned him ſome kindneſs. And muſt he be brought with ſo much difficulty to the preferment of a perpetual ſlavery? Was he not brought to *Egypt* in obedience, purely in obedience to the command of *Joſeph*, and would not he ſhew him ſome mercy?

4. The great argument he inſiſts upon was the inſupportable grief it would be to his aged father, if *Benjamin* ſhould be left behind in ſervitude. His father loves him, ver. 20. Thus they had pleaded againſt *Joſeph's* inſiſting on his coming down, ver. 22. *If he ſhould leave his father, his father would die*, much more, if now he be left behind, never to return. This the old man of whom they ſpake, had pleaded againſt his going down, *If miſchief befall him, ye ſhall bring down my gray hairs*, that crown of glory, *with ſorrow to the grave.* This therefore *Judah* preſſeth with a great deal of earneſtneſs, *his life is bound up in the lad's life*, when he ſees that the lad is not with us, he will faint away and die immediately, or will abandon himſelf to ſuch a degree of ſorrow, as will, in a few days, make an end of him. And (laſtly) *Judah* pleads, that, for his part, he could not bear to ſee this. *Let me not ſee the evil that ſhall come on my father.*

5. *Judah*, in honour to the juſtice of *Joſeph's* ſentence, and to ſhew his ſincerity in this plea, offers himſelf to become a bond-man inſtead of *Benjamin.* Thus the law would be ſatisfied; *Joſeph* would be no loſer, for we may ſuppoſe *Judah* a more able bodied man than *Benjamin*; *Jacob* would better bear that than the loſs of *Benjamin.* Now, ſo far was he from grieving at his father's particular fondneſs for *Benjamin*, that he is himſelf willing to be a bond-man to indulge it.

Now, had *Joſeph* been, as *Judah* ſuppoſed, an utter ſtranger to the family, yet even common humanity could not but be wrought upon by ſuch powerful reaſonings as theſe; for nothing could be ſaid more moving, more tender; it was enough to melt a heart of ſtone: but to *Joſeph*, who was nearer a-kin to *Benjamin* than *Judah* himſelf, and who, at this time, felt a greater paſſion for him and his aged father, than *Judah* did, nothing could be more pleaſingly nor more happily ſaid. Neither *Jacob* nor *Benjamin* needed an interceſſor with *Joſeph*, for he himſelf *loved* them. Upon the whole, let us take notice, (1.) How prudently *Judah* ſuppreſſed all mention of the crime that was charged upon *Benjamin.* Had he ſaid any thing

by

19 thy ſervant: for † thou *art* even as Pharaoh. My lord aſked his
20 ſervants, ſaying, Have ye a father or a brother? And we ſaid unto
my lord, We have a father, an old man, and a child of his old
age, a little one: and his brother is dead, and he alone is left of
21 his mother, and his father loveth him. And thou ſaidſt unto thy
ſervants, Bring him down unto me, that I may ſet mine eyes upon
22 him. And we ſaid unto my lord, The lad cannot leave his father:
23 for if he ſhould leave his father, *his father* would die. And thou
ſaidſt unto thy ſervants, Except your youngeſt brother come down
24 with you, you ſhall ſee my face no more. And it came to paſs,
when we came up unto thy ſervant, my father, we told him the
25 words of my lord. And our father ſaid, Go again, *and* buy us a
26 little food. And we ſaid, We cannot go down; if our youngeſt
brother be with us, then will we go down; for we may not ſee the
27 man's face except our youngeſt brother *be* with us. And thy ſervant
my father ſaid unto us, Ye know that my wife bare me two *ſons*.
28 And the one went out from me, and I ſaid, Surely he is torn in
29 pieces; and I ſaw him not ſince. And if ye take this alſo from me,
and miſchief befal him, ye ſhall bring down my grey hairs with
30 ſorrow to the grave. Now therefore, when I come to thy ſervant
my father, and the lad *be* not with us; (ſeeing that his life is bound
31 up in the lad's life) It ſhall come to paſs, when he ſeeth that the
lad *is* not *with us*, that he will die: and thy ſervant ſhall bring down
the grey hairs of thy ſervant our father with ſorrow to the grave.
32 For thy ſervant became ſurety for the lad unto my father, ſaying,
If I bring him not unto thee, then I ſhall bear the blame to my fa-
33 ther for ever. Now therefore, I pray thee, let thy ſervant abide
inſtead of the lad, a bond-man to my lord, and let the lad go up
34 with his brethren, For how ſhall I go up to my father, and the lad
be not with me? leſt peradventure I ſee the evil that ſhall come on
my father.

by way of acknowledgment of it, he had reflected on *Benjamin*'s honeſty. Had he ſaid any thing by way of denial of it, he had reflected on *Joſeph*'s juſtice; therefore he wholly waves that head, and appeals to *Joſeph*'s pity. (2.) What good reaſon dying *Jacob* had to ſay, *Judah, thou art he whom thy brethren ſhall praiſe*, chap. xlix. 8. for he excelled them all in boldneſs, wiſdom, eloquence, and eſpecially tenderneſs for their father and family. (3.) *Judah*'s faithful adherence to *Benjamin* now in his diſtreſs was recompenſed long after, by the conſtant adherence of the tribe of *Benjamin* to the tribe of *Judah*, when all the other ten tribes deſerted it.

CHAP.

† *Prov.* xix. 12.

CHAP. XLV.

Joſeph *let* Judah *go on without interruption, heard all he had to ſay, and then anſwered it all in one word,* I am Joſeph. *Now he found his brethren humbled for their ſins, mindful of himſelf (for* Judah *had mentioned him twice in his ſpeech) reſpectful to their father, and very tender of their brother* Benjamin: *now they were ripe for the comfort he deſigned them, by making himſelf known to them. This was to* Joſeph's *brethren as* clear ſhining after rain; *nay, it was to them as* life from the dead. *Here is,* I. Joſeph's *diſcovery of himſelf to his brethren, and his diſcourſe with them upon that occaſion,* ver. 1—15. II. *The orders* Pharaoh *gave to fetch* Jacob *and his family down to* Egypt, *and* Joſeph's *diſpatch of his brethren back to his father with theſe orders,* ver. 16—24. III. *The joyful tidings of this brought to* Jacob, ver. 25—28.

1 THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, * Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made 2 himſelf known unto his brethren. And he wept aloud: and the 3 Egyptians and the houſe of Pharaoh heard. And Joſeph ſaid unto his brethren, I *am* Joſeph; Doth my father yet live? And his brethren could not anſwer him: for they were troubled at his preſence.

V. 1. *Judah* and *his brethren* were waiting for an anſwer, and could not but be amazed to diſcover, inſtead of the gravity of a judge, the natural affection of a father or brother.

[1.] *Cauſe every man to go out*—The private converſations of friends are the moſt free. When *Joſeph* would *put on love*, he *puts off ſtate*, which it was not fit his ſervants ſhould be witneſſes of. Thus Chriſt graciouſly manifeſts himſelf and his loving kindneſs to his people, out of the ſight and hearing of the world.

[2.] V. 2. Tears were the introduction to his diſcourſe. He had damm'd up this ſtream a great while, and with much ado, but now it ſwelled ſo high that he could no longer contain, but he *wept aloud*, ſo that thoſe whom he had forbid to ſee him could not but hear him. Theſe were tears of tenderneſs and ſtrong affection, and with theſe he threw off that auſterity, with which he had hitherto carried himſelf towards his brethren; for he could bear it no longer. This repreſents the Divine compaſſion towards returning penitents, as much as that of the father of the prodigal, *Luke* xv. 20. *Hoſ.* xi. 8, 9.

[3.] V. 3. He abruptly tells them; *I am Joſeph*—They knew him only by his *Egyptian* name, *Zapnath-paaneah*, his *Hebrew* name being loſt and forgot in *Egypt;* but now he teaches them to call him by that, *I am* Joſeph: nay, that they might not ſuſpect it was another of the ſame name, he explains himſelf. *I am* Joſeph *your brother.* This would both humble them yet more for their ſin in ſelling him, and encourage them to hope for kind treatment. This word, at firſt, ſtartled *Joſeph*'s brethren, they ſtarted back through fear, or at leaſt ſtood ſtill aſtoniſhed: but *Joſeph* called kindly and familiarly to them, *Come near, I pray you.* Thus, when Chriſt manifeſts himſelf to his people, he encourages them to *draw near* to him with a *true*

‡ *Matt.* xviii. 15. 1 *Cor.* xiii. 5.

4 And Joſeph ſaid unto his brethren, Come near to me, I pray you;
and they came near: and he ſaid I *am* Joſeph your brother, whom
5 ye ſold into Egypt. Now therefore be not grieved, nor angry with
yourſelves, that ye ſold me hither: for God did ſend me before
6 you * to preſerve life. For theſe two years *hath* the famine *been* in
the land: and yet *there are* five years, in the which *there ſhall* nei-
7 ther *be* earing nor harveſt. And God ſent me before you, to pre-
ſerve you a poſterity in the earth, and to ſave your lives by a great
8 deliverance. So now *it was* not you *that* ſent me hither, but God:
and he hath made me a father to Pharaoh, and lord of all his houſe,
9 and a ruler throughout all the land of Egypt. Haſte you, and go

a *true heart.* Perhaps being about to ſpeak of their ſelling of him, he would not ſpeak aloud, leſt the *Egyptians* ſhould overhear, and it ſhould make the *Hebrews* to be yet more an abomination to them; therefore he would have them come near, that he might whiſper with them, which, now the tide of his paſſion was a little over, he was able to do, whereas, at firſt, he could not but *cry out.*

[4.] He endeavours to ſweeten their grief for the injuries they had done him, by ſhewing them, that, whatever they deſigned, God meant it for good, and had brought much good out of it.

V. 5. *Be not grieved or angry with yourſelves*—Sinners muſt *grieve*, and be *angry with themſelves* for their ſins; yea, though God, by his power, bring good out of them, for that is no thanks to the ſinner: but true penitents ſhould be greatly affected with it, when they ſee God bringing good out of evil. Though we muſt not with this conſideration extenuate *our own ſins*, and ſo take off the edge of our repentance; yet it may do well thus to extenuate the ſins of others, and ſo take off the edge of our angry reſentments. Thus *Joſeph* doth here. His brethren needed not to fear that he would revenge upon them an injury which God's providence had made to turn ſo much to his advantage, and that of his family. Now he tells them how long the famine was likely to laſt, *five years yet*, ver. 6. and what a capacity he was in of being kind to his relations, which is the greateſt ſatisfaction that wealth and power can give to a good man.

V. 8. See what a favourable colour he puts upon the injury they had done him, *God ſent me before you*—God's *Iſrael* is the particular care of God's providence. *Joſeph* reckoned that his advancement was not ſo much deſigned to ſave a whole kingdom of *Egyptians*, as to preſerve a ſmall family of *Iſraelites*; for *the Lord's portion is his people*: whatever goes with others, they ſhall be ſecured. How admirable are the projects of Providence! how remote its tendencies! What wheels are there within wheels; and yet all directed by the eyes in the wheels, and the Spirit of the living Creature!

[5.] He promiſes to take care of his father and all the family, during the reſt of the years of famine.

(1.) He deſires that his father might ſpeedily be made glad with the tidings of his life and honour. His brethren muſt haſten to *Canaan*, and acquaint *Jacob* that his ſon *Joſeph* was *lord of all Egypt*—He knew it would be a refreſhing oil to his hoary head, and a ſovereign cordial to his ſpirits. He deſires them to give themſelves,

* *Pſal.* cv. 16, 17.

up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt; come down unto me, tarry not.
10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and
11 thy flocks, and thy herds, and all that thou haſt. And there will I nouriſh thee (for yet *there are* five years of famine;) leſt thou, and
12 thy houſhold, and all that thou haſt, come to poverty. And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it*
13 *is* my mouth that ſpeaketh unto you. And you ſhall tell my father of all my glory in Egypt; and of all that ye have ſeen, and ye ſhall
14 haſte, and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck;
15 Moreover, he kiſſed all his brethren, and wept upon them: and
16 after that his brethren talked with him. And the fame thereof was heard in Pharaoh's houſe, ſaying, Joſeph's brethren are come: and
17 it pleaſed Pharaoh well, and his ſervants. And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and
18 go, get you unto the land of Canaan. And take your father, and your houſholds, and come unto me: and I will give you the good
19 of the land of Egypt, and you ſhall eat the fat of the land. Now thou art commanded, this do ye: take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your
20 father, and come. Alſo regard not your ſtuff: for the good of all
21 the land of Egypt *is* yours. And the children of Iſrael did ſo: and Joſeph gave them waggons, according to the commandment of Pha-
22 raoh, and gave them proviſion for the way. To all of them he gave each man changes of raiment: but to Benjamin he gave three hun-
23 dred *pieces* of ſilver, and five changes of raiment. And to his father he ſent after this *manner;* ten aſſes laden with the good things

ſelves, and take with them to their father, all poſſible ſatisfaction of the truth of theſe ſurpriſing tidings.

V. 12. *Your eyes ſee that it is my mouth*—If they could recollect themſelves, they might remember ſomething of his features and ſpeech, and be ſatisfied.

(2.) He is very earneſt that his father and all his family ſhould come to him to *Egypt; come down unto me, tarry not*—He allots his dwelling in *Goſhen*, that part of *Egypt* which lay towards *Canaan*, that they might be mindful of the country from which they were to *come out*. He promiſeth to provide for him, *I will nouriſh*—Our Lord Jeſus being, like *Joſeph*, exalted to the higheſt honours and powers of the upper world, it is his will that all that are his ſhould be *with him where he is*. This is his commandment, that we be with him now in faith and hope, and a heavenly converſation; and this is his promiſe, that we ſhall be *for ever* with him.

V. 24. *See*

of Egypt, and ten ſhe-aſſes laden with corn and bread, and meat
24 for his father by the way. So he ſent his brethren away, and they
departed: and he ſaid unto them, See that ye fall not out by the
25 way. And they went up out of Egypt, and came into the land
26 of Canaan unto Jacob their father. And told him, ſaying, Joſeph
is yet alive, and he *is* governor over all the land of Egypt. And
27 Jacob's heart * fainted, for he believed them not. And they told
him all the words of Joſeph, which he had ſaid unto them: and
when he ſaw the waggons which Joſeph had ſent to carry him, the
28 ſpirit of Jacob their father revived. And Iſrael ſaid, *It is* enough:
Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

V. 24. *See that ye fall not out by the way*—He knew they were but too apt to be quarrelſome; and what had lately paſſed, which revived the remembrance of what they had done formerly againſt their brother, might give them occaſion to quarrel. Now *Joſeph* having forgiven them all, lays this obligation upon them, not to upbraid one another. This charge our Lord Jeſus has given to us, that we love one another, that we live in peace, that whatever occurs, or whatever former occurrences are remembered, we *fall not out*. For, 1. We are brethren, we have all one father. 2. We are *his* brethren; and we ſhame our relation to him, who is our peace, if we fall out. 3. We are all *guilty*, verily guilty, and inſtead of quarrelling with one another, have a great deal of reaſon to fall out with ourſelves. 4. We are forgiven of God, whom we have all offended, and therefore ſhould be ready to forgive one another. 5. We are *by the way*, a way that lies through the land of *Egypt*, where we have many eyes upon us, that ſeek occaſion and advantage againſt us; a way that leads to *Canaan*, where we hope to be for ever in perfect peace.

V. 26. We have here the good news brought to *Jacob*. When, without any preamble, his ſons came in crying *Joſeph is yet alive*. The very mention of *Joſeph*'s name revived his ſorrow, ſo that *his heart fainted*. It was a good while before he came to himſelf. He was in ſuch care and fear about the reſt of them, that at this time it would have been joy enough to him to hear that *Simeon* is releaſed, and *Benjamin* is come ſafe home; for he had been ready to deſpair concerning both theſe; but to hear that *Joſeph* is alive, is too good news to be true; he *faints*, for he *believes it not*.

V. 27. *When he ſaw the waggons* his *ſpirit revived*—Now *Jacob* is called *Iſrael*, for he begins to recover his wonted vigour. It pleaſes him to think that *Joſeph is alive*. He ſaith nothing of *Joſeph*'s glory, which they had told him of; it was enough to him that *Joſeph* was *alive*: it pleaſes him to think of going to *ſee him*. Though he was old, and the journey long, yet he would go to ſee *Joſeph*, becauſe *Joſeph*'s buſineſs would not permit him to come to him. Obſerve, He will go *ſee him*, not I will go *live with him*; *Jacob* was old, and did not expect to live long: but I will go ſee him *before I die*, and then let me *depart in peace*; let my eyes be refreſhed with this ſight before they are cloſed, and then it is *enough*, I need no more to make me happy in this world.

* *Pſal.* cxxvi. 1. *Luke* xxiv. 41.

CHAP. XLVI.

Jacob *is here removing to* Egypt *in his old age.* I. *God ſends him thither,* ver. 1—4. II. *All his family goes with him,* ver. 5—27. III. Joſeph *bids him welcome,* ver. 28—34.

1 AND Iſrael took his journey, with all that he had, and came
to * Beer-ſheba, and offered ſacrifices unto the God of his
2 father Iſaac. And God ſpake unto Iſrael in the viſions of the night,
3 and ſaid, Jacob, Jacob; and he ſaid, Here *am* I. And he ſaid, I
am God, the God of thy father: fear not to go down into Egypt:
4 for I will † there make of thee a great nation. I will go down
with thee into Egypt, and I will alſo ſurely bring thee up *again:*

V. 1. *And Iſrael came to Beer-ſheba, and offered ſacrifices to the God of his father Iſaac*—He choſe that place in remembrance of the communion which his father and grandfather had with God in that place. In his devotion he had an eye to God as the *God of his father Iſaac*, that is, a God in covenant with him, for by *Iſaac* the covenant was entailed upon him. He *offered ſacrifices*, extraordinary ſacrifices, beſides thoſe at his ſtated times. Theſe ſacrifices were offered, 1. By way of thankſgiving for the late bleſſed change of the face of his family, for the good news he had received concerning *Joſeph*, and the hopes he had of ſeeing him. 2. By way of petition for the preſence of God with him in his intended journey. 3. By way of conſultation. *Jacob* would not go on 'till he had aſked God's leave.

V. 2. *And God ſpake unto Iſrael in the viſions of the night*—(Probably the next night after he had offered his ſacrifices.) Thoſe who deſire to keep up communion with God, ſhall find that it never fails on his ſide. If we ſpeak to him as we ought, he will not fail to ſpeak to us. God called him by his name, by his old name, *Jacob, Jacob*, to mind him of his low eſtate. *Jacob*, like one well acquainted with the viſions of the Almighty, anſwers, *Here am I*—Ready to receive orders. And what has God to ſay to him?

V. 3. *I am God, the God of thy father*—That is, I am what thou owneſt me to be: thou ſhalt find me a God of divine wiſdom and power engaged for thee: and thou ſhalt find me the *God of thy father*, true to the covenant made with him. *Fear not to go down into Egypt*—It ſeems though *Jacob*, upon the firſt intelligence of *Joſeph*'s life and glory in *Egypt*, reſolved without any heſitation *I will go and ſee him*, yet upon ſecond thoughts he ſaw difficulties in it. 1. He was old, 130 years old; it was a long journey, and he was unfit to travel. 2. He feared leſt his ſons ſhould be tainted with the idolatry of *Egypt*, and forget the God of their fathers. 3. Probably he thought of what God had ſaid to *Abraham* concerning the bondage and affliction of his ſeed. 4. He could not think of laying his bones in *Egypt*. But whatever his diſcouragements were, this was enough to anſwer them all, *Fear not to go down into Egypt*.

V. 4. *I will go down with thee into Egypt*—Thoſe that go where God ſends them ſhall certainly have God with them. *And I will ſurely bring thee up again*—Tho' *Jacob* died in *Egypt*, yet this promiſe was fulfilled, 1. In the bringing up of his body to be buried in *Canaan*. 2. In the bringing up of his ſeed to be ſettled in *Canaan*. Whatever low and darkſome valley we are called into, we may be confident if God go down with

* Ch. xxi 31. † *Exod.* xii. 37. *Numb.* xx. 15. *Deut.* x. 22.

5 and Joſeph ſhall put his hand upon thine eyes. And Jacob roſe
up from Beer-ſheba: and the ſons of Iſrael carried Jacob their fa-
ther, and their little ones, and their wives, in the waggons which
6 Pharaoh had ſent to carry him. And they took their cattle, and
their goods which they had gotten in the land of Canaan ‡ and
7 came into Egypt, Jacob and all his ſeed with him. His ſons, and
his ſons ſons with him, his daughters, and his ſons daughters, and
8 all his ſeed brought he with him into Egypt. And theſe *are* the
names of the children of Iſrael, which came into Egypt, Jacob and
9 his ſons: Reuben Jacob's firſt-born. And the ſons of Reuben;
10 Hanoch, and Phallu, and Hezron, and Carmi. And the ſons of
Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar,
11 and Shaul the ſon of a Canaanitiſh woman. And the ſons of Levi;
12 Gerſhon, Kohath, and Merari. And the ſons of Judah; Er, and
Onan, and Shelah, and Pharez, and Zerah: But Er § and Onan
died in the land of Canaan, And the ſons of Pharez, were Hezron,
13 and Hamul. And the ſons of Iſſachar; Tola, and Phuvah, and
14 Job, and Shimron. And the ſons of Zebulun; Sered, and Elon,
15 and Jahleel. Theſe *be* the ſons of Leah, which ſhe bare unto Ja-

with us, he will ſurely *bring us up again*. If he go with us *down* to death, he will ſurely *bring us up again* to glory. *And Joſeph ſhall put his hand upon thine eyes*—This is a promiſe that *Joſeph* ſhould live as long as he lived, that he ſhould be with him at his death, and cloſe his eyes with all poſſible tenderneſs. Probably *Jacob*, in the multitude of his thoughts within him, had been wiſhing that *Joſeph* might do this laſt office of love for him; and God thus anſwered him in the letter of his deſire. Thus God ſometimes gratifies the innocent wiſhes of his people, and makes not only their death happy, but the very circumſtances of it agreeable.

V. 7. *All his ſeed*—'Tis probable they continued to live together in common with their father, and therefore when he went they all went; which perhaps they were the more willing to do, becauſe, tho' they had heard that the land of *Canaan* was promiſed them, yet to this day they had none of it in poſſeſſion. We have here a particular account of the names of *Jacob*'s family; his ſons ſons, moſt of which are afterwards mentioned, as heads of houſes in the ſeveral tribes. See *Numb.* xxvi. 5, *&c.* *Iſſachar* called his eldeſt ſon *Tola*, which ſignifies a worm, probably becauſe when he was born he was a little weak child, not likely to live, and yet there ſprang from him a very numerous offſpring, 1 *Chron.* vii. 2. The whole number that went down into *Egypt* were ſixty-ſix, to which add *Joſeph* and his two ſons, who were there before, and *Jacob* himſelf, the head of the family, and you have the number of ſeventy. 'Twas now 215 years ſince God had promiſed *Abraham* to make of him *a great nation*, chap. xii. 2. and yet that branch of his ſeed, on which the promiſe was entailed, was as yet encreaſed but to ſeventy, of which this particular account is kept, that the power of God in multiplying theſe ſeventy to ſo vaſt a multitude,

‡ *Joſh.* xxiv. 4. *Pſal.* cv. 23. *Iſai.* lii. 4. § Chap. xxxviii. 7—10.

cob in Padan-aram, with his daughter Dinah: all the ſouls of his
16 ſons and his daughters, *were* thirty and three. And the ſons of
Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi,
17 and Areli. And the ſons of Aſher: Jimnah, and Iſhuah, and Iſui,
and Beriah, and Serah their ſiſter: And the ſons of Beriah: Heber,
18 and Malchiel. Theſe *are* the ſons of Zilpah, whom Laban gave to
Leah his daughter: and theſe ſhe bare unto Jacob, *even* ſixteen
19 ſouls. The ſons of Rachel Jacob's wife, Joſeph and Benjamin.
20 And unto Joſeph in the land of Egypt were born Manaſſeh and
Ephraim, which Aſenath the daughter of Potipherah prieſt of On
21 bare unto him. And the ſons of Benjamin *were* Belah, and Becher,
and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and
22 Huppim, and Ard. Theſe *are* the ſons of Rachel, which were
23 born to Jacob: all the ſouls *were* fourteen. And the ſons of Dan;
24 Huſhim, And the ſons of Naphtali; Jahzeel, and Guni, and
25 Jezer, and Shillem. Theſe *are* the ſons of Bilhah, which Laban
gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all
26 the ſouls *were* ſeven. All the ſouls that came with Jacob into Egypt,
which came out of his loins, beſides Jacob's ſons wives, all the
27 ſouls *were* threeſcore and ſix. And the ſons of Joſeph, which were
born him in Egypt, *were* two ſouls: all the ſouls of the houſe of *Ja-*
28 *cob*, which came into Egypt, *were* threeſcore and ten. And he
ſent Judah before him unto Joſeph, to direct his face unto Goſhen;
29 and they came into the land of Goſhen. And Joſeph made ready
his chariot, and went up to meet Iſrael his father, to Goſhen; and
preſented himſelf unto him: and he fell on his neck, and wept on
30 his neck a good while. And Iſrael ſaid unto Joſeph, Now let me
31 die, ſince I have ſeen thy face, becauſe thou *art* yet alive. And
Joſeph ſaid unto his brethren, and unto his father's houſe, I will
go up and ſhew Pharaoh, and ſay unto him, My brethren, and my
father's houſe, which *were* in the land of Canaan, are come unto
32 me: And the men *are* ſhepherds, for their trade hath been to feed
cattle; and they have brought their flocks, and their herds, and all
33 that they have. And it ſhall come to paſs, when Pharaoh ſhall call

multitude, even in *Egypt*, may be the more illuſtrious. When he pleaſes, *A little one ſhall become a thouſand.*

V. 30. *Now let me die*—Not but that it was farther deſirable to *live* with *Joſeph*, and to ſee his honour and uſefulneſs; but he had ſo much ſatisfaction in this firſt meeting, that he thought it too much to deſire or expect any more in this world.

V. 3. *What*

34 you, and ſhall ſay, What is your occupation? That ye ſhall ſay, Thy ſervants trade hath been about cattle, from our youth even until now, both we, *and* alſo our father's: that ye may dwell in the land of Goſhen; for every ſhepherd *is* an abomination unto the Egyptians.

CHAP. XLVII.

In this chapter we have inſtances, I. *Of* Joſeph's *kindneſs to his relations, preſenting his brethren firſt, and then his father to* Pharaoh, ver. 1—10. *ſetting them in* Goſhen, *and providing for them there,* ver. 11, 12. *paying his reſpects to his father when he ſent for him,* ver. 27—31. II. *Of* Joſeph's *juſtice between prince and people in a very critical affair; ſelling* Pharaoh's *corn to his ſubjects with reaſonable profit to* Pharaoh, *and yet without any wrong to them,* ver. 13—26.

1 THEN Joſeph came and told Pharaoh, and ſaid, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold,
2 they *are* in the land of Goſhen. And he took ſome of his brethren,
3 *even* five men, and preſented them unto Pharaoh. And Pharaoh ſaid unto his brethren, What *is* your * occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we, *and* alſo our
4 fathers. They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have *no* paſture for their flocks, for the famine *is* ſore in the land of Canaan: now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen.
5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy breth-
6 ren are come unto thee. The land of Egypt *is* before thee: in the beſt of the land make thy father and brethren to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity amongſt them, then make them rulers over my cattle.
7 And Joſeph brought in Jacob his father, and ſet him before Pha-

V. 3. *What is your occupation?—Pharaoh* takes it for granted they had ſomething to do. All that have a place in the world ſhould have an employment in it according to their capacity, ſome occupation or other. Thoſe that need not work for their bread, yet muſt have ſomething to do to keep them from idleneſs.

V. 4. *To ſojourn in the land are we come*—Not to *ſettle* there for ever; only to *ſojourn*, while the famine prevailed ſo in *Canaan*, which lay high, that it was not habitable for *ſhepherds*, the graſs being burnt up much more than in *Egypt*, which lay low, and where the corn chiefly failed, but there was tolerable good paſture.

V. 8. *How*

* 2 *Theſſ.* iii. 10.

8 raoh: and Jacob bleſſed Pharaoh. And Pharaoh ſaid unto Jacob,
9 How old *art* thou? And Jacob ſaid unto Pharaoh, The days of the years of my * pilgrimage *are* an hundred and thirty years: † few and evil have the days of the years of my life been, and have not ‡ attained unto the days of the years of the life of my fathers,
10 in the days of their pilgrimage. And Jacob bleſſed Pharaoh, and
11 went out from before Pharaoh. And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had
12 commanded. And Joſeph nouriſhed his father, and his brethren, and all his father's houſhold with bread, according to *their* families.
13 And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt, and *all* the land of Canaan fainted
14 by reaſon of the famine. And Joſeph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the corn which they bought: And Joſeph brought the money
15 into Pharaoh's houſe. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy pre-

V. 8. *How old art thou?*—A queſtion uſually put to old men, for it is natural to us to admire old age, and to reverence it. *Jacob*'s countenance no doubt ſhewed him to be old, for he had been a man of labour and ſorrow. In *Egypt* people were not ſo long-lived as in *Canaan*, and therefore *Pharaoh* looks upon *Jacob* with wonder.

V. 9. Obſerve 1. *Jacob* calls his life a *pilgrimage*, looking upon himſelf as a ſtranger in this world, and a traveller towards another. He reckoned himſelf not only a pilgrim now he was in *Egypt*, a ſtrange country in which he never was before, but his life even in the land of his nativity was a *pilgrimage*. 2. He reckoned his life by *days*; for even ſo it is ſoon reckoned, and we are not ſure of the continuance of it for a day to an end, but may be turned out of this tabernacle at leſs than an hour's warning. 3. The character he gives of them was, (1.) That they were *few*. Though he had now lived 130 years, they ſeemed to him but as a few days, in compariſon of the *days of eternity*, in which a *thouſand years* are but as *one day*. (2.) That they were *evil*. This is true concerning man in general, *Job* xiv. 1. he is of *few days and full of trouble*: *Jacob*'s life particularly had been made up of *evil days*; the pleaſanteſt days of his life were yet before him. (3.) That they were ſhort of the days of his fathers; not ſo many, not ſo pleaſant as their days. Old age came ſooner upon him than it had done upon ſome of his anceſtors.

V. 10. *And Jacob bleſſed Pharaoh*—Which was not only an act of civility but an act of piety; he prayed for him, as one having the authority of a prophet and a partriarch: and a partriarch's bleſſing was not a thing to be deſpiſed, no not by a potent prince.

V. 21. *He*

* 1 *Chr.* xxix. 15. *Pſal.* xxxix. 12. cxix. 19. 2 *Cor.* v. 6. *Heb.* xi. 9. 13. xiii. 14. † *Job* xli. 1. ‡ Chap. xxv. 7. xxxv. 28.

16 ſence? for the money faileth. And Joſeph ſaid, Give your cat-
17 tle, and I will give you corn for your cattle, if money fail. And
they brought their cattle unto Joſeph: and Joſeph gave them bread
in exchange for horſes, and for the flocks, and for the cattle of the
herds, and for the aſſes: and he fed them with bread, for all their
18 cattle, for that year. When that year was ended, they came unto
him the ſecond year, and ſaid unto him, We will not hide *it* from
my lord, that our money is ſpent, my lord alſo hath our herds of
cattle; there is not ought left in the ſight of my lord, but our bo-
19 dies, and our lands. Wherefore ſhall we die before thine eyes,
both we and our land? Buy us and our land for bread, and we
and our land will be ſervants unto Pharaoh: and give *us* ſeed, that
20 we may live and not die, that the land be not deſolate. And Jo-
ſeph bought all the land of Egypt for Pharaoh: for the Egyptians
ſold every man his field, becauſe the famine prevailed over them:
21 ſo the land became Pharaoh's. And as for the people, he removed
them to cities from *one* end of the borders of Egypt even to the
22 *other* end thereof. Only the land of the prieſts bought he not: for
the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their
portion which Pharaoh gave them; wherefore they ſold not their
23 lands. Then Joſeph ſaid unto the people, Behold, I have bought
you this day, and your land for Pharaoh: lo, * *here is* ſeed for
24 you, and ye ſhall ſow the land. And it ſhall come to paſs in the
increaſe, that you ſhall give the fifth *part* unto Pharaoh, and four
parts ſhall be your own, for ſeed of the field, and for your food,
and for them of your houſholds, and for food for your little ones.
25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the
26 ſight of my lord, and we will be Pharaoh's ſervants. And Joſeph
made it a law over the land of Egypt unto this day, *that* Pharaoh
ſhould have the fifth *part;* except the land of the prieſts only, *which*
27 became not Pharaoh's. And Iſrael dwelt in the land of
Egypt, in the country of Goſhen; and they had poſſeſſions there-
28 in, and grew, and multiplied exceedingly. And Jacob lived in

V. 21. *He removed them to cities*—He tranſplanted them, to ſhew *Pharaoh*'s ſovereign power over them, and that they might, in time, forget their titles to their lands, and be the eaſier reconciled to their new condition of ſervitude. How hard ſoever this ſeems to have been upon them, they themſelves were ſenſible of it as a great kindneſs, and were thankful they were not worſe uſed.

V. 28. *Jacob* lived ſeventeen years after he came into *Egypt*, far beyond his own expectation

* *Pſal.* xli. 1. *Prov.* xiii. 23.

the land of Egypt ſeventeen years: ſo the whole age of Jacob was
29 an hundred forty and ſeven years. And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not,
30 I pray thee, in Egypt. But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place.
31 And he ſaid, I will do as thou haſt ſaid. And he ſaid, Swear unto me: And he ſware unto him. And Iſrael * bowed himſelf upon the bed's head.

CHAP. XLVIII.

In this chapter Jacob's *dying words are recorded, becauſe he ſpeaks by a ſpirit of prophecy;* Abraham's *and* Iſaac's *are not. God's gifts and graces ſhine forth much more in ſome than in others upon their death-beds. Here is,* I. Joſeph *hearing of his father's ſickneſs goes to viſit him, and takes his two ſons with him,* ver. 1—2. II. Jacob *ſolemnly adopts his two ſons, and takes them for his own,* ver. 3—7. III. *He bleſſeth them,* ver. 8—16. IV. *He explains and juſtifies the croſſing of his hands in bleſſing them,* ver. 17—20. V. *He leaves a particular legacy to* Joſeph, ver. 21—22.

1 AND it came to paſs after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his two ſons,
2 Manaſſeh and Ephraim. And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and

expectation: ſeventeen years he had nouriſhed *Joſeph*, for ſo old he was when he was ſold from him, and now, ſeventeen years *Joſeph nouriſhed him.* Obſerve how kindly Providence ordered *Jacob*'s affairs; that when he was old, and leaſt able to bear care and fatigue, he had leaſt occaſion for it, being well provided for by his ſon without his own forecaſt.

V. 29. *And the time drew nigh that Iſrael muſt die—Iſrael*, that had power over the angel, and prevailed, yet muſt *yield to death.* He died by degrees; his candle was not blown out, but gradually burnt down, ſo that he ſaw, at ſome diſtance, the time *drawing nigh.* He would be buried in *Canaan*, not becauſe *Canaan* was the land of his nativity, but in faith, becauſe it was the land of promiſe, which he deſired thus, as it were to keep poſſeſſion of 'till the time ſhould come when his poſterity ſhould be maſters of it: and becauſe it was a type of heaven, that better country, which he was in expectation of. When this was done, *Iſrael bowed himſelf upon the bed's head* —Worſhipping God, as it is explained, *Heb.* xi. 21. giving God thanks for all his favours, and particularly for this, that *Joſeph* was ready, to put his hand upon his eyes. Thus they that *go down to the duſt* ſhould, with humble thankfulneſs, *bow before God*, the God of their mercies.

V. 3. *God*

* *Heb.* xi. 22.

3 ſat upon the bed. And Jacob ſaid unto Joſeph, * God Almighty ap-
peared unto me at Luz in the land of Canaan, and bleſſed me.
4 And ſaid unto me, Behold, I will make thee fruitful, and multiply
thee, and I will make of thee a multitude of people, and will give
5 this land to thy ſeed after thee, *for* † an everlaſting poſſeſſion. And
now thy two ſons, Ephraim and Manaſſeh, which were born unto
thee in the land of Egypt, before I came unto thee into Egypt, *are*
6 mine: as Reuben and Simeon, they ſhall be mine. And thy iſſue
which thou begetteſt after them, ſhall be thine, *and* ſhall be called
7 after the name of their brethren in their inheritance. And as for
me, when I came from Padan, Rachel died by me in the land of
Canaan, in the way, when yet *there was* but a little way to come
unto Ephrath: and I buried her there in the way of Ephrath, the
8 ſame *is* Beth-lehem. And Iſrael beheld Joſeph's ſons, and ſaid,
9 Who are theſe? And Joſeph ſaid unto his father, They are my ſons,
whom God hath given me in this *place:* and he ſaid, Bring them, I
10 pray thee, unto me, and I will bleſs them. (Now the eyes of Iſrael
were dim for age, *ſo that* he could not ſee:) And he brought them
11 near unto him; and he kiſſed them, and embraced them. And
Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo,
12 God hath ſhewed me alſo thy ſeed. And Joſeph brought them out
from between his knees, and he bowed himſelf with his face to
13 the earth. And Joſeph took them both, Ephraim in his right-hand
towards Iſrael's left hand, and Manaſſeh in his left hand towards If-
14 rael's right hand, and brought *them* near unto him. And Iſrael
ſtretched out his right hand, and laid *it* upon Ephraim's head, who

V. 3. *God bleſſed me*—And let that bleſſing be entailed upon them. God had promiſed him two things, a numerous iſſue, and *Canaan* for an inheritance. And *Joſeph*'s ſons, purſuant hereunto, ſhould each of them multiply into a tribe, and each of them have a diſtinct lot in *Canaan*, equal with *Jacob*'s own ſons. See how he bleſſed them by *faith* in that which God had ſaid to him, *Heb.* xi. 21.

V. 7. Mention is made of the death and burial of *Rachel*, *Joſeph*'s mother, and *Jacob*'s beſt beloved wife. The removal of dear relations from us is an affliction, the remembrance of which cannot but abide with us a great while. Strong affections in the enjoyment cauſe long afflictions in the loſs.

V. 11. *I had not thought to ſee thy face*, (having many years given him up for loſt) *and lo God hath ſhewed me alſo thy ſeed?*—See here, How theſe two good men own God in their comforts. *Joſeph* ſaith, They are *my ſons whom God has given me*—And to magnify the favour he adds, *in this place* of my baniſhment, ſlavery and impriſonment. *Jacob* ſaith here, *God hath ſhewed me thy ſeed*—Our comforts are then doubly ſweet to us, when we ſee them coming from God's hand.

* Chap. xxviii. 13. xxxv. 6. 11. † Chap. xvii. 13. 1 *Pet.* i. 4.

was the younger, and his left hand upon Manaſſeh's head; guiding
15 his hands wittingly; for Manaſſeh *was* the firſt-born. ‡ And he
bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham
and Iſaac did § walk, the God who fed me all my life long unto
16 this day. ‖ The Angel who redeemed me from all evil, bleſs the
lads; and let my name be named on them, and the name of my
fathers Abraham and Iſaac: and let them grow into a multitude,
17 in the midſt of the earth. And when Joſeph ſaw that his father
laid his right-hand upon the head of Ephraim, it diſpleaſed him:
and he held up his father's hand, to remove it from Ephraim's
18 head unto Manaſſeh's head. And Joſeph ſaid unto his father, Not
ſo, my father: for this *is* the firſt-born; put thy right-hand upon
19 his head. And his father refuſed, and ſaid, I know *it*, my ſon, I
know *it*; he alſo ſhall become a people, and he alſo ſhall be great:
but truly his younger brother ſhall be greater than he, and his ſeed
20 ſhall become a multitude of nations. And he bleſſed them that
day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as
Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

V. 15. *The God who fed me all my life long unto this day*—As long as we have lived in this world we have had continual experience of God's goodneſs to us in providing for the ſupport of our natural life. Our bodies have called for daily food, and we have never wanted *food convenient*. He that has fed us *all our life long* will not fail us at laſt.

V. 16. *The angel who redeemed me from all evil*—A great deal of hardſhip he had known in his time, but God had graciouſly kept him from the evil of his troubles. Chriſt the angel of the covenant is he that redeems us from *all evil*. It becomes the ſervants of God, when they are old and dying, to witneſs for our God that they have found him gracious. *Joſeph* had placed his children ſo, as that *Jacob*'s right-hand ſhould be put on the head of *Manaſſeh* the eldeſt, ver. 12, 13. but *Jacob* would put it on the head of *Ephraim* the youngeſt, ver. 14. This diſpleaſed *Joſeph*, who was willing to ſupport the reputation of his firſt-born, and would therefore have removed his father's hands, ver. 17, 18. but *Jacob* gave him to underſtand that he knew what he did, and that he did it neither by miſtake nor in a humour, nor from a partial affection to one more than the other, but from a ſpirit of prophecy.

V. 19. *Ephraim ſhall be greater*—When the tribes were muſtered in the wilderneſs *Ephraim* was more numerous than *Manaſſeh*, and had the ſtandard of that ſquadron, *Num.* i. 32, 33. 35—ii. 18. 20. and is named firſt, *Pſal.* lxxx. 2. *Joſhua* was of that tribe. The tribe of *Manaſſeh* was divided, one half on one ſide *Jordan*, the other half on the other ſide, which made it the leſs powerful and conſiderable. God, in beſtowing his bleſſings upon his people, gives more to ſome than to others, more gifts, graces and comforts, and more of the good things of this life. And he often gives moſt to thoſe that are leaſt likely: he *chuſeth the weak things of the world*, raiſeth the poor out of the duſt. Grace obſerves not the order of nature, nor doth God prefer thoſe whom we think fitteſt to be preferred, but as it *pleaſeth him*.

V. 21. *I die*,

‡ *Heb.* xi. 21. § Chap. v. 22. xvii. 1. ‖ *Exod.* xxiii. 20, 21. *Mal.* iii. 1. 1 *Cor.* x. 4, 9.

21 And Iſrael ſaid unto Joſeph, Behold, I die; but God ſhall be with
22 you, and bring you again unto the land of your fathers. More-
over, I have given to thee one portion above thy brethren, which
I took out of the hand of the Amorite with my ſword and with
my bow.

CHAP. XLIX.

Jacob *is here upon his death-bed making his will: what he ſaid here he could not ſay when he would, but as the Spirit gave him utterance, who choſe this time that divine ſtrength might be perfected in this weakneſs. The twelve ſons of* Jacob *were in their day men of renown; but the* twelve tribes of Iſrael, *which deſcended and were denominated from them, were much more renowned, we find their names upon* the gates of *the new* Jeruſalem, Rev. xxi. 12. *In the proſpect of which their* dying father *ſaith ſomething remarkable of each ſon, or of the tribe that bore his name.* Here is, I. *The preface,* ver. 1, 2. II. *The prediction concerning each tribe,* ver. 3—28. III. *The charge repeated concerning his burial,* ver. 29—32. IV. *His death,* ver. 33.

1 AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you *that* which ſhall befal you in the

V. 21. *I die, but God ſhall be with you, and bring you again*—This aſſurance was given them, and carefully preſerved among them, that they might neither love *Egypt* too much when it favoured them, nor fear it too much when it frowned upon them. Theſe words of *Jacob* furniſh us with comfort in reference to the death of our friends: But *God ſhall be with us,* and his gracious preſence is ſufficient to make up the loſs. They leave us, but he will never *fail us.* He will *bring us to the land of our fathers,* the heavenly *Canaan,* whither our godly fathers are gone before us. If God be with us while we ſtay behind in this world, and will receive us ſhortly to be with them that are gone before to a better world, we ought not to *ſorrow as thoſe that have no hope.*

V. 22. He beſtowed *one portion* upon him *above his brethren.* The lands bequeathed are deſcribed to be thoſe which he *took out of the hand of the Amorite with his ſword and with his bow.* He purchaſed them firſt, *Joſh.* xxiv. 32. and it ſeems was afterwards diſſeized of them by the *Amorites,* but *retook* them by the ſword, repelling force by force, and recovering his right by violence when he could not otherwiſe recover it. Theſe lands he ſettled upon *Joſeph.* Mention is made of this grant *John* iv. 5. Purſuant to it, this parcel of ground was given to the tribe of *Ephraim* as their right, and the lot was never caſt upon it: and in it *Joſeph*'s bones were buried, which perhaps *Jacob* had an eye to as much as to any thing in this ſettlement. It may ſometimes be both juſt and prudent to give ſome children portions above the reſt: but a grave is that which we can moſt count upon as our own in this earth.

V. 1. *Gather yourſelves together*—Let them all be ſent for to ſee their father die, and to hear his dying words. 'Twas a comfort to *Jacob,* now he was dying, to ſee all his children about him, tho' he had ſometimes thought himſelf *bereaved*: 'twas of uſe to *them* to attend him in his laſt moments, that they might learn of him how to *die,* as well as how to *live*; what he ſaid to each, he ſaid in the hearing of all the reſt,

for

2 laſt days. Gather yourſelves together, and hear ye ſons of Jacob:
3 and hearken unto Iſrael your father. Reuben, * thou art my firſt-born, my might, and the beginning of my ſtrength, the excellency
4 of dignity, and the excellency of power. Unſtable as water, thou ſhalt not excel, becauſe thou † wenteſt up to thy father's bed: then
5 defiledſt thou *it*, he went up to my couch. Simeon and Levi *are*
6 ‡ brethren: inſtruments of cruelty *are in* their habitations. O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man,

for we may profit by the reproofs, counſels and comforts that are principally intended for others. *That I may tell you that which ſhall befal you*, not your perſons but your poſterity, *in the latter days*—The prediction of which would be of uſe to thoſe that come after them, for confirming their faith, and guiding their way, at their return to *Canaan*. We cannot tell our children what ſhall befal them, or their families, in this world; but we can tell them from the word of God, what will befal them in the laſt day of all, according as they carry themſelves in this world.

V. 2. *Hearken to Iſrael your father*—Let *Iſrael* that has prevailed with God, prevail with you.

V. 3. *Reuben thou art my firſt-born*—*Jacob* here puts upon him the ornaments of the birth-right, that he and all his brethren might ſee what he had *forfeited*, and in that might ſee the evil of his ſin. As the *firſt-born* he was his father's joy, being the *beginning of his ſtrength*. To him belonged the excellency of *dignity* above his brethren, and ſome *power* over them.

V. 4. *Thou ſhalt not excel*—A being thou ſhalt have as a tribe, but not an excellency. No judge, prophet, or prince, are found of that tribe, nor any perſon of renown, only *Dathan* and *Abiram*, who were *noted* for their impious rebellion. That tribe, as not aiming to *excel*, choſe a ſettlement on the other ſide *Jordan*. The character faſtened upon *Reuben*, for which he is laid under this mark of infamy, is, that he was *unſtable as water*. His virtue was *unſtable*, he had not the government of himſelf, and his own appetites. His honour conſequently was *unſtable*, it vaniſhed into ſmoke, and became *as water ſpilt upon the ground*. *Jacob* charges him particularly with the ſin for which he was diſgraced, *thou wenteſt up to thy father's bed*—It was forty years ago that he had been guilty of this ſin, yet now it is remembered againſt him. *Reuben*'s ſin left an indelible mark of infamy upon his family; a *wound* not to be healed without a ſcar.

V. 5. *Simeon and Levi are brethren*—*Brethren* in diſpoſition, but unlike their father: they were paſſionate and revengeful, fierce and wilful; their *ſwords*, that ſhould have been only weapons of defence, were (as the margin reads it) *weapons of violence*, to do wrong to others, not to ſave themſelves from wrong.

V. 6. *They ſlew a man*—*Shechem* himſelf, and many others; and to effect that, they *digged down a wall*, broke the houſes to plunder them, and murder the inhabitants. *O my ſoul, come not thou into their ſecret*—Hereby he profeſſeth not only his abhorrence of ſuch practices in general, but his innocency particularly in that matter. Perhaps he had been ſuſpected as under-hand

* *Deut.* 21. 17. † Chap. xxxv. 22. 1 Chr. v. 1. ‡ Chap. xxxiv. 25.

7 and in their ſelf-will they digged down a wall. Curſed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will di-
8 vide them in Jacob, § and ſcatter them in Iſrael. Judah, thou *art he* whom thy brethren ſhall ‖ praiſe; thy hand *ſhall be* in the neck of thine enemies: thy father's children ſhall bow down before thee.
9 Judah *is* a lion's whelp; from the prey, my ſon, thou art gone up: he ſtooped down, * he couched as a lion, and as an old lion; who
10 ſhall rouſe him up? The ſceptre ſhall not depart from Judah, nor a law-giver from † between his feet, until ‡ Shiloh come, and
11 unto §§ him *ſhall* the gathering of the people *be*. Binding his fole

under-hand aiding and abetting; he therefore ſolemnly expreſſeth his deteſtation of the fact.

V. 7. *Curſed be their anger*—Not their perſons. We ought always in the expreſſions of our zeal carefully to diſtinguiſh between the ſinner and the ſin, ſo as not to love or bleſs the ſin for the ſake of the perſon, nor to hate or curſe the perſon for the ſake of the ſin. *I will divide them*—The *Levites* were ſcattered throughout all the tribes, and *Simeon*'s lot lay not together, and was ſo ſtrait that many of that tribe were forced to diſperſe themſelves in queſt of ſettlements and ſubſiſtence. This curſe was afterwards turned into a bleſſing to the *Levites*; but the *Simeonites*, for *Zimri*'s ſin, *Numb.* xxv. had it bound on.

V. 8. *Judah*'s name ſignifies praiſe, in alluſion to which he ſaith, *Thou art he whom thy brethren ſhall praiſe*, God was praiſed for him, (*Gen.* xxix. 35.) praiſed by him, and praiſed in him; and therefore his brethren ſhall *praiſe* him. *Thy hand ſhall be in the neck of thine enemies*—This was fulfilled in *David*, *Pſal.* xviii. 40. *Thy father's children ſhall bow down before thee*—*Judah* was the law-giver, *Pſal.* lx. 7. That tribe led the van through the wilderneſs, and in the conqueſt of *Canaan*, *Judg.* i. 2. The prerogatives of the birth-right which *Reuben* had forfeited, the *excellency of dignity and power*, were thus conferred upon *Judah*. Thy brethren ſhall *bow down before thee*, and yet ſhall *praiſe thee*, reckoning themſelves happy in having ſo wiſe and bold a commander.

V. 9. *Judah is a lion's whelp*—The lion is the king of beaſts, the terror of the foreſt when he roars; when he *ſeizeth his prey*, none can reſiſt him; when he *goes up from the prey*, none dares purſue him to revenge it. By this it is foretold that the tribe of *Judah* ſhould become very formidable, and ſhould not only obtain great victories, but ſhould peaceably enjoy what was got by thoſe victories. *Judah* is compared not to a lion *rampant*, always raging, but to a lion *couching*, enjoying the ſatisfaction of his ſucceſs, without creating vexation to others.

V. 10. *The ſceptre ſhall not depart from Judah till Shiloh come*—*Jacob* here foretels, (1.) That the ſceptre ſhould come into the tribe of *Judah*, which was fulfilled in *David*, on whoſe family the crown was entailed. (2.) That *Shiloh* ſhould be of this tribe; that ſeed in whom the earth ſhould be bleſſed. That *peaceable proſperous one*, or, the Saviour, ſo others tranſlate it, ſhall come of *Judah*. (3.) That the *ſceptre* ſhould continue in that tribe, till the coming

§ *Joſh.* xix. i. xxi. 2. 1 *Chron.* iv. 39. ‖ 1 *Chron.* v. 2. *Heb.* vii. 14. * *Numb.* xxiii. 24. 1 *Kings* iv. 25. *Pſal.* lxviii. 18, 19. *Matt.* xxi. 44. *Mark* xvi. 19. 1 *Cor.* xv. 24. † *Deut.* xxviii. 57. ‡ *Ezek.* xxi. 27. *Luke* i. 32. §§ *Iſa.* xi. 10. xlii. 4. *Hag.* ii. 7. *Matt.* xii. 21. *Rom.* xv. 12.

unto the vine, and his aſſes colt unto the choice vine; he waſhed
12 his garments in wine, and his clothes in the blood of grapes. His
13 eyes *ſhall be* red with wine, and his teeth white with milk. ‖ Zebulon
ſhall dwell at the haven of the ſea: and he *ſhall be* for an haven of
14 ſhips; and his border *ſhall be* unto Zidon. Iſſachar *is* a ſtrong aſs,
15 couching down between two burdens. And he ſaw that reſt *was*
good, and the land that *it was* pleaſant; and bowed his ſhoulder to
16 bear, and became a ſervant unto tribute. Dan ſhall judge his peo-

coming of the *Meſſiah*, in whom as the king of the church, and the great High-prieſt, it was fit that both the prieſthood and the royalty ſhould determine. Till the captivity, all along from *David*'s time, the ſceptre was in *Judah*, and from thence governors of that tribe, or of the *Levites* that adhered to it, which was equivalent; till *Judea* became a province of the *Roman* empire juſt at the time of our Saviour's birth, and was at that time taxed as one of the provinces, *Luke* ii. 1. and at the time of his death the *Jews* expreſly owned, *We have no king but Cæſar*. Hence it is undeniably inferred againſt the *Jews*, that our Lord Jeſus is he that ſhould come, and we are to look for no other, for he came exactly at the time appointed. (4.) That it ſhould be a fruitful tribe, eſpecially that it ſhould abound with *milk* and *wine*, ver. 11, 12. vines ſo common, and ſo ſtrong, that they ſhould tye their aſſes to them, and ſo fruitful, that they ſhould load their aſſes from them; wine as plentiful as water, ſo that the men of that tribe ſhould be very healthful and lively, their *eyes* briſk and ſparkling, their *teeth white*. Much of that which is here ſaid concerning *Judah* is to be applied to our Lord Jeſus. 1. He is the ruler of all his Father's children, and the conqueror of all his Father's enemies, and he it is that is the *praiſe of all the ſaints*. 2. He is the *loin of the tribe of Judah*, as he is called with reference to this, *Rev.* v. 5. who having *ſpoiled principalities and powers*, went up a conqueror, and couched ſo as none can ſtir him up when he *ſat down on the right hand of the Father*. 3. To him belongs *the ſceptre*, he is *the lawgiver*, and *to him ſhall the gathering of the people be*, as the *deſire of all nations*, Hag. ii. 7. who being *lifted up from the earth* ſhould *draw all men unto him*, John xii. 32. and in whom the *children of God* that are *ſcattered abroad* ſhould meet as the centre of their unity, *John* xi. 52. 4. In him there is plenty of all that which is nouriſhing and refreſhing to the ſoul, and which maintains and chears the divine life in it; in him we may have *wine* and *milk*, the riches of *Judah*'s tribe, *without money*, and *without price*, Iſa. lv. 1.

V. 13. *Zebulon ſhall dwell at the haven of the ſea*—This was fulfilled, when 2 or 300 years after, the land of *Canaan* was divided by lot, and the *border of Zebulon went up towards the ſea*, *Joſh.* xix. 11.

V. 14. *Iſſachar is a ſtrong aſs, couching down between two burdens*—The men of that tribe ſhall be ſtrong and induſtrious, fit for and inclined to labour, particularly the toil of huſbandry, like *the aſs* that patiently carries his burden. *Iſſachar* ſubmitted to *two burdens*, tillage and tribute.

V. 16. *Dan ſhall judge his people*—Though *Dan* was one of the *ſons of the concubines*, yet he ſhall be a tribe governed by judges of his own as well as other tribes; and ſhall by art and policy, and ſurpriſe, gain advantages againſt his enemies, like a ſerpent ſuddenly biting the heel of the traveller.

V. 18.

‖ *Joſh.* xix. 10, 11,

17 ple, as one of the tribes in Iſrael. * Dan ſhall be a ſerpent by the
way, an adder in the path; that biteth the horſe-heels, ſo that his
18 rider ſhall fall backward. † I have waited for thy ſalvation, O
19 LORD. Gad, a ‡ troop ſhall overcome him: but he ſhall overcome
20 § at the laſt. Out of Aſher his bread *ſhall be* fat, and he ſhall yield
21 royal dainties. Naphtali *is* a hind let looſe; he giveth goodly
22 words. Joſeph *is* a ‖ fruitful bough, *even* a (** fruitful bough by a
23 well: *whoſe* branches run over the wall. The archers have ſorely

V. 18. *I have waited for thy ſalvation, O Lord*—If he muſt break off here, and his breath will not ſerve him to finiſh what he intended, with theſe words he pours out his ſoul into the boſom of his God, and even breaths it out. The pious ejaculations of a warm and lively devotion, though ſometimes they may be *incoherent*, yet they are not *impertinent*; that may be uttered affectionately, which doth not come in methodically. It is no abſurdity, when we are ſpeaking to men, to lift up our hearts to God. The ſalvation he *waited for* was, 1*ſt*, Chriſt, the promiſed ſeed, whom he had ſpoken of, ver. 10. now he was going to be *gathered to his people*, he breathes after him to whom the *gathering of the people* ſhall be. 2*dly*, Heaven, the better country, which he declared plainly that he *ſought*, Heb. xi. 13, 14. and continued *ſeeking* now he was in *Egypt*.

V. 19. Concerning *Gad*, he alludes to his name, which ſignifies *a troop*, foreſees the character of that tribe, that it ſhould be a warlike tribe; and ſo we find, 1 *Chron.* xii. 8. the *Gadites* were *men of war fit for the battle*. He foreſees, that the ſituation of that tribe on the other ſide *Jordan* would expoſe it to the incurſions of its neighbours, the *Moabites* and *Ammonites*; and that they might not be proud of their ſtrength and valour, he foretells that the *troops of their enemies* ſhould, in many ſkirmiſhes, *overcome them*; yet, that they might not be diſcouraged by their defeats, he aſſures them, that they ſhould *overcome at the laſt*, which was fulfilled, when in *Saul*'s time and *David*'s the *Moabites* and *Ammonites* were wholly ſubdued.

V. 20. Concerning *Aſher*, he foretells, That it ſhould be a rich tribe, repleniſhed not only with *bread* for neceſſity, but with *fatneſs*, with *dainties*, *royal dainties*, and theſe exported *out of Aſher*, to other tribes, perhaps to other lands. The God of nature has provided for us not only neceſſaries but *dainties*, that we might call him a bountiful benefactor; yet, whereas all places are competently furniſhed with neceſſaries, only ſome places afford *dainties*. Corn is more common than ſpices. Were the ſupports of luxury as univerſal as the ſupports of life, the world would be worſe than it is, and that needs not.

V. 21. *Naphtali is a hind let looſe*—Thoſe of this tribe were, as the *looſen'd* hind, zealous for their liberty, and yet affable and courteous, their language refined, and they complaiſant, *giving goodly words*. Among God's *Iſrael* there is to be found a great *variety* of diſpoſitions, yet all contributing to the beauty and ſtrength of the body. He cloſes with the bleſſings of his beſt beloved ſons, *Joſeph* and *Benjamin*, with theſe he will breathe his laſt.

V. 22. *Joſeph is a fruitful bough*, or young tree, for God had *made him fruitful* in the land of his affliction, as *branches* of a vine, or other ſpreading plant, *running over the wall*.

V. 23. *The archer have ſorely grieved him*—

* *Judges* xviii. 27. † *Pſal.* cxxx. 5. *Iſa.* xxvi. 8. *Luke* ii. 30. ‡ *Judges* x. 7, 8. *Jer.* xlix. 1. § 1 *Chron.* v. 18—22. ‖ *Joſh.* xvii. 7. ** *Pſal.* i. 3. *Ezek.* xix. 10.

24 grieved him, and ſhot *at him*, and hated him. But his bow abode
in ſtrength, and the arms of his hands were made ſtrong, by the
hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the
25 ſtone of Iſrael. *Even* by the God of thy father, who ſhall help thee,
and by the Almighty, who ſhall bleſs thee with bleſſings of heaven
above, bleſſings of the deep that lieth under, bleſſings of the breaſts,
26 and of the womb. The bleſſings of thy father have prevailed above
the bleſſings of my progenitors, unto the utmoſt bound of the ever-
laſting hills; they ſhall be on the head of Joſeph, and on the crown
27 of the head of him that was ſeparate from his brethren. * Benjamin

Tho' he now lived at eaſe and in honour, *Jacob* minds him of the difficulties he had formerly waded through. He had many enemies here called *archers*, being ſkilful to do miſchief; they *hated him*, they *ſhot* their poiſonous darts *at him*. His brethren were ſpiteful towards him, mocked him, ſtripped him, ſold him, thought they had been the death of him. His miſtreſs ſorely *grieved him*, and *ſhot at him*, when ſhe ſollicited his chaſtity; and then *ſhot at him* by her falſe accuſations.

V. 24. *But his bow abode in ſtrength—His faith* did not fail; he kept his ground, and came off conqueror. The *arms of his hands were made ſtrong*—That is, his *other graces* did their part, his wiſdom, courage, patience, which are better than weapons of war: *By the hands of the mighty God*—Who was therefore able to ſtrengthen him; and the *God* of Jacob, a God in covenant with him. *From thence*, from this ſtrange method of Providence, he became the *ſhepherd and ſtone*, the feeder and ſupporter of *Iſrael*, *Jacob* and his family. Herein *Joſeph* was a type of Chriſt: He was *ſhot at* and *hated*, but borne up under his ſufferings, and was afterwards advanced to be the *ſhepherd* and *ſtone:* and of the church in general, hell ſhoots its arrows againſt her, but heaven protects and ſtrengthens her.

V. 25. *Even by the God of thy father* Jacob, *who ſhall help thee*—Our experiences of God's power and goodneſs in ſtrengthning us hitherto, are encouragements ſtill to hope for *help* from him. He that *has* helped us, will. *And by the Almighty, who ſhall bleſs thee;* and he only *bleſſeth indeed.* Obſerve the bleſſings conferred on *Joſeph*; *Firſt*, Various and abundant bleſſings. Bleſſings of *heaven above*, rain in its ſeaſon, and fair weather in its ſeaſon; bleſſings of the deep *that lies under this* earth, or with ſubterraneous mines and ſprings. Bleſſings of *the womb* and the *breaſts* are given when children are ſafely born and comfortably nurſed. *Secondly*, Eminent and tranſcendent bleſſings, which prevail *above the bleſſings of my progenitors*—His father *Iſaac* had but *one* bleſſing, and when he had given that to *Jacob*, he was at a loſs for a bleſſing to beſtow upon *Eſau;* but *Jacob* had a bleſſing for each of his twelve ſons, and now at the latter end, a copious one for *Joſeph*. *Thirdly*, Durable and extenſive bleſſings: *unto the utmoſt bound of the everlaſting hills*—Including all the products of the moſt fruitful hills, and laſting as long as they laſt. Of theſe bleſſings it is here ſaid *they ſhall be*, ſo it is a promiſe; or, *let them be*, ſo it is a prayer, *on the head of* Joſeph, to which let them be as a crown to adorn it, and a helmet to protect it.

V. 27. *Benjamin ſhall ravin as a wolf*—It is plain, *Jacob* was guided in what he ſaid by a ſpirit of prophecy, and not by natural affection, elſe he would have ſpoken with

* *Judges* iii. 15. 1 *Sam.* xi. 6.

ſhall ravin *as* a wolf: in the morning he ſhall devour the prey, and
28 at night he ſhall divide the ſpoil. All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.
29 And he charged them, and ſaid unto them, I am to be gathered unto my people: bury me with my † fathers in the cave that *is* in the
30 field of Ephron the Hittite. In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a poſ-
31 ſeſſion of a burying-place. (There they buried Abraham and Sarah his wife; there they buried Iſaac and Rebekah his wife; and there
32 I buried Leah.) The purchaſe of the field and of the cave that *is*
33 therein, *was* from the children of Heth. And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

CHAP. L.

Here, is, I. *The preparation for* Jacob's *funeral,* ver. 1—6. II. *The funeral itſelf,* ver. 7—14. III. *The ſettling of a good underſtanding between* Joſeph *and his brethren, after the death of* Jacob, ver. 15—21. IV. *The age and death of* Joſeph, ver. 22—26.

1 AND Joſeph fell upon his father's face, and wept upon him,
2 and kiſſed him. And Joſeph commanded his ſervants the

with more tenderneſs of his beloved ſon *Benjamin,* concerning whom he only foretells, that his poſterity ſhould be a warlike tribe, ſtrong and daring, and that they ſhould enrich themſelves with the ſpoil of their enemies, that they ſhould be active in the world, and a tribe as much feared by their neighbours as any other; *in the morning he ſhall devour the prey* which he ſeized and *divided* over *night.*

V. 29. *I am to be gathered unto my people*—Though death ſeparate us from our *children,* and *our people* in this world, it *gathers* us to *our fathers,* and to *our people* in the other world. Perhaps *Jacob* uſeth this expreſſion concerning death, as a reaſon why his ſons ſhould bury him in *Canaan,* for (ſaith he) *I am to be gathered unto my people,* my ſoul muſt be gone to the ſpirits of juſt men made perfect, and therefore *bury me with my fathers* Abraham *and* Iſaac, and their wives.

V. 33. *And when Jacob had made an end of commanding of his ſons*—He addreſſed himſelf to his dying work. He put himſelf into a poſture for dying; having ſat upon the bed-ſide to *bleſs his ſons,* the ſpirit of prophecy bringing freſh oil to his expiring lamp, when that work was done, he *gathered up his feet into the bed,* that he might lie along, not only as one patiently ſubmitting to the ſtroke, but as one chearfully compoſing himſelf to reſt. He then freely reſigned his ſpirits into the hand of God, the father of ſpirit; he *yielded up the ghoſt;* and his ſeparated ſoul went to the aſſembly of the *ſouls of the faithful,* who *after they are delivered from the burden of the fleſh are in joy and felicity;* he *was gathered to his people.*

† Chap. xlvii. 30.

phyſicians to embalm his father: and the phyſicians embalmed
3 Iſrael. And forty days were fulfilled for him, (for ſo are fulfilled the days of thoſe which are embalmed) and the Egyptians mourned
4 for him threeſcore and ten days. And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the
5 ears of Pharaoh, ſaying, My father made me ſwear, ſaying, Lo, I die; in my grave which I have digged for me, in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I
6 pray thee, and bury my father, and I will come again. And Pharaoh ſaid, Go up, and bury thy father, according as he made thee
7 ſwear. And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and
8 all the elders of the land of Egypt. And all the houſe of Joſeph, and his brethren, and his father's houſe: only their little ones, and
9 their flocks, and their herds, they left in the land of Goſhen. And there went up with him both chariots and horſemen: and it was a
10 very great company. And they came to the threſhing-floor of Atad, which *is* beyond Jordan, and there they mourned with a very great and very ſore lamentation: and he made a mourning for his father
11 ſeven days. And when the inhabitants of the land, the Canaanites,

V. 1. *And Joſeph fell upon his father's face, and wept upon him, and kiſſed him*—*Joſeph* ſhewed his faith in God, and love to his father, by kiſſing his pale and cold lips, and ſo giving an affectionate farewell. Probably the reſt of *Jacob*'s ſons did the ſame, much moved, no doubt, with his dying words.

V. 2. He ordered the body to be *embalmed*, not only becauſe he died in *Egypt*, and that was the manner of the *Egyptians*, but becauſe he was to be carried to *Canaan*, which would be a work of time.

V. 3. He obſerved the ceremony of *ſolemn mourning* for him. Forty days were taken up in embalming the body, which the *Egyptians* had an art of doing ſo curiouſly, as to preſerve the very features of the face unchanged. All this time, and thirty days more, ſeventy in all, they either confined themſelves and ſat ſolitary, or when they went out appeared in the habit of cloſe mourners, according to the decent cuſtom of the country. Even the *Egyptians*, many of them, out of the reſpect they had for *Joſeph*, put themſelves into mourning for his father.

V. 5. He aſked and obtained leave of *Pharaoh* to go to *Canaan*, to attend the funeral of his father. It was a piece of neceſſary reſpect to *Pharaoh*, that he would not go without leave; for we may ſuppoſe, though his charge about the corn was long ſince over, yet he continued a prime miniſter of ſtate, and therefore would not be ſo long abſent from his buſineſs without licenſe.

V. 11. The ſolemn mourning for *Jacob* gave a name to the place; *Abel-mizraim*—

The

ſaw the mourning in the floor of Atad, they ſaid, This *is* a grievous mourning to the Egyptians; wherefore the name of it was
12 called Abel-mizraim, which *is* beyond Jordan. And his ſons did
13 unto him according as he commanded them. For his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a poſſeſſion of a burying-place, of Ephron the Hittite, before Mamre.
14 And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his
15 father. And when Joſeph's brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly re-
16 quite us * all the evil which we did unto him. And they ſent meſſengers unto Joſeph, ſaying, Thy father did command before he
17 died, ſaying. So ſhall ye ſay unto Joſeph, † Forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin; for they did unto thee evil: and now we pray thee, forgive the treſpaſs of the ſervants of the God of thy father. And Joſeph wept when they ſpake
18 unto him. And his brethren alſo went, ‡ and fell down before his
19 face: and they ſaid, Behold we *be* thy ſervants. And Joſeph ſaid
20 unto them, Fear not: for *am* I in the place of God? But as for you, ye thought evil againſt me; *but* God meant it unto good, to

The mourning of the *Egyptians:* which ſerved for a teſtimony againſt the next generation of the *Egyptians*, who oppreſſed the poſterity of this *Jacob* to whom their anceſtors ſhewed ſuch reſpect.

V. 15. *Joſeph will peradventure hate us*—While their father lived, they thought themſelves ſafe under his ſhadow; but now he was dead, they feared the worſt. A guilty conſcience expoſeth men to continual frights; thoſe that would be fearleſs muſt keep themſelves guiltleſs.

V. 16. *Thy father did command*—Thus in humbling ourſelves to Chriſt by faith and repentance, we may plead that it is the command of his father and our father we ſhould do ſo.

V. 17. We are the *ſervants of the God of thy father*—Not only children of the ſame *Jacob*, but worſhippers of the ſame *Jehovah.* Though we muſt be ready to forgive all that injure us, yet we muſt eſpecially take heed of bearing malice towards any that are *the ſervants of the God of our father;* thoſe we ſhould always treat with a peculiar tenderneſs, for we and they have the ſame maſter. *He wept when they ſpake to him*—Theſe were tears of ſorrow for their ſuſpicion of him, and tears of tenderneſs upon their ſubmiſſion.

V. 19. *Am I in the place of God?*—He in his great humility thought they ſhewed him too much reſpect, and ſaith to them in effect, as *Peter* to *Cornelius, Stand up, I myſelf alſo am a man.* Make your peace with God, and then you will find it an eaſy matter to make your peace with me.

V. 20. *Ye thought evil, but God meant it unto good*—In order to the making *Joſeph* a greater bleſſing to his family than otherways he could have been.

V. 21. *Fear*

* Chap. xlii. 21. † *Matt.* vi. 12. 14, 15. *Luke* xvii. 3, 4. *Eph.* iv. 32. ‡ Chap. xxxvii. 7.

21 bring to paſs as *it is* this day, to ſave much people alive. Now
therefore fear ye not: § I will nouriſh you and your little ones.
22 And he comforted them, and ſpake kindly unto them. And
Joſeph dwelt in Egypt, he and his father's houſe: and Joſeph lived
23 an hundred and ten years. And Joſeph ſaw Ephraim's children,
of the third *generation:* the children alſo of Machir the ſon of
24 Manaſſeh were brought up upon Joſeph's knees. And Joſeph ſaid
unto his brethren, I die: and God will ſurely ‖ viſit you, and bring
you out of this land, unto the land which he ſware to Abraham, to
25 Iſaac and to Jacob. And Joſeph took an oath of the children of
Iſrael, ſaying, God will ſurely viſit you, ‡ and ye ſhall carry up
26 my bones from hence. So Joſeph died, *being* an hundred and ten
years old: and they embalmed him, and he was put in a coffin in
Egypt.

V. 21. *Fear not, I will nouriſh you*—See what an excellent ſpirit *Joſeph* was of, and learn of him to render good for evil. He did not tell them they were upon their good behaviour, and he would be kind to them if he ſaw they carried themſelves well: no, he would not thus hold them in ſuſpence, nor ſeem jealous of them, though they had been ſuſpicious of him. *He comforted them*, and, to baniſh all their fears, he *ſpake kindly to them.* Thoſe we love and forgive we muſt not only do well for, but ſpeak kindly to.

V. 24. *I die, but God will ſurely viſit you*—To this purpoſe *Jacob* had ſpoken to him, chap. xlviii. 21. Thus muſt we comfort others with the ſame comforts wherewith we ourſelves have been comforted of God, and encourage them to reſt on thoſe promiſes which have been our ſupport. *Joſeph* was, under God, both the protector and benefactor of his brethren, and what would become of them now he was dying? Why let this be their comfort, *God will ſurely viſit you.* God's gracious viſits will ſerve to make up the loſs of our beſt friends, *and bring you out of this land*—And therefore, they muſt not hope to ſettle there, nor look onpn it as their reſt for ever; they muſt ſet their hearts upon the land of promiſe, and call that their home.

V. 25. *And ye ſhall carry up my bones from hence*—Herein he had an eye to the promiſe, *Gen.* xv. 13, 14. and in God's name aſſures them of the performance of it. In *Egypt* they buried their great men very honourably, and with abundance of pomp; but *Joſeph* prefers a plain burial in *Canaan*, and that deferred almoſt two hundred years, before a *magnificent* one in *Egypt.* Thus *Joſeph by faith* in the doctrine of the reſurrection, and the promiſe of *Canaan*, gave *commandment cancerning his bones*, Heb. xi. 22. He dies in *Egypt;* but lays his bones at ſtake, that God will ſurely viſit *Iſrael*, and bring them to *Canaan.*

V. 26. *He was put in a coffin in Egypt*—But not *buried* till his children had received their inheritance in *Canaan*, *Joſh.* xxiv. 32. If the ſoul do but return to its reſt with God, the matter is not great, though the deſerted body find not at all, or not quickly, its reſt in the grave. Yet care ought to be taken of the dead bodies of the ſaints, in the belief of their reſurrection; for there is a covenant with the duſt which ſhall be remembered, and a commandment given concerning the bones.

NOTES

§ *Matt.* v. 44. *Rom.* xii. 21. ‖ *Exod.* iv. 31. ‡ *Heb.* xi. 21.

NOTES

ON

The Second Book of Moses called *EXODUS.*

Moſes *having in the firſt book of his hiſtory preſerved the records of the church, while it exiſted in private families, comes, in the ſecond book, to give us an account of its growth into a great nation. The beginning of the former book ſhews us how God* formed *the world* for himſelf, *the beginning of this ſhews us how he* formed *Iſrael* for himſelf. *There we have the creation of the world in hiſtory, here the redemption of the world in type. The* Greek *tranſlators called this book* Exodus, *which ſignifies a* going out, *becauſe it begins with the ſtory of the* going out *of the children of* Iſrael *from* Egypt. *This book gives us,* I. *The accompliſhment of the promiſes made before to* Abraham, *to* chap. xix. *and then,* II. *The eſtabliſhment of the ordinances which were afterwards obſerved by* Iſrael: thence to the end. Moſes *in this book begins, like* Cæſar, *to write his own commentaries; and gives us the hiſtory of thoſe things which he was himſelf an eye and ear witneſs of. There are more types of Chriſt in this book than perhaps in any other book of the Old Teſtament. The way of man's reconciliation to God, and coming into covenant and communion with him by a Mediator, is here variouſly repreſented; and it is of great uſe to us for the illuſtration of the New Teſtament.*

EXODUS.

CHAP. I.

We have here, I. *God's kindneſs to* Iſrael, *in multiplying them exceedingly,* ver. 1—7. II. *The* Egyptians *wickedneſs to them;* 1. *Oppreſſing and enſlaving them,* ver. 8—14. 2. *Murdering their children,* ver. 15—22.

1 NOW theſe *are* the names of the children of Iſrael, which came into Egypt, every man and his houſhold came with Jacob.
2, 3 Ruben, Simeon, Levi, and Judah, Iſſachar, Zebulun, and Benja-

V. 1. *Every man of his houſhold*—That is, his children and grand-children.

V. 3. *And Benjamin*—Who tho' youngeſt of all is placed before *Dan, Naphtali,* &c. becauſe they were the children of the hand-maidens.

V. 5. *Seventy*

4, 5 min, Dan, and Naphtali, Gad, and Aſher, And all the ſouls that
came out of the loins of Jacob, were ſeventy ſouls: for Joſeph was
6 in Egypt *already*. And Joſeph died, and all his brethren, and all
7 that generation. And the children of Iſrael were fruitful, and
increaſed abundantly, and multiplied, and waxed exceeding mighty;
8 and the land was filled with them. Now there aroſe up a new king
9 over Egypt, which knew not Joſeph. And he ſaid unto his people,
Behold, the people of the children of Iſrael *are* more and mightier
10 than we. Come on, let us deal wiſely with them: leſt they multiply,
and it come to paſs, that when there falleth out a war, they join
alſo our enemies, and fight againſt us, and *ſo* get them up out of
11 our land. Therefore they did ſet over them * taſk-maſters, to afflict
them with their burdens. And they built for Pharaoh, treaſure-

V. 5. *Seventy ſouls*—According to the computation we had, *Gen.* xlvi. 27. including *Joſeph* and his two ſons. This was juſt the number of the nations by which the earth was peopled, *Gen.* x. for when *God ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.* Deut. xxxii. 8.

V. 6. *All that generation* by degrees wore off: perhaps all *Jacob's* ſons died much about the ſame time, for there was not paſt ſeven years difference in age between the eldeſt and the youngeſt of them, except *Benjamin*.

V. 7. *And the children of Iſrael were fruitful, and increaſed abundantly*—Like fiſhes or inſects, ſo that they *multiplied*; and being generally healthful and ſtrong, they *waxed exceeding mighty*, ſo that *the land was filled with them*, at leaſt *Goſhen*, their own allotment. This wonderful increaſe was the product of the promiſe long before made to the fathers. From the call of *Abraham*, when God firſt told him he would make him *a great nation*, to the deliverance of his ſeed out of *Egypt*, was 430 years; during the firſt 215 of which, they were encreaſed to 70, but in the latter half, thoſe 70 multiplied to 600,000 fighting men.

V. 8. *There aroſe a new king* (after ſeveral ſucceſſions in *Joſeph's* time) *which knew not Joſeph*—All that knew him loved him, and were kind to his relations for his ſake; but when he was dead he was ſoon forgotten, and the remembrance of the good offices he had done was either not retained or not regarded. If we work for men only, our works at fartheſt will die with us; if for God, they will *follow us*, Rev. xiv. 13.

V. 10. *Come on, let us deal wiſely with them, leſt they multiply*—When men deal *wickedly* it is common for them to imagine that they deal *wiſely*, but the folly of ſin will at laſt be *manifeſted before all men*.

V. 11. *They ſet over them taſk-maſters, to afflict them*—With this very deſign. They not only made them *ſerve*, which was ſufficient for *Pharaoh's* profit, but they made them ſerve *with rigour*, ſo that their lives became *bitter* to them; intending hereby to break their ſpirits, and to rob them of every thing in them that was generous: to ruin their health, and ſhorten their days, and ſo diminiſh their numbers: to diſcourage them from marrying, ſince their children would be born to ſlavery; and to oblige them to deſert the *Hebrews*, and incorporate with the *Egyptians*. And 'tis to be feared the oppreſſion they were under did bring over many of them to join

* *Gen.* xv. 13.

12 cities, Pithom and Raamſes. † But the more they afflicted them,
the more they multiplied and grew. And they were grieved be-
13 cauſe of the children of Iſrael. And the Egyptians made the chil-
14 dren of Iſrael to ſerve with rigour. And they made their lives bit-
ter with hard bondage, in morter, and in brick, and in all manner
of ſervice in the field: all their ſervice wherein they made them
15 ſerve, *was* with rigour. And the king of Egypt ſpake to the He-
brew midwives (of which the name of one *was* Shiphrah, and the
16 name of the other Puah:) And he ſaid, When ye do the office of
a midwife to the Hebrew women, and ſee *them* upon the ſtools; if
it *be* a ſon, ‡ then ye ſhall kill him, but if it *be* a daughter, then ſhe
17 ſhall live. But the midwives § feared God, and ‖ did not as the king
18 of Egypt commanded them, but ſaved the men-children alive. And
the king of Egypt called for the midwives, and ſaid unto them, Why
have ye done this thing, and have ſaved the men-children alive?
19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women
are not as the Egyptian women: for they are lively, and are deli-
20 vered ere the midwives come in unto them. * Therefore God dealt
well with the midwives: and the people multiplied, and waxed very

join with the *Egyptians* in their idolatrous worſhip; for we read, *Joſhua* xxiv. 14. that they *ſerved other gods in* Egypt; and we find, *Ezekiel* xx. 8. that God had threatned to deſtroy them for it, even while they were *in the land of* Egypt. *Treaſure-cities*—To keep the king's money or corn, wherein a great part of the riches of *Egypt* conſiſted.

V. 12. *But the more they afflicted them, the more they multiplied*—To the grief and vexation of the *Egyptians*. Times of affliction have oft been the church's growing times: Chriſtianity ſpread moſt when it was perſecuted.

V. 15. *And the king ſpake to the Hebrew midwives*—The two chief of them. They are called *Hebrew* midwives, probably not becauſe they were themſelves *Hebrews*; for ſure *Pharaoh* could never expect they ſhould be ſo barbarous to thoſe of their own nation, but becauſe they were generally made uſe of by the *Hebrews*, and being *Egyptians* he hoped to prevail with them.

V. 16. *The ſtools*—Seats uſed on that occaſion.

V. 17. *But the midwives feared God*—Dreaded his wrath more than *Pharaoh's*, and therefore *ſaved the men-children alive*.

V. 19. I ſee no reaſon we have to doubt the truth of this; it is plain they were now under an extraordinary bleſſing of increaſe, which may well be ſuppoſed to have this effect, that the women had quick and eaſy labour, and the mothers and children being both lively, they ſeldom needed the help of midwives: this theſe midwives took notice of, and concluding it to be the finger of God, were thereby emboldened to diſobey the king, and with this juſtify themſelves before *Pharaoh*, when he called them to an account for it.

V. 20. *Therefore God dealt well with them*—That is, built them up in families, and bleſſed their children.

† *Pſal.* cv. 24. *Prov.* 21. 30. ‡ *Rev.* xii. 3—5. § *Prov.* xvi. 6. ‖ *Dan.* iii. 16. *Acts* v. 29.
* *Heb.* vi. 10.

21 mighty. And it came to paſs, becauſe the midwives feared God,
22 that he made them houſes. And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

CHAP. II.

This chapter begins the ſtory of Moſes, *the moſt remarkable type of Chriſt as prophet, ſaviour, law-giver, and mediator, in all the Old Teſtament. In this chapter we have,* I. *The perils of his birth and infancy,* ver. 1—4. II. *His preſervation through thoſe perils, and the preferment of his childhood and youth,* ver. 5—10. III. *The pious choice of his riper years, which was to own the people of God,* (1.) *He offered them his ſervice, if they would have accepted it,* ver. 11—14. (2.) *He retired, that he might reſerve himſelf for farther ſervice,* ver. 15—22. IV. *The dawning of the day of* Iſrael's *deliverance,* ver. 23—25.

1 AND there went * a man of the houſe of Levi, and took *to wife*
2 a daughter of Levi. And the woman conceived, and bare a ſon: and when ſhe ſaw him that he *was a* goodly *child,* † ſhe hid
3 him three months. And when ſhe could no longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by
4 the river's brink. And his ſiſter ſtood afar off, to know what would
5 be done to him. And the daughter of Pharaoh came down to waſh herſelf at the river, and her maidens walked along by the river's ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid

V. 1. *And there went a man—Amram,* from the place of his abode to another place. *A daughter*—That is, grand-daughter of *Levi.*

V. 2. *Bare a ſon*—It ſeems juſt at the time of his birth that cruel law was made for the murder of all the male-children of the *Hebrews,* and many no doubt periſhed by the execution of it. *Moſes*'s parents had *Miriam* and *Aaron,* both elder than he, born to them before that edict came out. Probably his mother had little joy of her being with child of him, now this edict was in force. Yet this child proves the glory of his father's houſe. Obſerve the beauty of providence: juſt when *Pharaoh*'s cruelty roſe to this height, the deliverer was *born. She hid him three months*—In ſome private apartment of their own houſe, though probably with the hazard of their lives had he been diſcovered. It is ſaid, *Heb.* xi. 23. That *Moſes*'s parents *hid him by faith:* ſome think they had a ſpecial revelation that the deliverer ſhould ſpring from their loins; however, they believed the general promiſe of *Iſrael*'s preſervation, and in that faith *hid* their child.

V. 3. *And when ſhe could no longer hide him, ſhe put him in an ark of bulruſhes*—By the river ſide. God put it into their hearts to do this, to bring about his own purpoſes: that *Moſes* might by this means be brought into the hands of *Pharaoh*'s daughter, and that by his deliverance, a ſpecimen might be given of the deliverance of God's church.

V. 5. *And the daughter of Pharaoh came*—Providence brings no leſs a perſon than *Pharaoh*'s daughter juſt at that juncture, guides her to the place where this poor infant

* Chap. vi. 20. † *Heb.* xi. 23.

6 to fetch it. And when ſhe had opened *it*, ſhe ſaw the child: and
behold the babe wept. And ſhe had compaſſion on him, and ſaid,
7 This *is one* of the Hebrew's children. Then ſaid his ſiſter to Pha-
raoh's daughter, Shall I go, and call thee a nurſe of the Hebrew
8 women, that ſhe may nurſe the child for thee? And Pharaoh's
daughter ſaid unto her, Go, and the maid went, and called the
9 child's mother. And Pharaoh's daughter ſaid unto her, Take this
child away, and nurſe it for me, and I will give *thee* thy wages.
10 And the woman took the child, and nurſed it. And the child
grew, and ſhe brought him unto Pharaoh's daughter, and he became
her ſon. And ſhe called his name Moſes: and ſhe ſaid, Becauſe I
11 drew him out of the water. And it came to paſs in thoſe days,
when ‡ Moſes was grown, that he § went out unto his brethren,
and looked on their burdens: and he eſpied an Egyptian
12 ſmiting an Hebrew one of his brethren. And he looked
this way and that way, and when he ſaw *there was* no man,
13 he ſlew the Egyptian, and hid him in the ſand. And when

fant lay, inclines her heart to pity it, which ſhe *dares* do, when none elſe *durſt*. Never did poor child cry ſo ſeaſonably, as this did; *the babe wept*, which moved her compaſſion, as no doubt his beauty did.

V. 10. *And he became her ſon*—The tradition of the *Jews* is, that *Pharaoh*'s daughter had no child of her own, and that ſhe was the only child of her father, ſo that when he was *adopted* for her ſon, he ſtood fair for the crown: however, it is certain he ſtood fair for the beſt preferments of the *court* in due time, and in the mean time had the advantage of the beſt education, with the help of which, he became maſter of *all the* lawful *learning of the Egyptians*, Acts vii. 22. Thoſe whom God deſigns for great ſervices he finds out ways for to qualify them *Moſes*, by having his education in a *court*, is the fitter to be a prince, and *king in Jeſhurun*; by having his education in a *learned court*, (for ſuch the *Egyptian* then was) is the fitter to be an hiſtorian; and by having his education in the court of *Egypt*, is the fitter to be employed as an ambaſſador to that court in God's name. The *Jews* tell us, that his father at his circumciſion called him *Joachim*, but *Pharaoh*'s daughter called him *Moſes*, *Drawn out of the water*, ſo it ſignifies in the *Egyptian* language. The calling of the *Jewiſh* lawgiver by an *Egyptian* name is a happy omen to the *Gentile* world, and gives hopes of that day when it ſhould be ſaid, *Bleſſed be Egypt my people*, Iſa. xix. 25. And his tuition at court was an earneſt of the performance of that promiſe, *Iſa.* xlix. 23. *Kings ſhall be thy nurſing fathers, and queens thy nurſing mothers.*

V. 11. *When Moſes was grown he went out unto his brethren, and looked on their burdens*—He looked on their burdens as one that not only pitied them, but was reſolved to venture *with them*, and *for them*.

V. 12. *He ſlew the Egyptian*—Probably it was one of the *Egyptian* taſk-maſters, whom he found abuſing his *Hebrew* ſlave. By ſpecial warrant from heaven (which makes not a precedent in ordinary caſes) *Moſes* ſlew the *Egyptian*, and reſcued his oppreſſed brother. The *Jew*'s tradition is, that he did not ſlay him with any weapon, but as *Peter* ſlew *Ananias* and *Sapphira*, with the word of his mouth.

‡ *Acts* vii. 23. § *Heb.* xi. 24—26.

he went out the ſecond day, behold two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt
14 thou thy fellow? And he ſaid, ‖ Who made thee a prince and a judge over us? Intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaid, ſurely this thing is known.
15 Now, when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of
16 Midian: and he ſat down by a well. Now the prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the
17 troughs to water their father's flock. And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and wa-
18 tered their flock. And when they came to Reuel their father, he
19 ſaid, How *is it that* you are come ſo ſoon to day? And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and

V. 14. *He ſaid, Who made thee a prince?*—He challengeth his authority; *Who made thee a prince?*—A man needs no great authority for giving a friendly reproof; it is an act of kindneſs; yet this man needs will interpret it an act of dominion, and repreſents his reprover as imperious and aſſuming. Thus, when people are ſick of good diſcourſe, or a ſeaſonable admonition, they will call it *preaching*, as if a man could not ſpeak a word for God, and againſt ſin, but he *took too much upon him*. Yet *Moſes* was indeed a *prince*, and a *judge*, and knew it, and thought the *Hebrews* would have underſtood it; but they ſtood in their own light, and *thruſt him away*. Acts vii. 25, 27. *Intendedſt thou to kill me?*—See what baſe conſtructions malice puts upon the beſt words and actions. *Moſes*, for reproving him, is preſently charged with a deſign to kill him.

V. 15. *Moſes fled from Pharaoh*—God ordered this for wiſe ends. Things were not yet ripe for *Iſrael*'s deliverance. The meaſure of *Egypt*'s iniquity was not yet full; the *Hebrews* were not ſufficiently humbled, nor were they yet *increaſed* to ſuch a multitude as God deſigned: *Moſes* is to be farther fitted for the ſervice, and therefore is directed to withdraw for the preſent, *till the time to favour* Iſrael, *even the ſet time, come*. God guided *Moſes* to *Midian*, becauſe the *Midianites* were of the ſeed of *Abraham*, and retained the worſhip of the true God; ſo that he might have not only a ſafe, but a comfortable ſettlement among them; and through this country he was afterwards to lead *Iſrael*, which, that he might do the better, he now had opportunity of acquainting himſelf with it. Hither he came, and *ſat down by a well*, tired and thoughtful, waiting to ſee which way Providence would direct him. It was a great change with him, ſince he was but the other day at eaſe in *Pharaoh*'s court.

V. 17. *Stood up and helped them*—This he did, becauſe wherever he was, as occaſion offered itſelf, he loved to be *doing juſtice*, and appearing in the defence of ſuch as he ſaw *injured*. He loved to be *doing good:* wherever the Providence of God caſt us, we ſhould deſire and endeavour to be *uſeful;* and when we cannot do the good we would, we muſt be ready to do the good we can.

V. 18. *Reuel* or *Raguel* (ſee *Num.* x. 29.) ſeems to have been their grandfather and father of *Hobab* or *Jethro*, their immediate father.

V. 22. *Ger-*

‖ *Acts* vii. 27—35.

20 alſo drew *water* enough for us, and watered the flock. And he ſaid
unto his daughters, And where *is* he? Why *is* it *that* ye have left the
21 man? Call him, that he may eat bread. And Moſes was content to
dwell with the man: and he gave Moſes Zipporah his daughter.
22 And ſhe bare *him* a ſon, and he called his name Gerſhom: for he
23 ſaid, I have been a ſtranger in a ſtrange land. And it came to paſs
in * proceſs of time, that the king of Egypt died, and the children
of Iſrael † ſighed by reaſon of the bondage, and they cried; and
24 their cry came up unto God, by reaſon of the bondage. And God
heard their groaning, and God ‡ remembered his covenant with

V. 22. *Gerſhom*—That is, *A ſtranger there.* Now this ſettlement of *Moſes* in *Midian* was deſigned by Providence. To ſhelter him for the preſent; God will find *hiding places* for his people in the day of their diſtreſs. It was alſo deſigned to prepare him for the ſervices he was farther deſigned to. His manner of life in *Midian*, where he kept the flock of his father-in-law would be of uſe to him, to inure him to hardſhip and poverty; and to inure him to contemplation and devotion. *Egypt* accompliſhed him for a ſcholar, a gentleman, a ſtateſman, a ſoldier, all which accompliſhments would be afterwards of uſe to him; but *yet lacketh he one thing*, in which the court of *Egypt* could not befriend him. He that was to do all by divine revelation muſt know, what it was to *live a life of communion with God*, and in this he would be greatly furthered by the retirement of a ſhepherd's life in *Midian*. By the former he was prepared to rule in *Jeſhurun*, but by the latter he was prepared to converſe with God in mount *Horeb*. Thoſe that know what it is to be alone with God, are acquainted with better delights than ever *Moſes* taſted in the court of *Pharaoh*.

V. 23. *The king of Egypt died*—And after him, one or two more of his ſons or ſucceſſors. *And the children of Iſrael ſighed by reaſon of bondage*—Probably the murdering of their infants did not continue, that part of their affliction only attended the birth of *Moſes*, to ſignalize that. And now they were content with their *increaſe*, finding that *Egypt* was enriched by their labour; ſo they might have them for their ſlaves, they cared not how many they were. On this therefore they were intent, to keep them all at *work*, and make the beſt hand they could of *their labour*. When one *Pharaoh* died, another roſe up in his place, that was as cruel to *Iſrael* as his predeceſſors. *And they cried*—Now at laſt they began to think of God under their troubles, and to return to him from the idols they had ſerved, *Ezek.* xx. 8. Hitherto they had fretted at the inſtruments of their trouble, but God was *not in all their thoughts*. But before God unbound them, he put it into their hearts to *cry* unto him. It is a ſign God is coming towards us with deliverance, when he inclines us to cry to him for it.

V. 24. *And God heard their groaning*—That is, he made it to appear that he took notice of their complaints. The groans of the oppreſſed cry loud in the ears of the righteous God, to whom vengeance belongs; eſpecially the groans of God's children, the burdens they groan under, and the bleſſings they groan after. *And God remembered his covenant*—Which he ſeemed to have forgotten, but really is *ever mindful of*. This God had an eye to, and not to any merit of theirs in what he did.

* *Acts* vii. 30. † *Pſal.* xii. 5. ‡ *Gen.* xv. 4.

25 Abraham, with Iſaac, and with Jacob. And God looked upon the children of Iſrael, and God had reſpect unto *them*.

CHAP. III.

In this chapter we have, I. *The diſcovery God was pleaſed to make of his glory to* Moſes *at the buſh,* ver. 1—5. II. *A general declaration of God's good-will to his people, who were* beloved for the Father's ſake, ver. 6. III. *A particular notification of God's purpoſe concerning the deliverance of* Iſrael *out of* Egypt. 1. *He aſſures* Moſes *it ſhould now be done,* ver. 7—9. 2. *He gives him a commiſſion to act in it as his ambaſſador both to* Pharaoh, ver. 10. *and to* Iſrael, ver. 16. 3. *He anſwers the objection* Moſes *made of his own unworthineſs,* ver. 11, 12. 4. *He gives him full inſtructions what to ſay, both to* Pharaoh *and to* Iſrael, ver. 13—18. 5. *He tells him before-hand what the iſſue would be,* ver. 14—22.

1 NOW Moſes ‡ kept the flock of Jethro his father in law, the prieſt of Midian: and he led the flock to the backſide of the
2 deſert, and came to the mountain of God, *even* to Horeb. And the ‖ angel of the LORD appeared unto him in a flame of fire out of the midſt of a buſh: and he looked, and behold, the buſh
3 burned with fire, and the buſh *was* not * conſumed. And Moſes ſaid, † I will now turn aſide, and ſee this great ſight, why the buſh

did for them. *And God looked upon the children of Iſrael*—*Moſes* looked upon them and pitied them, but now *God looked* upon them and helped them. *And God had reſpect unto them*—A favourable reſpect to them as his own. The frequent repetition of the name of God intimates, that now we are to expect ſomething great. His eyes which run to and fro through the earth, are now fixed on *Iſrael*, to ſhew *himſelf ſtrong*, to ſhew himſelf a God *in their behalf*.

V. 1. *Now Moſes*—The years of *Moſes*'s life are remarkably divided into three forties; the firſt forty he ſpent as a prince in *Pharaoh*'s court, the ſecond a ſhepherd in *Midian*, the third a king in *Jeſhurun*. He had now finiſhed his ſecond forty when he received his commiſſion to bring *Iſrael* out of *Egypt*. Sometimes it is long before God calls his ſervants out to that work which of old he deſigned them for. *Moſes* was born to be *Iſrael*'s deliverer, and yet not a word is ſaid of it to him till he is eighty years of age. *Even to Horeb*—*Horeb* and *Sinai* were two tops of the ſame mountain.

V. 2. *And the angel of the Lord appeared to him*—It was an extraordinary manifeſtation of the divine glory; what was viſible was produced by the miniſtry of an angel, but he heard God in it ſpeaking to him. *In a flame of fire*—To ſhew that God was about to bring terror and deſtruction to his enemies, light and heat to his people, and to diſplay his glory before all. *And the buſh burned, and* yet *was not conſumed*—An emblem of the church now in bondage in *Egypt*, burning in the brick-kilns, yet not conſumed; *caſt down, but not deſtroyed*.

V. 3. *I will turn aſide and ſee*—He ſpeaks as one inquiſitive, and bold in his inquiry; whatever it was, he would if poſſible know the meaning of it.

V. 4. *When*

‡ *Amos* i. 1. *Pſal.* cviii. 70, 71. *Luke* ii. 8. ‖ Ver. vi. *Iſa.* lxiii. 9. * *Iſa.* xliii. 2. *Dan.* iii. 27. † *Pſal.* cxi. 2.

4 is not burnt. And when the LORD ſaw that he turned aſide, to ſee,
God called unto him out of the midſt of the buſh, and ſaid, Moſes,
5 Moſes? And he ſaid, Here *am* I. And he ſaid, ‡ Draw not hither:
put off thy ſhoes from off thy feet, for the place whereon thou ſtand-
6 eſt, *is* holy ground. Moreover he ſaid, ‖ I *am* the God of thy fa-
ther, the God of Abraham, the God of Iſaac, and the God of Jacob.
And Moſes hid his face: for he was afraid to look upon God.
7 And the LORD ſaid, I have ſurely ſeen the * affliction of my people
which *are* in Egypt, and have heard their cry, by reaſon of their
8 taſk-maſters: for I know their ſorrows. And I am come down to
†. deliver them out of the hand of the Egyptians, and to bring them
up out of that land, unto a good land and a ‡‡ large, unto a land
flowing with milk § and honey; unto the place of the Canaanites,
and the Hittites, and the Amorites, and the Perizzites, and the Hi-

V. 4. *When the Lord ſaw that he turned aſide to ſee it, God called to him*—If he had careleſly neglected it, it is likely God had departed and ſaid nothing to him. *God called and ſaid, Moſes, Moſes*—This which he heard could not but ſurpriſe him much more than what he ſaw. Divine calls are then effectual, when the ſpirit of God makes them particular, and calls us as by name. The Word calls, *Ho, every one*; the Spirit, by the application of that, calls, *Ho, ſuch a one*; I *know thee by name. Here am I*—Not only to hear what is ſaid, but to do what I am bidden.

V. 5. *Put off thy ſhoes from off thy feet*—The putting off the ſhoe was then what the putting off the hat is now, a token of reſpect and ſubmiſſion. The ground is *holy ground*, made ſo by this ſpecial manifeſtation of the divine preſence. We ought to approach to God with a ſolemn pauſe and preparation; and to expreſs our inward reverence, by a grave and reverent behaviour in the worſhip of God, carefully avoiding every thing that looks light, or rude.

V. 6. *I am the God of thy father*—He lets him know it is *God* that ſpeaks to him, to engage his reverence, faith and obedience. *Thy father*, thy pious father *Amram*, and the *God of Abraham, Iſaac, and Jacob*, thy anceſtors. Engaged to them by ſolemn covenant, which I am now come to perform. *And Moſes hid his face, for he was afraid to look upon God*—The more we ſee of God, the more cauſe we ſhall ſee to worſhip him with reverence and godly fear. And even the manifeſtations of God's grace ſhould increaſe our humble reverence of him.

V. 8. *I am come down to deliver them*—When God doth ſomething very extraordinary, he is ſaid to *come down* to do it, as *Iſa.* lxiv. 1. This deliverance was typical of our redemption by Chriſt, and in that the eternal Word did indeed *come down from heaven to deliver us. A large land*—So it was, according to its true and antient bounds, as they are deſcribed, *Gen.* xv. 18. and not according to thoſe narrow limits, to which they were afterwards confined for their unbelief and impiety. *A land flowing with milk*

‡ Chap. xix. 12—21. *Iſa.* xx. 2. *Ezek.* xxiv. 17—23. *John* xiii. 10. *Heb.* x. 22.
‖ *Matt.* xxii. 32. * *Pſal.* cvi. 44. † *Luke* i. 74. ‡‡ *Gen.* xv. 18. *Deut.* i. 7. xi. 24.
§ *Jer.* xi. 5. *Ezek.* xx. 6.

9 vites, and the Jebuſites. Now therefore behold, the cry of the
children of Iſrael is ‖ come unto me: and I have often ſeen the op-
10 preſſion wherewith the Egyptians oppreſs them. Come now there-
fore, and I will * ſend thee unto Pharaoh, that thou mayſt bring
11 forth my people the children of Iſrael out of Egypt. And Moſes
ſaid unto God, † Who *am* I, that I ſhould go unto Pharaoh, and that I
12 ſhould bring forth the children of Iſrael out of Egypt? And he
ſaid, Certainly ‡ I will be with thee; and this *ſhall be* a token unto
thee, that I have ſent thee: When thou haſt brought forth the peo-
13 ple out of Egypt, ye ſhall ſerve God upon this mountain. And
Moſes ſaid unto God, Behold, *when* I come unto the children of
Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent
me unto you; and they ſhall ſay unto me, What *is* his name? What
14 ſhall I ſay unto them? And God ſaid unto Moſes, § I AM THAT
I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael,

milk and honey—A proverbial expreſſion, abounding with the choiceſt fruits, both for neceſſity and delight.

V. 10. *I will ſend thee*—And the ſame hand that now fetched a ſhepherd out of a deſert to be the planter of the *Jewiſh* church, afterwards fetched fiſhermen from their ſhips to be the planters of the Chriſtian church, *that the excellency of the power might be of God.*

V. 11. *Who am I?*—He thinks himſelf unworthy of the honour and unable for the work. He thinks he wants *courage*, and therefore cannot go to *Pharaoh*: he thinks he wants *conduct*, and therefore cannot *bring forth the children of* Iſrael *out of* Egypt; they are unarmed, undiſciplined, quite diſpirited, utterly unable to help themſelves, *Moſes* was incomparably the fitteſt of any man living for this work, eminent for learning, wiſdom, experience, valour, faith, holineſs, and yet *Who am I?* The more fit any perſon is for ſervice, commonly the leſs opinion he has of himſelf.

V. 12. *Certainly I will be with thee*—Thoſe that are weak in themſelves, yet may do wonders being ſtrong in the Lord, and in the power of his might. God's preſence puts wiſdom and ſtrength into the weak and fooliſh, and is enough to anſwer all objections.

V. 13. *When they ſhall ſay to me, What is his name? What ſhall I ſay unto them?*—What name ſhall I uſe, whereby thou mayeſt be diſtinguiſhed from falſe gods, and thy people may be encouraged to expect deliverance from thee?

V. 14. *And God ſaid*—Two names God would now be known by. 1. A name that ſpeaks what he is in himſelf, *I am that I am*—This explains his name *Jehovah*, and ſignifies, 1*ſt*, That he is *ſelf-exiſtent*; he has his being of himſelf, and has no dependence upon any other. And being *ſelf-exiſtent* he cannot but be *ſelf-ſufficient*, and therefore *all-ſufficient*, and the inexhauſtible fountain of being and bliſs. 2*dly*, That he is eternal and unchangeable, always the ſame, *yeſterday, to-day, and for ever*: he *will be* what he *will be*, and what he is. 3*dly*, That he is faithful and true to all his promiſes, unchangeable in his word as well as in his nature, and not *a man that he ſhould lie.*

Let

‖ *Pſal.* xii. 5. * *Pſal.* cv. 26. *Mich.* vi. 4. *Acts* vii. 34. † *Jer.* i. 6. ‡ *Rom* viii. 31. § *John* viii. 58. *Heb.* xiii. 8. *Rev.* i. 4—8.

15 I AM hath ſent me unto you. And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this *is* my name for ever, and this
16 *is* my ‖ memorial unto all generations. Go and gather the elders of Iſrael together, and ſay unto them, the LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob appeared unto me, ſaying I have ſurely * viſited you, and *ſeen* that which is done
17 to you in Egypt. And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the
18 Jebuſites, unto a land flowing with milk and honey. And they ſhall † hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and thou ſhalt ſay unto him, the LORD God of the Hebrews hath met with us; and now let us go, we beſeech thee, three days journey into the wilderneſs, that we
19 may ſacrifice to the LORD our God. And I am ſure that the king of
20 Egypt will not let you go, no, not by a mighty hand. And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.
21 And I will give this people ‡ favour in the ſight of the Egyptians: and it ſhall come to paſs, that when ye go, ye ſhall not go empty:
22 But every woman ſhall § aſk of her neighbour, and of her that ſo-

Let *Iſrael* know this, *I am hath ſent me unto you* 2. A name that ſpeaks what he is to his people. Leſt that name *I am* ſhould puzzle them, he is farther directed to make uſe of another name of God, more familiar.

V. 15. *The Lord God of your fathers hath ſent me unto you*—Thus God made himſelf known, that he might revive among them the religion of their fathers, which was much *decayed*, and almoſt loſt. And that he might raiſe their expectations of the ſpeedy performance of the promiſes made unto their fathers: *Abraham*, *Iſaac*, and *Jacob* are particularly named, becauſe with *Abraham* the covenant was firſt made, and with *Iſaac* and *Jacob* oft expreſly renewed, and theſe three were diſtinguiſhed from their brethren, and choſen to be the truſtees of the covenant. This God will have to be *his name for ever*, and it has been, is, and will be his name, by which his worſhippers know him, and diſtinguiſh him from all falſe gods.

V. 18. *Hath met with us*—Hath appeared to us, declaring his will, that we ſhould do what follows.

V. 19. *I am ſure he will not let you go*—God ſends his meſſengers to thoſe whoſe obſtinacy he foreſees, that it may appear he would have them turn and live.

V. 22. *Every woman ſhall aſk* (not borrow!) *jewels. And I will give this people favour in the ſight*

‖ *Pſal.* cii. 12. cxxxv. 13. *Hoſ.* xii. 5. * *Luke* i. 68. † Chap. iv. 31. ‡ *Pſal.* cvi. 46. § Chap. xi. 2. xii. 35.

journeth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons, and upon your daughters: and ye ſhall ‖ ſpoil the Egyptians.

CHAP. IV.

This chapter, I. *continues and concludes God's diſcourſe with* Moſes, *concerning bringing* Iſrael *out of* Egypt. [1.] Moſes *objects the people's unbelief*, ver. 1. *and God anſwers that objection by giving him a power to work miracles:* (1.) *To turn his rod into a ſerpent, and then into a rod again*, ver. 2—5. (2.) *To make his hand leprous, and then whole again*, ver. 6—8. (3.) *To turn the water into blood*, ver. 9. [2.] Moſes *objects his own ſlowneſs of ſpeech*, ver. 10. *and begs to be excuſed*, ver. 13. *But God anſwers this objection*, (1.) *By promiſing him his preſence*, ver. 11, 12. (2.) *By joining* Aaron *in commiſſion with him*, ver. 14—16. (3.) *By putting an honour upon the very ſtaff in his hand*, ver. 17. II. Moſes's *execution of his commiſſion.* (1.) *He obtains leave of his father in law to return into* Egypt, ver. 18. (2.) *He receives farther inſtructions from God*, ver. 19, 21—23. (3.) *He haſtens his departure, and takes his family with him*, ver. 20. (4.) *He meets with ſome difficulty about the circumciſing of his ſon*, ver. 24. 26. (5.) *He has the ſatisfaction of meeting his brother* Aaron, ver. 27, 28. (6.) *He produceth his commiſſion before the elders of* Iſrael, *to their great joy*, ver. 29—31.

1 AND Moſes anſwered, and ſaid, But behold, they will not believe me, nor hearken unto my voice: for they will ſay, The
2 LORD hath not appeared unto thee. And the LORD ſaid unto him,
3 What *is* that in thine hand? And he ſaid, A rod. And he ſaid, Caſt it on the ground; and he caſt it on the ground, and it became a
4 ſerpent: and Moſes fled from before it. And the LORD ſaid unto Moſes, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.
5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ap-

ſight of the Egyptians—God ſometimes makes the enemies of his people not only to be at peace with them, but to be kind to them. And he has many ways of balancing accompts between the *injured* and the *injurious*, of righting the oppreſſed, and compelling thoſe that have done wrong to make reſtitution.

V. 1. *They will not hearken to my voice*—That is, they would not take his bare word, unleſs he ſhewed them ſome ſign. He remembered how they had once *rejected* him, and feared it would be ſo again.

V. 2. *A rod*—Or ſtaff.

V. 5. *That they may believe*—An imperfect ſentence to be thus compleated, *This thou ſhalt do, before them, that they may believe.*

V. 6. *His*

‖ *Gen* xv. 14. *Job* xxvii. 17. *Pſal.* cv. 37. *Prov.* xiii. 22. *Ezek.* xxxix. 10.

6 peared unto thee. And the LORD ſaid furthermore unto him, Put
now thine hand into thy boſom; and he put his hand into his boſom:
and when he took it out, behold, his hand *was* leprous as ſnow.
7 And he ſaid, Put thine hand into thy boſom again: and he put his
hand into his boſom again, and plucked it out of his boſom, and
8 behold, it was turned again as his *other* fleſh. And it ſhall come
to paſs, if they will not believe thee, neither hearken to the voice
of the firſt ſign, that they will believe the voice of the latter ſign.
9 And it ſhall come to paſs, if they will not believe alſo theſe two
ſigns, neither hearken unto thy voice, that thou ſhalt take of the wa-
ter of the river, and pour *it* upon the dry land: and the water which
thou takeſt out of the river, ſhall become blood upon the dry land.
10 And Moſes ſaid unto the LORD, O my Lord, I *am* not eloquent,
neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant:
11 but I *am* ſlow of ſpeech, and of a ſlow tongue. And the LORD
ſaid unto him, Who hath made man's mouth? Or who maketh the
dumb, or deaf, or the ſeeing, or the blind? * Have not I the LORD?
12 Now therefore go, and I will be with thy mouth, and † teach thee
13 what thou ſhalt ſay. And he ſaid, O my Lord, ſend, I pray thee,
14 by the hand *of him whom* thou wilt ſend. And the anger of the
LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Le-
vite thy brother? I know that he can ſpeak well. And alſo behold,
he cometh forth to meet thee: and when he ſeeth thee, he will be

V. 6. *His hand was leprous, as ſnow*—For whiteneſs. This ſignified, That *Moſes*, by the power of God, ſhould bring ſore diſeaſes upon *Egypt*, that at his prayer they ſhould be removed. And that whereas the *Iſraelites* in *Egypt* were become *leprous*, polluted by ſin, and almoſt conſumed by oppreſſion, by being taken into the boſom of *Moſes* they ſhould be cleanſed and cured.

V. 8. *The voice of the firſt ſign*—God's works have a voice to ſpeak to us, which we muſt diligently obſerve.

V. 10. *O my Lord, I am not eloquent*—He was a great philoſopher, ſtateſman, and divine, and yet no orator; a man of a clear head, great thought and ſolid judgment, but had not a *voluble tongue*, nor ready utterance; and therefore he thought himſelf unfit to ſpeak before great men, and about great affairs. *Moſes* was *mighty in word*, Acts vii. 21. and yet not *eloquent*: what he ſaid was ſtrong and nervous, and to the purpoſe, and diſtilled *as the dew*, Deut. xxxii. 2. though he did not deliver himſelf with that readineſs, eaſe and fineneſs that ſome do.

V. 13. *Send by whom thou wilt ſend*—By any but me.

V. 14. *And the anger of the Lord was kindled againſt him*—Even *ſelf-diffidence* when it grows

* *Amos* iii. 6. † *Matt.* x. 19, 20.

15 glad in his heart. And thou ſhalt ſpeak unto him, and put words
in his mouth: and I will be with thy mouth, and with his mouth, and
16 will teach you what ye ſhall do. And he ſhall be thy ſpokeſman
unto the people: and he ſhall be, *even* he ſhall be to thee inſtead of
17 a mouth, and thou ſhalt be to him inſtead of God. And thou ſhalt
take this † rod in thine hand, wherewith thou ſhalt do ſigns.
18 And Moſes went and returned to Jethro his father-in-law, and ſaid
unto him, Let me go, I pray thee, and return unto my brethren
which *are* in Egypt, and ſee whether they be yet alive. And Je-
19 thro ſaid to Moſes, Go in peace. And the LORD ſaid unto Moſes
in Midian, Go, return into Egypt: for all the men are dead which
20 ſought thy life. And Moſes took his wife, and his ſons, and ſet
them upon an aſs, and he returned to the land of Egypt. And
21 Moſes took the rod of God in his hand. And the LORD ſaid unto
Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all
thoſe wonders before Pharaoh which I have put in thine hand:
but ‡ I will harden his heart, that he ſhall not let the people go.
22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is*
23 my ſon, *even* my § firſt-born. And I ſay unto thee, Let my ſon go,

grows into an extreme, when it either hinders us *from* duty, or clogs *us* in duty, very *diſpleaſing* to him.

V. 15. *I will be with thy mouth and with his mouth*—Even *Aaron* that could *ſpeak well*, yet could not ſpeak to purpoſe, unleſs God were *with his mouth*; without the conſtant aids of divine grace, the beſt gifts will fail.

V. 16. *Inſtead of God*—To teach and to command him.

V. 17. *Take this rod*—The ſtaff or crook he carried as a ſhepherd, that he might not be aſhamed of that mean condition out of which God called him. This rod muſt be his ſtaff of authority, and muſt be to him inſtead both of *ſword* and *ſceptre*.

V. 19. *The Lord ſaid unto Moſes*—This ſeems to have been a ſecond viſion, whereby God calls him to the preſent execution of the command given before.

V. 20. *The rod of God*—His ſhepherd's crook ſo called, as it was God's inſtrument in ſo many glorious works.

V. 21. *In thy hand*—In thy power: *I will harden his heart*—After he has frequently harden'd it himſelf, wilfully ſhutting his eyes againſt the light, I will at laſt permit Satan to harden it effectually.

V. 22. *Thus ſaith the Lord*—This is the firſt time that preface is uſed by any man, which afterwards is uſed ſo frequently by all the prophets: *Iſrael is my ſon, my firſt-born—Precious in my ſight, honourable*, and dear to me.

V. 23. *Let my ſon go*—Not only my ſervant whom thou haſt no right to detain, but my ſon whoſe liberty and honour I am jealous for. *If thou refuſe, I will ſlay thy ſon, even thy firſt-born*—As men deal with God's people, let them expect to be themſelves dealt with.

V. 24. I

† 1 *Cor.* i. 27. ‡ *Gen.* vi. 3. *Iſa.* vi. 10. lxiii. 17. *Matt.* xi. 21—23. *John* xii. 40. *Rom.* i. 28. ix. 18. xi. 8. 10. 2 *Cor.* ii. 15, 16. iv. 4. 2 *Theſſ.* ii. 10, 11. 1 *Pet.* ii. 8. § *Pſal.* lxxxix. 22.

that he may ſerve me: and if thou refuſe to let him go, behold, I
24 will ſlay thy ſon, *even* thy firſt-born. And it came to paſs by the
way in the inn, that the LORD met him, and ſought to kill him.
25 Then Zipporah took a ‖ ſharp ſtone, and cut off the foreſkin of her
ſon, and caſt *it* at his feet, and ſaid, Surely a bloody huſband *art*
26 thou to me. So he let him go: then ſhe ſaid, A bloody huſband
27 *thou art*, becauſe of the circumciſion. And the LORD ſaid to Aaron,
Go into the wilderneſs to meet Moſes. And he went and met him
28 in the mount of God, and kiſſed him. And Moſes told Aaron all
the words of the LORD, who had ſent him, and all the ſigns which
29 he had commanded him. And Moſes and Aaron went and ga-
30 thered together all the elders of the children of Iſrael. And Aaron
ſpake all the words which the LORD had ſpoken unto Moſes, and
31 did the ſigns in the ſight of the people. And the people believed:
and when they heard that the LORD had viſited the children of Iſ-
rael, and that he looked upon their affliction, then they bowed
their heads and worſhipped.

V. 24. It ſeems the ſin of *Moſes*, was neglecting to circumciſe his ſon, which perhaps was the effect of his being unequally yoked with a *Midianite*, who was too indulgent of *her child*, and *Moſes* ſo of *her*. *The Lord met him, and*, probably, by a ſword in an angel's hand, *ſought to kill him*—This was a great change. Very lately God was converſing with him as a friend, and now coming forth againſt him as an enemy. In this caſe of neceſſity *Zipporah* herſelf circumciſed the child without delay; whether with paſſionate words, expreſſing the diſlike of the ordinance itſelf, or at leaſt the adminiſtration of it to ſo young a child.

V. 26. *So he let him go*—The deſtroying angel withdrew. But ſtill *Zipporah* cannot forget, but will unreaſonably call *Moſes a bloody huſband*, becauſe he obliged her to circumciſe the child; and upon this occaſion, (it is probable) he ſent them back to his father-in-law, that they might not create him any farther uneaſineſs. When we have any ſpecial ſervice to do for God, we ſhould remove that as far from us as we can, which is likely to be our hindrance: *let the dead bury their dead, but follow thou me.*

V. 27. *In the mount of God*—That is, the place where God had met with him.

V. 28. *Moſes told Aaron all*—Thoſe that are fellow-ſervants to God in the ſame work, ſhould uſe a mutual freedom, and endeavour, rightly and fully to underſtand one another.

V. 30. *Aaron did the ſigns*—By the direction of *Moſes*.

CHAP.

‖ *Joſh.* v. 2.

CHAP. V.

Moſes *and* Aaron *here deal with* Pharaoh *to get leave of him to go to worſhip in the wilderneſs.* I. *They demand leave in the name of God,* ver. 1. *and he anſwers their demand with a defiance of God,* ver. 2. II. *They beg leave in the name of* Iſrael, ver. 3. *and he anſwers their requeſt with farther orders to oppreſs* Iſrael, ver. 4—9. *Theſe cruel orders were,* 1. *Executed by the taſk-maſters,* ver. 10—14. 2. *Complained of to* Pharaoh, *but in vain,* ver. 15—19. 3. *Complained of by the people to* Moſes, ver. 20, 21. *and by him to God,* ver. 22, 23.

1 AND afterward Moſes and Aaron went in and *told Pharaoh, Thus ſaith the LORD God of Iſrael, Let my people go, that
2 they may hold a feaſt unto me in the wilderneſs. And Pharaoh ſaid, † Who *is* the LORD that I ſhould obey his voice to let Iſrael
3 go? I know not the LORD, neither will I let Iſrael go. And they ſaid, The God of the Hebrews hath met with us; let us go, we pray thee, three days journey into the deſert, and ſacrifice unto the Lord our God, leſt he fall upon us with peſtilence, or with the
4 ſword. And the king of Egypt ſaid unto them, wherefore do ye, Moſes and Aaron, let the people from their works? Get you unto
5 your burdens. And Pharaoh ſaid, Behold, the people of the land

V. 1. *Thus ſaith the Lord God of Iſrael, Let my people go*—*Moſes*, in treating with the *elders of Iſrael*, is directed to call God the *God of their fathers:* but, in treating with *Pharaoh*, they call him the *God of Iſrael*, and it is the firſt time we find him called ſo in ſcripture. He is called the God *of* Iſrael, the perſon, *Gen.* xxxiii. 20. but here it is *Iſrael* the people. They are juſt beginning to be formed into a people when God is called *their God*. *Let my people go*—They were *God's people*, and therefore *Pharaoh* ought not to detain them in bondage. And he expected ſervices and ſacrifices from them, and therefore they muſt have leave to go where they could freely exerciſe their religion, without giving offence to, or receiving offence from, the *Egyptians*.

V. 2. *Who is the Lord that I ſhould obey his voice?*—Being ſummoned to ſurrender, he thus hangs out the flag of defiance. Who is *Jehovah?* I neither know him nor care for him; neither value nor fear him. It is a hard name that he never heard of before, but he reſolves it ſhall be no bugbear to him. *Iſrael* was now a deſpiſed, oppreſſed people, and by the character they bore he makes his eſtimate of their God, and concludes that he made no better figure among the gods, than his people did among the nations.

V. 3. *We pray thee, let us go three days journey into the deſert*—And that on a good errand, and unexceptionable: we will *ſacrifice to the Lord our God*—As other people do to theirs; leſt if we quite caſt off his worſhip, *he fall upon us*—With one judgment or other, and then *Pharaoh* will loſe his vaſſals.

V. 5. *The people are many*—Therefore your injury to me is the greater, in attempting to make them reſt from their labours.

V. 6. *The*

* *Pſal.* cxix. 46. *Ezek.* ii. 6. † *Pſal.* xii. 3.

6 now *are* many, and you make them reſt from their burdens. And
Pharaoh commanded the ſame day the taſk-maſters of the peo-
7 ple, and their officers, ſaying, Ye ſhall no more give the people
ſtraw to make brick as heretofore: let them go and gather ſtraw
8 for themſelves. And the tale of the bricks which they did make
heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought*
thereof: for they *be* idle; therefore they cry, ſaying, Let us go *and*
9 ſacrifice to our God. Let there more work be laid upon the men,
that they may labour therein: and let them not regard vain words.
10 And the taſk-maſters of the people went out, and their officers, and
they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not
11 give you ſtraw. Go ye, get you ſtraw where you can find it: yet
12 not ought of your work ſhall be diminiſhed. So the people were
ſcattered abroad throughout all the land of Egypt, to gather ſtubble
13 inſtead of ſtraw. And the taſk-maſters haſted *them*, ſaying, Fulfil
14 your works, *your* daily taſks, as when there was ſtraw. And the
officers of the children of Iſrael, whom Pharaoh's taſk-maſters had
ſet over them, were beaten, *and* demanded, Wherefore have ye
not fulfilled your taſk in making brick, both yeſterday and to day,
15 as heretofore Then the officers of the children of Iſrael came
and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with
16 thy ſervants? There is no ſtraw given unto thy ſervants, and they
ſay to us, Make brick: and behold, thy ſervants *are* beaten; but the
17 fault *is* in thine own people. But he ſaid, Ye *are* idle, *ye are* idle:
18 therefore ye ſay, Let us go, *and* do ſacrifice to the LORD. Go
therefore now *and* work: for there ſhall no ſtraw be given you,
19 yet ſhall ye deliver the tale of bricks. And the officers of the
children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid,
20 Ye ſhall not miniſh *ought* from your bricks of your daily taſk. And
they met Moſes and Aaron, who ſtood in the way, as they came
21 forth from Pharaoh. And they ſaid unto them, The LORD look
upon you, and judge; becauſe you have made our ſavour to be ab-

V. 6. *The taſk-maſters*, were *Egyptians*, *the officers* were *Iſraelites* employed under them.

V. 7. *Straw*—To mix with the clay, or to burn the brick with.

V. 8. *They are idle*—The cities they built for *Pharaoh*, were witneſſes for them that they were not idle; yet he thus baſely miſrepreſents them, that he might have a pretence to *increaſe their burdens*.

V. 9. *Vain words*—Thoſe of *Moſes* and *Aaron*.

V. 14. *In thy own people*—For if they had given us ſtraw, we ſhould have fulfilled our taſk.

V. 21. *The Lord look upon you, and judge*—They ſhould have humbled themſelves before

horred in the eyes of Pharaoh, and in the eyes of his ſervants, to
22 put a ſword in their hands to ſlay us. And Moſes returned unto
the LORD, and ſaid, Lord, wherefore haſt thou *ſo* evil entreated this
23 people? Why *is* it *that* thou haſt ſent me? *For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; neither haſt thou delivered thy people at all.

CHAP. VI.

In this chapter, I. *God ſatisfies* Moſes *as to his complaints*, ver. 1. II. *He gives him fuller inſtructions what to ſay to the children of* Iſrael, ver. 2—8. *but to little purpoſe*, ver. 9. III. *He ſends him again to* Pharaoh, ver. 10, 11. *But* Moſes *objects againſt that*, ver. 12. *upon which a ſtrict charge is given to him and his brother, to execute their commiſſion with vigour*, ver. 13. IV. *An abſtract of the genealogy of the tribes of* Reuben *and* Simeon, *to introduce that of* Levi, *that the pedigree of* Moſes *and* Aaron *might be cleared*, ver. 14—27 V. *A repetition of the preceding ſtory*, ver. 28—30.

1 THEN the LORD ſaid unto Moſes, Now ſhalt thou ſee what I
will do to Pharaoh: for with a ſtrong hand ſhall he let them
go, and with a ſtrong hand ſhall he drive them out of his land.
2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD:
3 And I appeared unto Abraham, unto Iſaac, and unto Jacob by †
the name of God Almighty, but by my name JEHOVAH was I not

before God, but inſtead of that they fly in the face of their beſt friends. Thoſe that are called to public ſervice for God and their generation, muſt expect to be tried not only by the threats of proud enemies, but by the unjuſt and unkind cenſures of unthinking friends. *To put a ſword in their hand to ſlay us*—To give them the occaſion they have long ſought for.

V. 22. He expoſtulated with him. He knew not how to reconcile the providence with the promiſe, and the commiſſion he had received. Is this God's coming down to deliver *Iſrael?* Muſt I who hoped to be a bleſſing to them become a ſcourge to them? By this attempt to get them out of the pit, they are but ſunk the farther into it. *Wherefore haſt thou ſo evil entreated this people*—Even when God is coming towards his people in ways of mercy, yet ſometimes he takes ſuch methods that they may think themſelves but *ill-treated:* when they think ſo, they ſhould go to God by prayer, and that is the way to have better treatment in God's good time. *Why is it that thou haſt ſent me—Pharaoh* has *done evil* to this people, and not one ſtep ſeems to be taken towards their deliverance. It cannot but ſit very heavy upon the ſpirits of thoſe whom God employs for him, to ſee that their labour doth *no good*, and much more to ſee that it *doth hurt*, *eventually*, though not *deſignedly*.

V. 1. *With a ſtrong hand*—That is, being forced to it by a ſtrong hand, *he ſhall let them go.*

V. 2. *I am Jehovah*—The ſame with *I am that I am*, the fountain of being and bleſſedneſs, and infinite perfection. The patriarchs *knew* this name, but they did not know

* 1 *Kings* xix. 4—10, *Eccleſ.* iii. 11. v. 1. *Iſa.* xxviii. 16. *Jer.* xx. 7. *John* v. 43.
† *Gen.* xiv. 18.

4 known to them. And I have alſo eſtabliſhed my covenant with
them, to give them the land of Canaan, the land of their pil-
5 grimage, wherein they were ſtrangers. And I have alſo heard the
groaning of the children of Iſrael, whom the Egyptians keep in
6 bondage: and I have remembered my covenant. Wherefore ſay
unto the children of Iſrael, I *am* the LORD, and I will bring you out
from under the burdens of the Egyptians, and I will rid you out of
their bondage: and I will redeem you with a ſtretched out arm, and
7 with great judgments. And I will take you to me for a people, and
I will be to you a God: and ye ſhall know that I *am* the LORD your
God, which bringeth you out from under the burdens of the Egyp-
8 tians. And I will bring you in unto the land concerning the which I
did ſwear to give it, to Abraham, to Iſaac, and to Jacob; and I will †
9 give it you for an heritage: I *am* the LORD. And Moſes ſpake ſo unto
the children of Iſrael: but they hearkened not unto Moſes, for anguiſh
10 of ſpirit, and for cruel bondage. And the LORD ſpake unto Moſes,
11 ſaying. Go in, ſpeak unto Pharaoh king of Egypt, that he let the

know him in this matter by that which this name ſignifies. God would now be known by his name *Jehovah*, that is, 1. A God performing what he had *promiſed*, and ſo giving being to his promiſes. 2. A God *perfecting* what he had *begun*, and finiſhing his own work. In the hiſtory of the creation God is never called *Jehovah*, till *the heavens and the earth were finiſhed*, Gen. ii. 4. When the ſalvation of the ſaints is compleated in eternal life, then he will be known by his name *Jehovah*, Rev. xxii. 13. in the mean time they ſhall find him for their ſtrength and ſupport, *El-ſhaddai*, a God *All-ſufficient*, a God that *is* enough.

V. 5. *I have heard the groaning of the children of Iſrael*—He means their groaning on occaſion of the late hardſhips put upon them. God takes notice of the increaſe of his people's calamities, and obſerves how their enemies grow upon them.

V. 6. *I will bring you out: I will rid you: I will redeem you: I will bring you into the land of* Canaan; and, *I will give it you*—Let man take the ſhame of his unbelief which needs ſuch repetitions, and let God have the glory of his condeſcending grace, which gives us ſuch repeated aſſurances. *With a ſtretched out arm*—With almighty power: A metaphor taken from a man that ſtretches out his arm, to put forth all his ſtrength.

V. 7. *I will take you to me for a people*—A peculiar people, and *I will be to you a God*—And more than this we need not aſk, we cannot have, to make us happy.

V. 8. *I am the Lord*—And therefore have power to diſpoſe of lands and kingdoms as I pleaſe.

V. 9. *But they hearkened not to Moſes for anguiſh of ſpirit*—That is, They were ſo taken up with their troubles that they did not *heed him.*

V. 11. *That he let the children of Iſrael go*—God repeats his precepts, before he begins his

† *Gen.* xxviii. 13.

12 children of Iſrael go out of his land. And Moſes ſpake before
the LORD, ſaying, Behold the children of Iſrael have not hearkened
unto me: how then ſhall Pharaoh hear me, who *am* ‡ of uncircum-
13 ciſed lips? And the Lord ſpake unto Moſes, and unto Aaron, and
gave them a charge unto the children of Iſrael, and unto Pharaoh
king of Egypt; to bring the children of Iſrael out of the land
14 of Egypt. Theſe *be* the heads of their fathers houſes: the ſons of
Reuben the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and
15 Carmi: theſe *be* the families of Reuben. And the ſons of Simeon;
Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul
the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon.
16 And theſe *are* the names of the ſons of Levi, according to their ge-
nerations; Gerſhon, and Kohath, and Merari: And the years of the
17 life of Levi *were* an hundred thirty and ſeven years. The ſons of
18 Gerſhon; Libni, and Shimi, according to their families. And the
ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And

his puniſhments. Thoſe that have oft been called in vain to leave their ſins, yet muſt be called again, and again.

V. 12. *Behold, the children of Iſrael have not hearkened to me;* they gave no heed to what I have ſaid, *how then ſhall Pharaoh hear me?*—If the *anguiſh of their ſpirit* makes them deaf to that which would compoſe and comfort them, much more will his pride and inſolence, make him deaf to that which will but exaſperate him. *Who am of uncircumciſed lips*—He was conſcious to himſelf that he had not the gift of utterance.

V. 13. *The Lord gave them a charge, both to the children of Iſrael, and to Pharaoh*—God's authority is ſufficient to anſwer all objections, and binds us to obedience *without murmuring or diſputing.*

V. 14. This *genealogy* ends n thoſe two great patriots, *Moſes* and *Aaron*; and comes in here to ſhew that they were *Iſraelites*, bone of *their* bone, and fleſh of *their* fleſh, whom they were ſent to deliver, raiſed up unto them *of their brethren*, as Chriſt alſo ſhould be, who was to be the prophet and prieſt, the Redeemer and law-giver of the houſe of *Iſrael*, and whoſe *genealogy* alſo like this was to be carefully *preſerved*. The heads of the houſes of three of the tribes are here named, agreeing with the accounts we had, *Gen.* xlvi. *Reuben* and *Simeon* ſeem to be mentioned only for the ſake of *Levi*, from whom *Moſes* and *Aaron* deſcended, and all the prieſts of the *Jewiſh* church.

V. 16. The age of *Levi*, *Kohath*, and *Amram*, the father, grandfather, and great grandfather of *Moſes* is here recorded; and they all lived to a great age, *Levi* to one hundred thirty ſeven, *Kohath* to one hunpred thirty three, and *Amram* to one hundred thirty ſeven: *Moſes* himſelf came much ſhort of them, and fixed ſeventy or eighty for the ordinary ſtretch of human life. *Pſal.* xc. 10. For now *Iſrael* was multiplied, and become a great nation, and divine revelation was by the hand of *Moſes* committed to writing, and no longer truſted to tradition; the two great reaſons for the long lives of the patriarchs were ceaſed, and therefore from henceforward fewer years muſt ſerve men.

V. 20. *His*

‡ *Iſa.* vi. 5. *Jer.* i. 6.

the years of the life of Kohath *were* an hundred thirty and three
19 years. And the ſons of Morari; Mahali, and Muſhi: theſe *are* the
20 families of Levi, according to their generations. And Amram took him Jochebed his father's ſiſter to wife; and ſhe bare him Aaron and Moſes: And the years of the life of Amram *were* an hundred and
21 thirty ſeven years. And the ſons of Izhar; Korah, and Nepheg, and
22 Zichri. And the ſons of Uzziel; Miſhael, and Elzaphan, and
23 Zithri. And Aaron took him Eliſheba daughter of Aminadab, ſiſter of Naaſhon, to wife; and ſhe bare him Nadab, and Abihu,
24 Eleazar, and Ithamar. And the ſons of Korah; Aſſir, and Elkanah,
25 and Abiaſaph: theſe *are* the families of the Korhites. And Eleazar Aaron's ſon took him *one* of the daughters of Putiel to wife; and ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites,
26 according to their families. Theſe *are* that Aaron and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael
27 from the land of Egypt, according to their armies. Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children
28 of Iſrael from Egypt: theſe *are* that Moſes and Aaron. And it came to paſs on the day *when* the LORD ſpake unto Moſes in the
29 land of Egypt. That the LORD ſpake unto Moſes, ſaying, I *am* the LORD; ſpeak thou unto Pharaoh king of Egypt all that I ſay unto
30 thee. And Moſes ſaid before the LORD, Behold, I *am* of uncircumciſed lips, and how ſhall Pharaoh hearken unto me.

V. 20. *His father's ſiſter*—That is, kinſwoman. So the Hebrew word is frequently uſed.

V. 23. *Aminadab*—A prince of the tribe of *Judah*. The *Levites* might marry into any tribe, there being no danger of confuſion or loſs of inheritance thereby.

V. 26. *According to their armies*—Like numerous armies, in military order, and with great power. In the cloſe of the chapter, he returns to his narrative, from which he had broken off ſomewhat abrubtly, ver. 13. and repeats, the charge God had given him to deliver his meſſage to *Pharaoh*, ver. 24.

V. 29. *Speak all that I ſay unto thee*—As a faithful ambaſſador. Thoſe that go on God's errand muſt not ſhun to declare the *whole counſel of God*.

CHAP. VII.

In this chapter, I. Moſes *applies himſelf to the execution of his commiſſion*, ver. 1—7. II. *The diſpute between* Moſes *and* Pharaoh *begins.* Moſes *in God's name demands* Iſrael's *releaſe*, Pharaoh *denies it; the conteſt is between the power of the great God and the power of a proud prince.* 1. Moſes *confirms the demand he made to* Pharaoh *by a miracle, turning his rod into a ſerpent, but* Pharaoh *hardens his heart*, ver. 8—13. 2. *He chaſtiſeth his diſobedience by a plague, the firſt of ten, turning the waters into blood; but* Pharaoh *hardens his heart again*, ver. 14—25.

1 AND the LORD ſaid unto Moſes, See, I have made thee a * god to Pharaoh: and Aaron thy brother ſhall be thy prophet.
2 Thou ſhalt ſpeak † all that I command thee: and Aaron thy brother
3 ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land. And I will harden Pharaoh's heart, and ‡ multiply my
4 ſigns and my wonders in the land of Egypt. But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of
5 the land of Egypt, by great judgments. And the Egyptians § ſhall know that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.
6 And Moſes and Aaron did as the LORD commanded them, ‖ ſo did
7 they. And Moſes *was* fourſcore years old, and Aaron fourſcore
8 and three years old, when they ſpake unto Pharaoh. And the LORD
9 ſpake unto Moſes, and unto Aaron, ſaying, When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod, and caſt *it* before Pharaoh, *and* it ſhall

V. 1. *I have made thee a god to Pharaoh*—That is, my repreſentative in this affair, as magiſtrates are called gods, becauſe they are God's vicegerents. He was authorized to ſpeak and act in God's name, and endued with a divine power, to do that which is above the ordinary courſe of nature. *And Aaron ſhall be thy prophet*—That is, he he ſhall ſpeak from thee to *Pharaoh*, as prophets do from God to the children of men. Thou ſhalt as a god inflict and remove the plagues, and *Aaron* as a prophet ſhall denounce them.

V. 7. *Moſes was fourſcore years old*—*Joſeph*, who was to be only a *ſervant* to *Pharaoh*, was preferred at thirty years old; but *Moſes*, who was to be a *god* to *Pharoah*, was not ſo dignified till he was eighty years old. It is fit he ſhould long wait for ſuch an honour, and be long in preparing for ſuch a ſervice.

V. 9. *Say unto Aaron, Take thy rod*—This *Moſes* ordinarily held in his hand, and delivered

* *Jer.* 1. 10. † *Matt.* xxviii. 20. ‡ *John* iv. 38. *Rom.* xv. 18. § *Pſal.* ix. 16. ‖ *Pſal.* cxix. 4.

10 become a ſerpent. And Moſes and Aaron went in unto Pharaoh,
and they did ſo as the LORD had commanded: and Aaron caſt down
his rod before Pharaoh, and before his ſervants, and it became a
11 ſerpent. Then Pharaoh alſo called the wiſe men, and the ſorce-
rers: now the magicians of Egypt, they alſo did in like manner
12 with their inchantments. For they caſt down every man his rod,
and they became ſerpents: but Aaron's rod ſwallowed up their rods.
13 And he hardned Pharaoh's heart, that he hearkned not unto them,
14 as the LORD had ſaid. And the LORD ſaid unto Moſes, Pharaoh's
15 heart *is* hardned, he refuſeth to let the people go. Get thee unto
Pharaoh in the morning; lo, he goeth out unto the water, and
thou ſhalt ſtand by the river's brink, againſt he come: and the rod
which was turned to a ſerpent ſhalt thou take in thine hand.
16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath
ſent me unto thee, ſaying, Let my people go that they may ſerve
me in the wilderneſs: and behold, hitherto thou wouldſt not hear.
17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD:
behold, I will ſmite with the rod that *is* in mine hand upon the wa-
ters which *are* in the river, and they ſhall be turned to blood.
18 * And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink;
and the Egyptians ſhall lothe to drink of the water of the river.
19 And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod,
and ſtretch out thine hand upon the waters of Egypt, upon their
ſtreams, upon their rivers, and upon their ponds, and upon all
their pools of water, that they may become blood; and *that* there
may be blood throughout all the land of Egypt, both in *veſſels of*

livered it to *Aaron* upon occaſion, for the execution of his commands.

V. 10. *And Aaron caſt his rod down, and it became a ſerpent*—This was proper not only to affect *Pharaoh* with wonder, but to ſtrike a terror upon him. This firſt miracle, though it was not a plague, yet amounted to the threatning of a plague; if it made not *Pharaoh* feel, it made him fear; and this is God's method of dealing with ſinners; he comes upon them *gradually*.

V. 11. *Moſes* had been originally inſtructed in the learning of the *Egyptians*, and was ſuſpected to have improved in magical arts in his long retirement. The *magicians* are therefore ſent for to vie with him. The two chief of them were *Jannes* and *Jambres*. Their rods became ſerpents; probably by the power of evil angels, artfully ſubſtituting ſerpents in the room of the rods, God permitting the deluſion to be wrought for wiſe and holy ends. *But* the ſerpent which *Aaron's rod* was turned into, *ſwallowed up* the others, which was ſufficient to have convinced *Pharaoh* on which ſide the right lay.

V. 13. *And he harden'd Pharaoh's heart*—That is, permitted it to be hardened.

V. 20. *The*

* *Pſal.* lxxviii. 44. cv. 29. *Rev.* viii. 8. xvi. 3—6.

20 wood and in *veſſels of* ſtone. And Moſes and Aaron did ſo, as the
LORD commanded: and he lifted up the rod, and ſmote the waters
that *were* in the river, in the ſight of Pharaoh, and in the ſight of
his ſervants: and all the waters that *were* in the river were turned to
21 blood. And the fiſh that *was* in the river died: and the river ſtank,
and the Egyptians could not drink of the water of the river: and
22 there was blood throughout all the land of Egypt. And the magi-
cians of Egypt did ſo with their inchantments: and Pharaoh's heart
was hardned, neither did he hearken unto them; as the Lord had
23 ſaid. And Pharaoh turned, and went into his houſe, neither did he
24 ſet his heart to this alſo. And all the Egyptians digged round
about the river for water to drink: for they could not drink of the
25 water of the river. And ſeven days were fulfilled, after that the
Lord had ſmitten the river.

CHAP. VIII.

Three more of the plagues of Egypt *are related in this chapter.* I. *That of the frogs, which is,* 1. *Threatned,* ver. 1—4. 2. *Inflicted,* ver. 5, 6. 3. *Mimicked by the magicians,* ver. 7. 4. *Removed at the requeſt of* Pharaoh, ver. 8—14. *who yet hardens his heart, and notwithſtanding his promiſe,* ver. 8. *refuſed to let* Iſrael *go,* ver. 15. II. *The plague of lice,* ver. 16, 17. *By which,* 1. *The magicians were baffled,* ver. 18, 19. *and yet,* 2. Pharaoh *was hardned,* ver. 19. III. *That of flies:* 1. Pharaoh *is warned of it before,* ver. 20, 21. *and told that the land of* Goſhen *ſhould be exempt from this plague,* ver. 22, 23. 2. *The plague is brought,* ver. 24. 3. Pharaoh *treats with* Moſes, *and humbles himſelf,* ver. 25—29. 4. *The plague is thereupon removed,* ver. 31. *and* Pharaoh's *heart hardned,* ver. 32.

1 AND the LORD ſpake unto Moſes, * Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they

V. 20. *The waters that were in the river were turned into blood*—This was a plague juſtly inflicted upon the *Egyptians;* for *Nilus* the river of *Egypt* was their idol; they and their land had ſo much benefit by that creature, that they *ſerved and worſhipped* it *more than the creator.* Alſo they had ſtained the river with the blood of the *Hebrew* children, and now God made that river all bloody; thus he gave them *blood to drink,* for they were *worthy,* Rev. xvi. 6. See the power of God. Every creature is that to us which he makes it to be, water or blood. See the mutability of all things under the ſun, and what changes we may meet with in them. That which is water to day may be blood to morrow; what is always *vain* may ſoon become *vexatious.* And ſee what miſchievous work ſin makes! It is ſin that turns our *waters into blood.*

V. 22. *And the magicians did ſo*—By God's permiſſion *with their inchantments;* and this ſerved *Pharaoh* for an excuſe *not to ſet his heart to this alſo,* (ver. 23.) and a poor excuſe it was. Could they have turned the river of *blood* into *water* again, it had been ſomething;

* *Jer.* i. 17, 18. *Ezek.* ii. 5—6.

2 may ſerve me. And if thou refuſe to let *them* go, behold, I will
3 ſmite all thy borders with frogs. And the river ſhall bring forth frogs abundantly, which ſhall go up, and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into
4 thy kneading-troughs. And the frogs ſhall come up both on thee,
5 and upon thy people, and upon all thy ſervants. And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and
6 cauſe frogs to come up upon the land of Egypt. And Aaron ſtretched out his hand over the waters of Egypt; and the † frogs
7 came up, and covered the land of Egypt. And the magicians did ſo with their inchantments, and brought up frogs upon the land of
8 Egypt. Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do ſacrifice
9 unto the LORD. And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I intreat for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee, and thy houſes, *that* they may
10 remain in the river only? And he ſaid, To-morrow. And he ſaid, *Be it* according to thy word: that thou mayſt know ‡ that *there is*
11 none like unto the LORD our God. And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy
12 people; they ſhall remain in the river only. And Moſes and

ſomething; then they had proved their power, and *Pharaoh* had been obliged to them as his benefactors.

V. 25. *Seven days were fulfilled*—Before this plague was removed.

V. 2. *All thy borders*—All the land that is within thy borders.

V. 3. *The River*—*Nile*. Under which are comprehended all other rivers and waters.

V. 9. *Glory over me*—That is, I yield to thee.

V. 10. *And he ſaid, To-morrow*—Why not immediately? Probably he hoped that this night they would *go away of themſelves*, and then he ſhould get clear of the plague, without being obliged either to God or *Moſes*. However, *Moſes* joins iſſue with him upon it. *Be it according to thy word*—It ſhall be done juſt when thou wouldſt have it done, *that thou mayſt know, that* whatever the magicians pretend to, *there is none like unto the Lord our God*—None has ſuch a command as he has over all creatures, nor is any ſo ready to forgive thoſe that humble themſelves before him. The great deſign both of judgments and mercies, is to convince us that there is *none like the Lord our God*; none ſo wiſe, ſo mighty, ſo good; no enemy ſo formidable, no friend ſo deſirable, ſo valuable.

V. 15. *But*

† *Pſal.* lxxvii. 45. cv. 30. *Rev.* xvi. 13, 14. § *Pſal.* ix. 16. lxxxiii. 18.

Aaron went out from Pharaoh: and Moſes ‡ cried unto the LORD,
13 becauſe of the frogs which he had brought againſt Pharaoh. And
the LORD did according to the word of Moſes: and the frogs died
out of the houſes, out of the villages, and out of the fields.
14 And they gathered them together upon heaps: and the land § ſtank.
15 But when Pharaoh ſaw that there was reſpite, he ‖ hardened his
16 heart, and hearkned not unto them; as the LORD had ſaid. And
the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod,
and ſmite the duſt of the land, that it may become lice throughout
17 all the land of Egypt. And they did ſo; for Aaron ſtretched out
his hand with his rod, and ſmote the duſt of the earth, and it be-
came * lice in man and in beaſt: all the duſt of the land became
18 lice throughout all the land of Egypt. And the magicians did ſo
with their inchantments to bring forth lice, † but they could not:
19 ſo there were lice upon man, and upon beaſt. Then the magicians
ſaid unto Pharaoh, ‡‡ This *is* the finger of God: but Pharaoh's heart
was hardned, and he hearkned not unto them; as the LORD had
20 ſaid. And the LORD ſaid unto Moſes, Riſe up early in the morning,
and ſtand before Pharaoh, (lo, he cometh forth to the water) and
ſay unto him, Thus ſaith the LORD, Let my people go, that they
21 may ſerve me. Elſe if thou wilt not let my people go, behold, I
will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon

V. 15. *But when Pharaoh ſaw that there was reſpite, he hardned his heart*—Obſerve he did it himſelf, not God, any otherwiſe than by not hindering.

V. 17. The frogs were produced out of the waters, but the lice out of *the duſt of the earth*; for out of any part of the creation God can fetch a ſcourge wherewith to correct thoſe that rebel againſt him.

V. 18. *And the magicians did ſo*—That is, endeavoured to do ſo.

V. 19. *This is the finger of God*—The power of God. The devil's agents, when God permitted them, could do great things; but when he laid an embargo upon them, they could do nothing. The magicians inability in this inſtance ſhewed whence they had their ability in the former inſtances, and that they had no power againſt *Moſes* but what was given them *from above*. *But Pharaoh's heart was hardned*—By himſelf and the devil.

V. 20. *Riſe up early*—Thoſe that would bring great things to paſs for God and their generation muſt *riſe early*, and redeem time in the morning. *Pharaoh* was *early up* at his ſuperſtitious devotions to the river; and ſhall we be for more ſleep, and *more* ſlumber, when any ſervice is to be done which would paſs well in our account in the great day?

V. 21. *Flies*—Or inſects of various kinds; not

‡ *Ezek* xxxvi. 37. *James* v. 17, 18. § *Iſa.* xxxiv. 3. *Ezek.* xxxix. 11. *Joel* ii. 20.
‖ *Eccles.* viii. 11. *Iſa.* xxvi. 10. *Zach.* vii. 11, 12. * *Pſal.* cv. 31. † *Luke* x. 18.
2 *Tim.* iii. 9. ‡‡ 1 *Sam.* vi. 9.

thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they
22 *are*. And I will § ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the end thou mayeſt know that I *am* the LORD in the midſt of the earth.
23 And I will put a diviſion between my people, and thy people: to-
24 morrow ſhall this ſign be. And the LORD ‖ did ſo: and there came a grievous ſwarm * *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was cor-
25 rupted by reaſon of the ſwarm *of flies*. And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in
26 the land. And Moſes ſaid, It is not meet ſo to do: for we ſhall ſacrifice the abomination of the Egyptians to the LORD our God: lo, ſhall we ſacrifice the abomination of the Egyptians before their
27 eyes, and will they not ſtone us? We will go three days journey into the wilderneſs, and ſacrifice to the LORD our God, as he ſhall
28 command us. And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the LORD God, in the wilderneſs; only you ſhall not go
29 very far away: † intreat for me. And Moſes ſaid, Behold, I go out from thee, and I will intreat the LORD that the ſwarms *of flies* may

not only flies, but gnats, waſps, hornets; and thoſe probably more pernicious than the common ones were.

V. 22. *Know that I am the Lord in the midſt of the earth*—In every part of it. Swarms of flies, which ſeem to us to fly at random, ſhall be manifeſtly under the conduct of an intelligent mind. *Hither* they ſhall go, ſaith *Moſes*, and thither they ſhall come, and the performance is punctual according to this appointment; and both compared amount to a demonſtration, that he that ſaid it, and he that did it, was the ſame, even a being of infinite power and wiſdom.

V. 23. *A diviſion*—A wall of partition.

V. 24. *There came a grievous ſwarm of flies*—The prince of the power of the air has gloried in being *Beel-zebub*, the *god of flies*; but here it is proved that even in that he is a pretender, and an uſurper; for even with *ſwarms of flies* God fights againſt his kingdom and prevails.

V. 26. *The abomination of the Egyptians*—That which they abominate to ſee killed, becauſe they worſhipped them as gods.

V. 27. *As he ſhall command us*—For he has not yet told us what ſacrifices to offer.

V. 28. *Ye ſhall not go very far away*—Not ſo far but that he might fetch them back again. It is likely he ſuſpected that if once they left *Egypt*, they would never come back; and therefore when he is forced to conſent that they ſhall *go*, yet he is not willing they ſhould go *out of his reach*. See how ready God is to accept ſinners ſubmiſſions. *Pharaoh* only ſays, *Intreat for me*—*Moſes* promiſes immediately, *I will intreat the Lord* for thee; and that he might ſee what the deſign of the plague was, not to bring him to ruin, but to repentance.

V. 32. *But*

§ *Pſal.* cxi. 9. ‖ *Pſal.* cv. 24. * *Pſal.* lxxviii. 45. † 1 *Kings* xiii. 9. *Acts* viii. 24. *Rom.* xv. 30.

depart from Pharaoh, from his ſervants, and from his people to-
morrow: but let not Pharaoh deal deceitfully any more, in not let-
30 ting the people go to ſacrifice to the LORD. And Moſes went out
31 from Pharaoh, and intreated the LORD. And the LORD did ac-
cording to the word of Moſes, and he removed the ſwarms *of flies*
from Pharaoh, from his ſervants, and from his people: there re-
32 mained not one. And Pharaoh hardened his heart at this time
alſo, neither would he let the people go.

CHAP. IX.

In this chapter we have an account of three more plagues. I. *Murrain among the cattle*, ver. 1—7. II. *Boils upon man and beaſt*, ver. 8—12. III. *Hail, with thunder and lightning.* (1.) *Warning is given of this plague*, ver. 13—21. (2.) *It is inflicted to their great terror*, ver. 22—26. (3.) Pharaoh *renews his treaty with* Moſes, *but inſtantly breaks his word*, ver. 27—35.

1 THEN the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell
him, Thus ſaith the LORD God of the Hebrews, Let my peo-
2 ple go, that they may ſerve me. For if thou refuſe to let *them* go,
3 and wilt hold them ſtill, Behold, the hand of the LORD is upon thy
cattle which *is* in the field, upon the horſes, upon the aſſes, upon
the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very
4 grievous murrain. And the LORD ſhall ſever between the cattle
of Iſrael, and the cattle of Egypt: and there ſhall nothing die of all
5 *that is* the childrens of Iſrael. And the LORD appointed a *ſet time,
6 ſaying, To-morrow the LORD ſhall do this thing in the land. And
the LORD did that thing on the morrow, and all the cattle of Egypt
died: but of the cattle of the children of Iſrael died not one.

V. 32. *But Pharaoh hardened his heart at this time alſo*—Still it is his own act and deed, not God's.

V. 3. *The hand of the Lord*—Immediately, without the ſtretching out of *Aaron*'s hand, *is upon the cattle*, many of which, ſome of *all kinds*, ſhall die by a ſort of peſtilence. The hand of God is to be acknowledged even in the ſickneſs and death of cattle, or other damage ſuſtained in them; for a *ſparrow falls not to the ground without our father*. And his providence is to be acknowledged with thankfulneſs in the life of the cattle, for he *preſerveth man and beaſt*, Pſal. xxxvi. 6.

V. 6. *All the cattle died*—All that were in the field. The creature is made *ſubject to vanity* by the ſin of man, being liable, according to its capacity, both to ſerve his wickedneſs, and to ſhare in his puniſhment. The *Egyptians worſhipped* their *cattle*; it was among them that the *Iſraelites* learned to make a god of a *calf*; in that therefore this plague meets with them. *But not one of the cattle of the Iſraelites died*—Doth God take

* *Eccles.* iii. 1—11.

7 And Pharaoh ſent, and behold, there was not one of the cattle of
the Iſraelites dead. And the heart of Pharaoh was hardened, and he
8 did not let the people go. And the LORD ſaid unto Moſes, and un-
to Aaron, Take to you handfuls of aſhes of the furnace, and let
Moſes ſprinkle it towards the heaven in the ſight of Pharaoh.
9 And it ſhall become ſmall duſt in all the land of Egypt; and ſhall be†
a boil breaking forth *with* blains, upon man, and upon beaſt,
10 throughout all the land of Egypt. And they took aſhes of the fur-
nace and ſtood before Pharaoh, and Moſes ſprinkled it up toward
heaven: and it became a boil breaking forth *with* blains, upon man,
11 and upon beaſt. And the magicians ‡ could not ſtand before Moſes
becauſe of the boil: for the boil was upon the magicians, and
12 upon all the Egyptians. And the LORD hardened the heart of Pha-
raoh, and he hearkned not unto them; as the LORD had ſpoken
13 unto Moſes. And the LORD ſaid unto Moſes, Riſe up early in the
morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith
the LORD God of the Hebrews, Let my people go, that they may
14 ſerve me. For I will at this time ſend all my plagues upon § thine
heart, and upon thy ſervants, and upon thy people: that thou
15 mayſt know that *there is* none like me in all the earth. For now I
will ſtretch out my hand, that I may ſmite thee and thy people with
16 peſtilence, and thou ſhalt be cut off from the earth. And in very

take care for oxen? Yes, he doth, his providence extends itſelf to the meaneſt of his creatures.

V. 9. *A boil breaking forth with blains*—A burning ſcab, which quickly raiſed bliſters and blains.

V. 10. *Aſhes of the furnace*—Sometimes God ſhews men their ſin in their puniſhment: they had oppreſſed *Iſrael* in *the furnaces*, and now the aſhes of the furnace are made as much a terror to them as ever their taſk-maſters had been to the *Iſraelites*. This is afterwards called the *botch* of *Egypt*, Deut. xxviii. 27. as if it were ſome new diſeaſe, never heard of before, and known ever after by that name.

V. 11. *The magicians* were forced to retreat, and could not ſtand before *Moſes*—To which the apoſtle refers, 2 *Tim.* iii. 9. when he ſaith, that their *folly was manifeſted unto all men.*

V. 12. *Now the Lord hardened Pharaoh's heart*—Before he had *hardened his own heart*, and reſiſted the grace of God, and now God juſtly gave him up to his own heart's luſts, to ſtrong deluſions, permitting Satan to blind and harden him. Wilful hardneſs is commonly puniſhed with judicial hardneſs. Let us dread this as the foreſt judgment a man can be under on this ſide hell.

V. 14. *I will ſend all my plagues upon thy heart*—Hitherto thou haſt not felt my plagues on thy own perſon, the heart is put for the whole man.

V. 16. *For this cauſe have I raiſed thee up*—A moſt dreadful meſſage *Moſes* is here or-

† *Rev.* xvi. 2. ‡ *Rev.* vi. 17. § *Mic.* vi. 13.

deed for this ‖ *cauſe* have I raiſed thee up, for to ſhew *in* thee my power; and that my name may be declared throughout all the
17 earth. * As yet exalteſt thou thyſelf againſt my people, that thou
18 wilt not let them go? Behold, to-morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt
19 ſince the foundation thereof, even until now. Send therefore now, *and* gather thy cattle, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and
20 they ſhall die. He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the
21 houſes. And he that regarded not the word of the LORD, left his
22 ſervants and his cattle in the field. And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt; upon man and upon beaſt, and upon every
23 herb of the field, throughout the land of Egypt. And Moſes ſtretched forth his rod toward heaven, and the LORD ſent † thunder and hail, and ‡ the fire ran along upon the ground; and the LORD
24 rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it
25 in all the land of Egypt, ſince it became a nation. And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt; and the hail ſmote every herb of the field, and
26 brake every tree of the field. Only in the land of Goſhen, where
27 the children of Iſrael *were*, was there § no hail. And Pharaoh ſent,

dered to deliver to him, whether he will hear, or whether he will forbear. He muſt tell him, that he is *marked* for *ruin*: that he now ſtands as the butt at which God would ſhoot all the arrows of his wrath. *For this cauſe have I raiſed thee up* to the throne at this time, and *made thee to ſtand* the ſhock of the plagues hitherto, to *ſhew in thee my power*—Providence ſo ordered it, that *Moſes* ſhould have a man of ſuch a fierce and ſtubborn ſpirit to deal with, to make it a moſt ſignal and memorable inſtance of the power God has to bring down the proudeſt of his enemies; *that my name*, irreſiſtable power, and my inflexible juſtice, might be *declared throughout all the earth*—Not only to all places, but through all ages while the earth remains. This will be the *event*. But it by no means follows, that this was the *deſign* of God. We have numberleſs inſtances in ſcripture of this manner of ſpeaking, to denote not the *deſign*, but only the *event*.

V. 17. *As yet exalteſt thou thyſelf againſt my people*—Wilt thou not yet ſubmit?

V. 18. *Since the foundation thereof*—Since it was a kingdom.

V. 29. *The*

‖ *Prov.* xvi. 4. *Rom.* ix. 17. * *Iſa.* xxvi. 11. † *Rev.* xvi. 17, 18, 21. ‡ *Job* xxxviii. 22, 23. *Pſal.* lxxviii. 47, 48. cv. 32, 33. § *Iſa.* xxxii. 18.

and called for Moſes and Aaron, and ſaid unto them, I have ſinned *this* time: the LORD is righteous, and I and my people *are* wicked.
28 Intreat the LORD (for it is enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye ſhall ſtay no
29 longer. And Moſes ſaid unto him, As ſoon as I am gone out of the city, I will ſpread abroad my hands unto the LORD: *and* the thunder ſhall ceaſe, neither ſhall there be any more hail: that thou
30 mayſt know, that the earth *is* the LORD's. But as for thee and thy
31 ſervants, I know that ye will not yet * fear the LORD God. And the flax, and the barley was ſmitten; for the barley *was* in the ear,
32 and the flax *was* bolled. But the wheat and the rye were not ſmit-
33 ten: for they *were* not grown up. And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail † ceaſed, and the rain was not poured upon
34 the earth. And when Pharaoh ſaw that the rain and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his
35 heart, he and his ſervants. And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go: as the LORD had ſpoken by Moſes.

V. 29. *The earth*—The world, the heaven and the earth.

V. 30. *Bolled*—Grown up into a ſtalk.

V. 33. *Moſes went out of the city*—Not only for privacy in his communion with God, but to ſhew that he durſt venture abroad into the field, notwithſtanding the *hail and lightning*, knowing that every hail-ſtone had its direction from God. Peace with God makes men thunder-proof, for it is the voice of their father. *And ſpread abroad his hands unto the Lord*—An outward expreſſion of earneſt deſire, and humble expectation. He prevailed with God; but he could not prevail with *Pharaoh*; *he ſinned yet more, and hardened his heart*—The prayer of *Moſes* opened and ſhut heaven, like *Elijah*'s. And ſuch is the power of God's *two witneſſes*, Rev. xi. 6. Yet neither *Moſes* nor *Elijah*, nor thoſe two witneſſes, could ſubdue the hard hearts of men. *Pharaoh* was frighted into compliance by the judgment, but, when it was over, his convictions vaniſhed.

CHAP.

* *Prov.* xvi. 6. † *James* v. 17, 18.

CHAP. X.

The eighth and ninth plagues are recorded in this chapter. I. *Concerning the plague of locuſts,* (1.) *God inſtructs* Moſes *in the meaning of theſe amazing diſpenſations of his providence,* ver. 1, 2. (2.) *He threatens the locuſts,* ver. 3—6. (3.) Pharaoh, *at the perſuaſion of his ſervants, is willing to treat again with* Moſes, ver. 7, 8, 9. *but they cannot agree,* ver. 10, 11, (4.) *The locuſts come,* ver. 12—15. (5.) Pharaoh *cries for mercy,* ver. 16, 17. *whereupon* Moſes *prays for the removal of the plague, and it is done, but* Pharaoh's *heart is* ſtill hardned, ver. 18—20. II. *Concerning the plague of darkneſs,* (1.) *'Tis inflicted,* ver. 21—23. (2.) Pharaoh *again treats with* Moſes, *but the treaty breaks off,* ver. 24—29.

1 AND the LORD ſaid unto Moſes, Go in unto Pharaoh: for I have
hardened his heart, and the heart of his ſervants; that I might
2 ſhew theſe my ſigns before him: And * that thou mayſt tell in
the ears of thy ſon, and of thy ſon's ſon, what things I have
wrought in Egypt, and my ſigns which I have done amongſt
3 them; that ye may know that I *am* the LORD. And Moſes and
Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the
LORD GOD of the Hebrews, † How long wilt thou refuſe to humble
thyſelf before me? Let my people go that they may ſerve me.
4 Elſe if thou refuſe to let my people go, behold to-morrow I will
5 bring the locuſts into thy coaſt. And they ſhall cover the face of
the earth, that one cannot be able to ſee the earth: and they ſhall
eat the ‡ reſidue of that which is eſcaped, which remaineth unto
you from the hail, and ſhall eat every tree which groweth for you
6 out of the field. And they ſhall fill thy houſes, and the houſes of
all thy ſervants, and the houſes of all the Egyptians; which nei-
ther thy fathers nor thy fathers fathers have ſeen, ſince the day that
they were upon the earth, unto this day. And he turned himſelf,
7 and went out from Pharaoh. And Pharaoh's ſervants ſaid unto him,
How long ſhall this man be a ſnare unto us? Let the men go, that

V. 1. Theſe plagues are ſtanding monuments of the greatneſs of God, the happineſs of the church, and the ſinfulneſs of ſin; and ſtanding monitors to the children of men in all ages, not to *provoke the Lord to jealouſy*, nor to *ſtrive with their Maker*. The benefit of theſe inſtructions to the world doth ſufficiently balance the expence.

V. 3. *Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me?*—It is juſtly expected from the greateſt of men, that they humble themſelves before the great God, and it is at their peril if they *refuſe* to do it. Thoſe that will not humble themſelves, God will humble.

V. 10. *Let*

* *Deut.* vi. 20—22. *Pſal.* lxxviii. 5. *Eph.* vi. 4. † *Iſa.* i. 5. *Rom.* ii. 4. ‡ *Joel* i. 4.

they may ſerve the LORD their God: Knoweſt thou not yet that
8 Egypt is § deſtroyed? And Moſes and Aaron were brought again
unto Pharaoh: and he ſaid unto them, Go ſerve the LORD your
9 God: *but* who *are* they that ſhall go? And Moſes ſaid, We will go
with our ‖ young, and with our old, with our ſons, and with our
daughters; with * our flocks, and with our herds will we go: for we
10 *muſt hold* a feaſt unto the LORD. And he ſaid unto them, Let the
LORD be ſo with you, as I will let you go, and your little ones: look
11 *to it*, for evil *is* before you. Not ſo: go now ye *that are* men, and
ſerve the LORD, for that you deſire. And they were driven out
12 from Pharaoh's preſence. And the LORD ſaid unto Moſes, Stretch
out thine hand over the land of Egypt, for the locuſts, that they
may come up unto the land of Egypt, and eat every herb of the
13 land, *even* all that the hail hath left. And Moſes ſtretched forth his
rod over the land of Egypt, and the LORD brought an eaſt-wind
upon the land all that day, and all *that* night: *and* when it was morn-
14 ing, the eaſt-wind brought † the locuſts. And the locuſts went up
over all the land of Egypt, and reſted in all the coaſts of Egypt:
very grievous *were they*; before them there were no ſuch locuſts as
15 they, neither after them ſhall be ſuch. For they covered the face
of the whole earth, ſo that the land was darkned, and they did
eat every herb of the land, and all the fruit of the trees, which
the hail had left: and there remained not any green thing in the
trees, or in the herbs of the field, through all the land of Egypt.
16 Then Pharaoh called for Moſes and Aaron in haſte: and he ſaid, I
17 have ſinned againſt the LORD your God, and againſt you. Now
therefore forgive, I pray thee, my ſin only this once, and entreat

V. 10. *Let the Lord be ſo with you, as I will let you go, and your little ones*—He now curſes and threatens them, in caſe they offered to remove their *little ones*, telling them it was at their peril. Satan doth all he can to hinder thoſe that ſerve God themſelves, from bringing their children in to ſerve him. He is a ſworn enemy to early piety, knowing how deſtructive it is to the intereſts of his kingdom.

V. 13. *The eaſt-wind brought the locuſts*—From *Arabia*, where they are in great numbers: And God miraculouſly increaſed them.

V. 15. *They covered the face of the earth, and eat up the fruit* of it—The earth God has *given to the children of men;* yet when God pleaſeth he can diſturb his poſſeſſion even by locuſts or caterpillars. Herb grows *for the ſervice of man;* yet, when God pleaſeth, thoſe contemptible inſects ſhall not only be fellow-commoners with him, but ſhall eat the bread out of his mouth.

V. 17. *Pharaoh* deſires their prayers that *this death* only might be *taken away*, not this *ſin:* he deprecates the plague of locuſts, not the plague of a hard heart.

V. 19. An

§ *Pſal.* cvii. 34. ‖ *Joſh.* xxiv. 15. *Eccles.* xii. 1. * *Prov.* iii. 9. † *Pſal.* cv. 34, 35.

the LORD your God, that he may take away from me this * death
18 only. And he went out from Pharaoh, and † intreated the LORD.
19 And the LORD turned a mighty ſtrong weſt-wind, which took away the locuſts, and caſt them into the Red ſea: there remained not
20 one locuſt in all the coaſt of Egypt. But the LORD hardned Pharaoh's heart, ſo that he would not let the children of Iſrael go.
21 And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even
22 darkneſs *which* may be felt. And Moſes ſtretched forth his hand toward heaven: and there was a ‡ thick darkneſs in all the land of
23 Egypt three days. They ſaw not one another, neither § roſe any from his place for three days: but all the children of Iſrael had ‖
24 light in their dwellings. And Pharaoh called unto Moſes, and ſaid,

V. 19. An *eaſt-wind* brought the locuſts and now a *weſt-wind* carried them off. Whatever point of the compaſs the wind is in, it is *fulfilling God's word*, and turns about by his counſel; the *wind blows where it liſteth* for us, but not where it liſteth for him; he *directeth it under the whole heaven.*

V. 21. We may obſerve concerning this plague. 1. That it was a *total* darkneſs. We have reaſon to think, not only that the lights of heaven were clouded, but that all their fires and candles were put out by the damps or clammy vapours which were the cauſe of this darkneſs, for it is ſaid, *they ſaw not one another.* 2. That it was darkneſs which *might be felt*, felt in its cauſes by their finger-ends, ſo thick were the fogs, felt in its effects, (ſome think) by their eyes which were pricked with pain, and made the more *ſore* by their rubbing them. Great *pain* is ſpoken of as the effect of that darkneſs, *Rev.* xvi. 10. which alludes to this. 3. No doubt it was very frightful and amazing. The tradition of the *Jews* is, that in this darkneſs they were terrified by the apparition of evil ſpirits, or rather by dreadful ſounds and murmurs which they made; and this is the plague which ſome think is intended (for otherwiſe it is not mentioned at all there) *Pſal.* lxxviii. 49. He *poured upon them the fierceneſs of his anger, by ſending evil angels among them*; for thoſe to whom the devil has been a deceiver, he will at length be a terror to. 4. It continued *three days;* ſix nights in one; ſo long they were impriſoned by thoſe *chains of darkneſs.* No *man roſe from his place*—They were all confined to their houſes; and ſuch a terror ſeized them, that few of them had the courage to go from the chair to the bed, or from the bed to the chair. Thus were they *ſilent in darkneſs*, 1 Sam. ii. 9. Now *Pharaoh* had time to conſider, if he would have improved it.

V. 23. *But the children of Iſrael had light in their dwellings*—Not only in the land of *Goſhen*, where moſt of them inhabited, but in the particular dwellings which in other places the *Iſraelites* had diſperſed among the *Egyptians*, as it appears they had by the diſtinction afterwards appointed to be put on their *door-poſts.* And during theſe three days of darkneſs to the *Egyptians*, if God had ſo pleaſed, the *Iſraelites* by the light which they had, might have made their eſcape, and have aſked *Pharaoh* no leave; but God would bring them out *with a high hand*, and not by ſtealth or in haſte.

V. 29. *I*

* 2 *Cor.* xi. 23. † *Matt.* v. 44. ‡ *Pſal.* cv. 28. *Rev.* xvi. 10. § 1 *Sam.* ii. 9. ‖ *Iſa.* lx. 1, 2.

Go ye, ſerve the LORD; only let your flocks and your herds be
25 ſtaid: let your little ones alſo go with you. And Moſes ſaid,
Thou muſt give us alſo ſacrifices, and burnt-offerings, that we may
26 ſacrifice unto the LORD our God. Our cattle alſo ſhall go with us;
there ſhall not an hoof be left behind: for thereof muſt we take to
ſerve the LORD our God; and we know not with what we muſt
27 ſerve the LORD, until we come thither. But the LORD hardned
28 Pharaoh's heart, and he would not let them go. And Pharaoh
ſaid unto him, Get thee from me, take heed to thyſelf, ſee my
face no more: for in *that* day that thou ſeeſt my face, thou ſhalt
29 die. And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face
again no more.

CHAP. XI.

Pharaoh *had bid* Moſes *get out of his preſence*, chap. x. 28. *and* Moſes *had promiſed this ſhould be the laſt time he would trouble him, yet he reſolves to ſay out what he had to ſay, before he left him. Accordingly we have in this chapter*, I. *The inſtructions God had given to* Moſes, *which he was now to purſue*, ver. 1, 2. *together with the intereſt* Iſrael *and* Moſes *had in the eſteem of the* Egyptians, ver. 3. II. *The laſt meſſage* Moſes *delivered to* Pharaoh, *concerning the death of the firſt-born*, ver. 4—8. III. *A repetition of the prediction of* Pharaoh's *hardning his heart*, ver. 9. *and the event anſwering it*, ver. 10.

1 AND the LORD ſaid unto Moſes, Yet will I bring one plague
more upon Pharaoh, and upon Egypt; afterwards he will let
you go hence: when he ſhall let *you* go, he ſhall ſurely thruſt you
2 out hence altogether. Speak now in the ears of the people, and
let every man aſk of his neighbour, and every woman of her
3 neighbour, jewels of ſilver, and jewels of gold. And the LORD

V. 29. *I will ſee thy face no more*—Namely, after this time, for this conference did not break off till chap. xi. 8. when *Moſes* went out *in great anger* and told *Pharaoh* how ſoon his proud ſtomach would come down; which was fulfilled chap. xii. 31. when *Pharaoh* became an humble ſupplicant to *Moſes* to depart. So that after this interview *Moſes* came no more till he was ſent for.

V. 2. *Let every man aſk* (not borrow!) *of his neighbour jewels*—This was the laſt day of their ſervitude, when they were to go away, and their maſters, who had abuſed them in their work, would now have defrauded them of their wages, and have ſent them away empty, and the poor *Iſraelites* were ſo fond of liberty that they themſelves would be ſatisfied with that, without pay: but he that *executeth righteouſneſs and judgment for the oppreſſed*, provided that the labourers ſhould not loſe their hire. God ordered them to demand it now at their departure, *in jewels of ſilver, and jewels of gold*; to prepare for which, God had now made the *Egyptians* as willing

gave the people favour in the ſight of the Egyptians. Moreover, the man Moſes *was* very great in the land of Egypt, in the ſight of
4 Pharaoh's ſervants, and in the ſight of the people. And Moſes ſaid, Thus ſaith the Lord, About midnight will I go
5 out into the midſt of Egypt. And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant
6 that *is* behind the mill; and all the firſt-born of beaſts. And there ſhall be a great cry throughout all the land of Egypt, ſuch as there
7 was none like it, nor ſhall be like it any more. But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the LORD doth * put a
8 difference between the Egyptians and Iſrael. And all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh † in great
9 anger. And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.
10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardned Pharaoh's heart, ſo that he would not let the children of Iſrael go out of his land.

to part with them *upon any terms*, as before the *Egyptians* had made them willing to go *upon any terms*.

V. 5. The *death of the firſt-born* had been threatned, *Exod.* iv. 23. but is laſt executed, and leſs judgments tried, which, if they had done the work, would have prevented this. See how ſlow God is to wrath, and how willing to be met in the way of his judgments, and to have his anger turned away! *That ſitteth upon his throne*—That is to ſet. *The maid-ſervant behind the mill*—The poor captive ſlave, employed in the hardeſt labour.

V. 8. *All theſe thy ſervants*—Thy courtiers and great officers: *The people that follow thee*—That are under thy conduct and command. When *Moſes* had thus delivered his meſſage, he went out from *Pharaoh in great anger*, though he was the meekeſt of all the men of the earth. Probably he expected that the very *threatning* of the death of *the firſt-born* ſhould have wrought upon *Pharaoh* to comply; eſpecially he having complied ſo far already, and having ſeen how exactly all *Moſes*'s predictions were fulfilled. But it had not that effect; his proud heart would not yield, no not to ſave all the firſt-born of his kingdom. *Moſes* hereupon was provoked to a holy indignation, being grieved, as our Saviour afterwards, for the *hardneſs of his heart*, Mark iii. 5.

CHAP.

* *Gal.* iii. 18. † *Mark* iii. 5.

CHAP. XII.

This chapter gives an account of one of the moſt memorable ordinances, and one of the moſt memorable providences of all that are recorded in the old teſtament. I. *None of all the ordinances of the* Jewiſh *church were more eminent than that of the paſſover. It conſiſted of three parts.* 1. *The killing and eating of the paſchal lamb,* ver. 1—6, 8—11. 2. *The ſprinkling of the blood upon the door-poſts, peculiar to the firſt paſſover,* ver. 7. *with the reaſon for it,* ver. 11—13. 3. *The feaſt of unleavened bread for ſeven days after: this points rather at what was to be done after in the obſervance of this ordinance,* ver. 14—20. *This inſtitution is communicated to the people, and they inſtructed in the obſervance.* (1.) *Of this firſt paſſover,* ver. 21—23. (2.) *Of the after paſſovers,* ver. 24.—27. *And the* Iſraelites *obedience to theſe orders,* ver. 28. II. *None of all the providences of God concerning the* Jewiſh *church was more illuſtrious, than the deliverance of the children of* Iſrael *out of* Egypt. 1. *The firſt-born of the* Egyptians *are ſlain,* ver. 29, 30. 2. *Orders are given immediately for their diſcharge,* ver. 31—33. 3. *They begin their march,* 1. *Loaded with their own effects,* v. 34. 2. *Enriched with the ſpoils of* Egypt, ver. 35, 36. 3. *Attended with a mixed multitude,* ver. 37, 38. 4. *Put to their ſhifts for preſent ſupply,* ver. 39. *This event is dated,* ver. 40—42. III. *A recapitulation in the cloſe,* 1ſt. *Of this memorable ordinance, with ſome additions,* ver. 43—49. 2dly. *Of this memorable providence,* ver. 50, 51.

1 AND the LORD ſpake unto Moſes and Aaron in the land of
2 Egypt, ſaying, This month *ſhall be* unto you the beginning
3 of months: it *ſhall be* the firſt month of the year to you. Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this month they ſhall take to them every man a * lamb, according to

V. 1. *The Lord ſpake*—Had ſpoken, before the three days darkneſs. But the mention of it was put off to this place, that the hiſtory of the plagues might not be interrupted.

V. 2. *This ſhall be to you the beginning of months*—They had hitherto begun their year from the middle of *September*, but henceforward they were to begin it from the middle of *March*, at leaſt in all their eccleſiaſtical computations. We may ſuppoſe that while *Moſes* was bringing the ten plagues upon the *Egyptians*, he was directing the *Iſraelites* to prepare for their departure at an hour's warning. Probably he had, by degrees, brought them near together from their diſperſions, for they are here called the *congregation of Iſrael*; and to them, as a congregation, orders are here ſent.

V. 3. *Take every man a lamb*—In each of their families, or two or three families, if they were ſmall, join for a lamb. The lamb was to be got ready *four days* before, and that afternoon they went, they were to *kill it*, (ver. 6,) as a ſacrifice, not ſtrictly, for it was not offered *upon the altar*, but as a religious ceremony, acknowledging God's goodneſs to them, not only in preſerving them *from*, but in delivering them *by* the plagues inflicted on the *Egyptians*. The lamb *ſo ſlain* they were to eat roaſted (we may ſuppoſe in its ſeveral quarters) with *unleavened bread* and *bitter herbs*; they were to eat it in haſte, ver. 11. and to leave none of it until the morning; for God would have them to depend upon him for their daily bread. Before they eat the fleſh

* *John* i. 29. 1 *Cor.* v. 7. *Heb.* v. 1.

4 the houſe of *their* fathers, a lamb for an houſe. And if the houſhold
be too little for the lamb, let him and his neighbour next unto his
houſe, take *it*, according to the number of the ſouls; every man ac-
5 cording to his eating ſhall make your count for the lamb. Your
lamb ſhall be † without blemiſh, a male of the firſt year; ye ſhall
6 take *it* out from the ſheep or from the goats. And ye ſhall keep it

of the lamb, they were *to ſprinkle the blood* upon the door-poſts; by which their houſes were to be diſtinguiſhed from the houſes of the *Egyptians*, and ſo their *firſt-born* ſecured from the ſword of the deſtroying angel. Dreadful work was to be made *this night in* Egypt; all the firſt-born both of man and beaſt were to be ſlain; and *judgment executed* upon the *gods of* Egypt, *Numb.* xxxiii. 4. It is probable the idols which the *Egyptians* worſhipped were defaced, thoſe of metal melted, thoſe of wood conſumed, and thoſe of ſtone broke to pieces. This was to be annually obſerved as a feaſt of the Lord in their generations, to which the *feaſt of unleavened bread* was annexed, during which, for ſeven days, they were to eat no bread but what was *unleavened*, in remembrance of their being *confined* to ſuch bread for many days after they came out of *Egypt*, ver. 14—20. There was much of the goſpel in this ordinance: (1.) The paſchal lamb was typical. Chriſt is our *paſſover*, 1 Cor. v. 7. and is the *Lamb of God*, John i. 29. 2. It was to be *a male of the firſt year*; in its prime. Chriſt offered up himſelf in the midſt of his days. It notes the ſtrength and ſufficiency of the Lord Jeſus, on whom our help was laid. 3. It was to be *without blemiſh*, noting the purity of the Lord Jeſus, a lamb *without ſpot*, 1 Pet. i. 19. 4. It was to be ſet apart four days before, noting the deſignation of the Lord Jeſus to be a Saviour, both in the purpoſe and in the promiſe. It is obſervable, that as Chriſt was crucified at the paſſover, ſo he ſolemnly entered into *Jeruſalem* four days before, the very day that the paſchal lamb was ſet apart. 5. It was to be *ſlain* and *roaſted with fire*, noting the exquiſite ſufferings of the Lord Jeſus, even unto death, the *death of the croſs*. 6. It was to be killed by the whole congregation between the two evenings, that is, between three o'clock and ſix. Chriſt ſuffered in the *latter end of the world*, Heb. ix. 26. by the hand of the *Jews*, the whole multitude of them, *Luke* xxiii. 18. 7. Not *a bone of it muſt be broken*, ver. 46. which is expreſly ſaid to be fulfilled in Chriſt, *John* xix. 33, 36. (2.) The *ſprinkling of the blood* was typical. 1*ſt*, It was not enough that the blood of the lamb was *ſhed*, but it muſt be ſprinkled, noting the application of the merits of Chriſt's death to our ſouls; 2*dly*, It was to be ſprinkled upon the *door-poſts*, noting the open profeſſion we are to make of faith in Chriſt, and obedience to him. The *mark of the beaſt* may be received in the *forehead*, or in the *right hand*, but the ſeal of the lamb is always *in the forehead*, Rev. vii. 3. 3*dly*, The blood thus ſprinkled was a means of the preſervation of the *Iſraelites* from the deſtroying angel. If the blood of Chriſt be ſprinkled upon our conſciences, it will be our protection from the wrath of God, the curſe of the law, and the damnation of hell. (3.) The ſolemn *eating of the lamb* was typical of our goſpel duty to Chriſt. 1*ſt*, The paſchal lamb was killed not to be looked upon only, but to be *fed upon*; ſo we muſt by faith make Chriſt *ours*, as we do that which we eat, and we muſt receive ſpiritual ſtrength and nouriſhment from him, as from our food, and have delight in him, as we have in eating and drinking when we are hungry or thirſty. 2*dly*, It was to be *all eaten:*

† *Lev.* xxii. 20—24. *Gal.* i. viii. *Heb.* ix. 13, 14. 1 *Pet.* i. 18, 19. ii. 22.

up until the fourteenth day of the ſame month: and the whole aſſembly of the congregation of Iſrael ſhall kill it in ‡ the evening.
7 And they ſhall take of the blood, § and ſtrike *it* on the two ſide-poſts, and on the upper door-poſt of the houſes, wherein they ſhall
8 eat it. And they ſhall eat the fleſh in that night; ‖ roaſt with fire, with *
9 unleavened bread, *and* with † bitter *herbs* they ſhall eat it. Eat not of of it raw, nor ſodden at all with water, but roaſt with fire: his head
10 with his legs, and with the purtenance thereof. And ye ſhall let nothing of it remain until the morning: and that which remaineth
11 of it until the morning, ye ſhall burn with fire. And thus ſhall ye eat it; ‡ *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte; it *is* the LORD's
12 paſſover. For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt: and againſt all the gods of Egypt I will execute judgment;
13 I *am* the LORD. And the blood ſhall be to you for a token upon the houſes where you *are:* and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you, § to deſtroy *you,*
14 when I ſmite the land of Egypt. And this day ſhall be unto you for a memorial; and you ſhall keep it ‖ a feaſt to the LORD, throughout your generations: you ſhall keep it a feaſt by an ordinance for

eaten: thoſe that, by faith, feed upon Chriſt, muſt feed upon a *whole Chriſt.* They muſt take Chriſt and his yoke, Chriſt and his croſs, as well as Chriſt and his crown. 3*dly*, It was to be eaten *with bitter herbs*, in remembrance of the bitterneſs of their bondage in *Egypt*; we muſt feed upon Chriſt with brokenneſs of heart, in remembrance of ſin. 4*thly*, It was to be eaten in a departing poſture, ver. 11. when we feed upon Chriſt by faith, we muſt ſit looſe to the world, and every thing in it. (4.) The feaſt of *unleavened bread* was typical of the Chriſtian life, 1 *Cor.* v. 7, 8. Having received Chriſt Jeſus the Lord, 1*ſt.* We muſt *keep a feaſt*, in holy joy, continually delighting ourſelves in Chriſt Jeſus; If true believers have not a continual feaſt, it is their own fault. 2*dly*, It muſt be a feaſt of *unleavened bread*, kept in charity, without the leaven of malice, and in ſincerity, without the leaven of hypocriſy. All the old leaven of ſin muſt be put far from us, with the utmoſt caution, if we would keep the feaſt of a holy life to the honour of Chriſt. 3*dly*, It was to be an *ordinance for ever.* As long as we live we muſt continue feeding upon Chriſt, and rejoicing in him always, with thankful mention of the great things he has done for us.

V. 9. *Raw*—Half roaſted, but throughly dreſt.

V. 10. *Ye ſhall burn with fire*—To prevent the profane abuſe of it.

V. 11. *The Lord's paſſover*—A ſign of his paſſing over you, when he deſtroyed the *Egyptians.*

V. 16. *An*

‡ *Lev.* xxiii. 5. *Matt.* xxvii. 46—50. *Heb.* i. 2. 1 *Pet.* i. 19, 20. § *Heb.* ix. 13, 14. 1 *Pet.* i. 2. ‖ *Pſal.* xxii. 14, 15. *John* xix. 28. * *Matt.* xvi. 12. *Luke* xii. 11. 1 *Cor.* v. 8. † *Col.* i. 24. ‡ *Iſa.* v. 27. xi. 5. *Eph.* vi. 14. 1 *Pet.* i. 13. § 1 *Theſſ.* i. 10. ‖ *Neh.* viii. 9—12. 1 *Cor.* v. 6—13.

15 ever. Seven days ſhall ye eat unleavened bread, even the firſt
day ye ſhall put away leaven out of your houſes: for whoſoever
eateth leavened bread, from the firſt day until the ſeventh day,
16 that ſoul ſhall be cut * off from Iſrael. And in the firſt day *there
ſhall be* an holy convocation, and in the ſeventh day there ſhall be
an holy convocation to you: no manner of work ſhall be done in
them, ſave *that* which every man muſt eat, that only may be done
17 of you. And ye ſhall obſerve *the feaſt of* unleavened bread; for
in this ſelf-ſame day have I brought your armies out of the land
of Egypt: therefore ſhall ye obſerve this day in your generations
18 by an ordinance for ever. In the firſt *month*, on the fourteenth day
of the month, at even, ye ſhall eat unleavened bread, until the one
19 and twentieth day of the month, at even. Seven days ſhall there
be no leaven found in your houſes: for whoſoever eateth that
which is leavened, even that ſoul ſhall be cut off from the congre-
gation of Iſrael, whether he be a ſtranger or born in the land.
20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat
21 unleavened bread. Then Moſes called for all the elders of Iſ-
rael, and ſaid to them, Draw out and take you a lamb, according
22 to your families, and kill the paſſover. And ye ſhall take a bunch
† of hyſſop, and dip *it* in the blood that *is* in the baſon, and ſtrike
the lintel and the two ſide-poſts, with the blood that *is* in the baſon:
and none of you ſhall go out at the door of his houſe until the
23 morning. For the LORD will paſs through to ſmite the Egyptians,
and when he ſeeth the ‡ blood upon the lintel, and on the two
ſide-poſts, the LORD will paſs over the door and will not ſuffer the
24 deſtroyer to come in unto your houſes to ſmite *you*. And ye ſhall
obſerve this thing for an ordinance to thee, and to thy ſons for ever.
25 And it ſhall come to paſs, when ye be come to the land, which the
LORD will give you, according as he hath promiſed, that ye ſhall

V. 16. *An holy convocation*—A ſolemn day for the people to aſſemble together.

V. 19. *A ſtranger*—A proſelyte. Heathens were not concerned in the paſſover.

V. 22. *Out of the door of his houſe*—Of that houſe, wherein he ate the paſſover: *Until the morning*—That is, till towards morning, when they would be called for to march out of *Egypt*. They went out very early in the morning.

V. 23. *The deſtroyer*—The deſtroying angel, whether this was a good or an evil angel, we have not light to determine.

V. 27. *The*

* Chap. xxxi. 14. 1 *Cor.* xi. 28—30.
‡ *Ezek.* ix. 6. *Rev.* vii. 3. ix. 4.
† *Pſal.* li. 7. *Acts* xv. 9. *Heb.* xi. 28.

26 keep his ſervice. And it ſhall come to paſs, when your children
27 ſhall ſay unto you, § What mean you by this ſervice? That ye ſhall ſay, *It is* the ſacrifice of the LORD's paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people bowed the
28 head and worſhipped. And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron, ſo did they.
29 And it came to paſs that at ‖ midnight the LORD ſmote * all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh that ſat on his throne, unto the firſt-born of the captive that *was* in the dungeon;
30 and all the firſt-born of cattle. And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great cry † in Egypt: for *there was* not a houſe where *there was* not
31 one dead. And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and
32 the children of Iſrael: and go ſerve the LORD, as ye have ſaid. Alſo take your flocks, and your herds, as ye have ſaid, and be gone:
33 and bleſs me alſo. And the Egyptians were ‡ urgent upon the people, that they might ſend them out of the land in haſte: for they
34 ſaid, We *be* all dead *men*. And the people took their dough before it was leavened, their kneading-troughs being bound up in their
35 clothes upon their ſhoulders. And the children of Iſrael did according to the word of Moſes: and they aſked of the Egyptians, jewels
36 of ſilver, and jewels of gold, and raiment. And the LORD gave the people favour in ſight of the Egyptians, ſo that they ‖‖ gave unto them
37 *ſuch things as they required:* and they ſpoiled the Egyptians. And the children of Iſrael journeyed from Rameſes to Succoth, about ſix

V. 27. *The people bowed the head and worſhipped*—They hereby ſignified their ſubmiſſion to this inſtitution as a law, and their thankfulneſs for it as a favour and privilege.

V. 31. *Riſe up, and get you forth*—*Pharaoh* had told *Moſes* he ſhould *ſee his face no more*, but now he ſent for him; thoſe will ſeek God in their diſtreſs, who before had ſet him at defiance. Such a fright he was now in that he gave orders *by night* for their diſcharge, fearing leſt if he delay'd, he himſelf ſhould fall next. And that he ſent them out, not as men *hated* (as the Pagan hiſtorians have repreſented this matter) but as men *feared*, is plain by his requeſt to them.

V. 32. *Bleſs me alſo*—Let me have your prayers, that I may not be plagued for what is paſt when you are gone.

V. 33. *We be all dead men*—When death comes unto our houſes, it is ſeaſonable for us to think of our own mortality.

V. 34. *Their kneading-troughs*—Or rather, their *lumps of paſte* unleavened.

V. 37. *About ſix hundred thouſand men*—The word means ſtrong and able men fit for

§ *Pſal.* lxxviii. 6. ‖ *Job* xxxiv. 20. 1 *Theſſ.* v. 2, 3. * *Pſal.* lxxviii. 51. cv. 36. cxxxv. 8. cxxxvi. 10. † *Prov.* xxi. 13. *James* ii. 13. ‡ *Pſal.* cv. 38. ‖‖ *Pſal.* cv. 37.

38 hundred thouſand on foot *that were* men, beſides children. And a §
mixed multitude went up alſo with them; and flocks, and herds,
39 *even* very much cattle. And they baked unleavened cakes of the
dough which they brought forth out of Egypt, for it was not
leavened: becauſe they were thruſt out of Egypt, and could not
40 tarry, neither had they prepared for themſelves any victual. Now
the ‖ ſojourning of the children of Iſrael, who dwelt in Egypt, *was*
41 * four hundred and thirty years. And it came to paſs at the end
of the four hundred and thirty years, even the † ſelf-ſame day it
came to paſs, that all the hoſts of the LORD went out from the land
42 of Egypt. It *is* a night to be much obſerved unto the LORD for
bringing them out from the land of Egypt: this *is* that night of the
LORD to be obſerved of all the children of Iſrael, in their genera-
43 tions. And the LORD ſaid unto Moſes and Aaron, This is
the ordinance of the paſſover: there ſhall no ſtranger eat thereof.
44 But every man-ſervant that is bought for money, when thou haſt
45 circumciſed him, then ſhall he eat thereof. A foreigner, and an

for wars, beſide women and children, which we cannot ſuppoſe to make leſs than twelve hundred thouſand more. What a vaſt increaſe was this to ariſe from ſeventy ſouls, in little more than two hundred years.

V. 38. *And a mixed multitude went up with them*—Some perhaps willing to leave their country, becauſe it was laid waſte by the plagues. But probably the greateſt part was but a rude unthinking mob, that followed they knew not why: It is likely, when they underſtood that the children of *Iſrael* were to continue forty years in the wilderneſs, they quitted them, and returned to *Egypt* again. *And flocks and herds, even very much cattle*—This is taken notice of, becauſe it was long ere *Pharaoh* would give them leave to remove their effects, which were chiefly cattle.

V. 39. *Thruſt out*—By importunate intreaties.

V. 40. It was juſt *four hundred and thirty years* from the promiſe made to *Abraham* (as the Apoſtle explains it, *Gal.* iii. 17.) at his firſt coming into *Canaan*, during all which time the *Hebrews*, were *ſojourners* in a land that was not theirs, either *Canaan* or *Egypt*. So long the promiſe God made to *Abraham* lay *dormant* and unfulfilled, but now, it revived, and things began to work towards the accompliſhment of it. The firſt day of the march of *Abraham*'s ſeed towards *Canaan* was four hundred and thirty years (it ſhould ſeem, to a day) from the promiſe made to *Abraham*, *Gen.* xii. 2. *I will make of thee a great nation.*

V. 42. This firſt paſſover night was a night of the Lord, *much to be obſerved;* but the laſt paſſover night, in which Chriſt was betrayed, was a night of the Lord, *much more to be obſerved*, when a yoke heavier than that of *Egypt* was broke from off our necks, and a land better than that of *Canaan* ſet before us. That was a temporal deliverance, to be celebrated *in their generations*; this an eternal redemption to be celebrated *world without end.*

V. 45. *An hired ſervant*—Unleſs he ſubmit to be circumciſed.

V. 47. *All*

§ *Zech.* viii. 23. ‖ *Acts* xiii. 17. *Heb.* xi. 9. * *Gen.* xv. 13. *Acts* vii. 6. *Gal.* iii. 17. † *Pſal.* cii. 13. *Hab.* ii. 3.

46 hired ſervant ſhall not eat thereof. In one houſe ſhall it
be eaten, thou ſhalt not carry forth ought of the fleſh abroad
47 out of the houſe: neither ſhall ye break a † bone thereof. All
48 the congregation of Iſrael ſhall keep it. And when a ſtranger
ſhall ſojourn with thee, and will keep the paſſover to the
LORD, let all his males be circumciſed, and then let him come near
and keep it; and he ſhall be as one born in the land; for no
49 uncircumciſed perſon ſhall eat thereof. ‡ One law ſhall be to him
that is home-born, and unto the ſtranger that ſojourneth among
50 you. Thus did all the children of Iſrael: as the LORD commanded
51 Moſes and Aaron ſo did they. And it came to paſs the ſelf-ſame
day, *that* the LORD did bring the children of Iſrael out of the land
of Egypt, by their armies.

CHAP. XIII.

In this chapter we have, I. *The commands God gave to* Iſrael, 1. *To ſanctify all their firſt-born to him,* ver, 1, 2. 2. *To remember their deliverance out of* Egypt, ver. 3, 4. *and in remembrance of it to keep the feaſt of unleavened bread,* ver. 5—8. 3. *To tranſmit the knowledge of it to their children,* ver. 8—10. 4. *To ſet apart to God the firſtlings of their cattle,* ver. 11—13. *and to explain that alſo to their children,* ver. 14—16. II. *The care God took of* Iſrael *when he had brought them out of* Egypt. 1. *Chuſing their way for them,* ver. 17, 18. 2. *Guiding them in the way,* ver. 20—22. *And their care of* Joſeph's *bones,* ver. 19.

1,2 AND the LORD ſpoke unto Moſes, ſaying, *Sanctify unto
me all § the firſt-born, whatſoever openeth the womb
among the children of Iſrael, *both* of man and of beaſt; it *is* mine.

V. 47. *All the congregation of Iſrael muſt keep it*—Though it was obſerved in families apart, yet it is looked upon as the act of *the whole congregation.* And ſo the new teſtament paſſover, the Lord's ſupper, ought not to be neglected by any that are capable of celebrating it.

V. 48. No *ſtranger* that was *uncircumciſed* might eat of it. Neither may any now approach the Lord's ſupper who have not firſt ſubmitted to baptiſm; nor ſhall any partake of the benefit of Chriſt's ſacrifice, who are not firſt *circumciſed in heart.* Any ſtranger that was *circumciſed* might eat of the paſſover, even *ſervants.* Here is an indication of favour to the poor *Gentiles,* that the *ſtranger,* if circumciſed, ſtands upon the ſame level with the home-born *Iſraelite; one law for both.* This was a mortification to the *Jews,* and taught them that it was their dedication to God, not their deſcent from *Abraham,* that intitled them to their privileges.

V. 2. *Sanctify to me all the firſt-born*—The parents were not to look upon themſelves as intereſted in their firſt-born, till they had firſt ſolemnly preſented them to God, and received them back from him again,

† *John* xix. 33, 36. ‡ *Ezek.* xlvii. 22, 23. *Acts* xv. 9. *Gal.* iii. 28. * *Luke* ii. 23.
§ *Heb.* xii. 23. *Rom.* vi. 13. 19. 22. xii. 1.

3 And Moſes ſaid unto the people, Remember this day, in which ye
came out from Egypt, out of the houſe of bondage: for by † ſtrength of hand the LORD brought you out from this *place:* there
4 ſhall no leavened bread be eaten. This day came ye out, in the
5 month of Abib. And it ſhall be when the LORD ſhall bring you into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with milk and honey, that thou ſhalt
6 keep this ſervice in this month. Seven days ſhalt thou eat unleavened bread, and in the ſeventh day *ſhall be* a feaſt to the LORD.
7 Unleavened bread ſhall be eaten ſeven days; and there ſhall no leavened bread be ſeen with thee, neither ſhall there be
8 leaven ſeen with thee in all thy quarters. And thou ſhalt ſhew thy ſon in that day, ſaying, *This is done* becauſe of that *which* the LORD
9 did unto me, when I came forth out of Egypt. And it ſhall be a ſign unto thee upon thine hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth: for with a ſtrong
10 hand hath the LORD brought thee out of Egypt. Thou ſhalt there-
11 fore keep this ordinance in his ſeaſon from year to year. And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, as he ſware unto thee and to thy fathers, and ſhalt give it
12 thee. That thou ſhalt ſet apart unto the LORD all that openeth the matrix: and every firſtling that cometh of a beaſt, which thou haſt,
13 the males *ſhall be* the LORD's. And every firſtling of an aſs thou ſhalt redeem with a lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy chil-

It is mine—By a ſpecial right, being by my ſingular favour preſerved from the common deſtruction.

V. 5. *When the Lord ſhall bring you into the land, thou ſhalt keep this ſervice*—'Till then they were not obliged to keep the paſſover, without a particular command from God.

V. 7. *There ſhall no leavened bread be ſeen in all thy quarters*—Accordingly the *Jews* uſage was, before the feaſt of the paſſover, to caſt all the leavened bread out of their houſes; either they burnt it, or buried it, or broke it ſmall, and threw it into the wind; they ſearched diligently with lighted candles in all the corners of their houſes, leſt any leaven ſhould remain. The ſtrictneſs enjoined in this matter was deſigned, 1. To make the feaſt the more ſolemn, and conſequently the more taken notice of by the children, who would aſk, why is ſo much ado made? 2. To teach us how ſolicitous we ſhould be to put away from us all ſin.

V. 9. *Upon thy hand, between thine eyes*—Proverbial expreſſions denoting things which are never out of our thoughts.

V. 13. *Thou ſhalt redeem*—The price of the redemption was fixed by the law.

V. 16. *For*

† *Luke* xi. 21, 22.

14 dren ſhalt thou redeem. And it ſhall be when † thy ſon aſketh thee
in time to come, ſaying, What *is* this? That thou ſhalt ſay unto him,
By ſtrength of hand the LORD brought us out from Egypt, from
15 the houſe of bondage. And it came to paſs when Pharaoh would ‡
hardly let us go, that the LORD ſlew all the firſt-born in the land
of Egypt, both the firſt-born of man, and the firſt-born of beaſt:
therefore I ſacrifice to the LORD all that openeth the matrix, being
16 males; but all the firſt-born of my children I redeem. And it ſhall
be for a token upon thine hand, and for frontlets between thine
eyes: for by ſtrength of hand the LORD brought us forth out of
17 Egypt. And it came to paſs, when Pharaoh had let the people go,
that God led them not *through* the way of the land of the Philiſtines,
although that *was* near: for God ſaid, Leſt peradventure the people
18 repent when they ſee § war, and they return ‖ to Egypt. But God
led the people about, *through* the wilderneſs of the Red-ſea: and the
children of Iſrael went up harneſſed out of the land of Egypt.
19 And Moſes took the * bones of Joſeph with him: for he had ſtraitly
ſworn the children of Iſrael, ſaying, God will ſurely viſit you: and
20 ye ſhall carry up my bones away hence with you. And they took
their journey from Succoth, and encamped in Etham, in the edge of

V. 16. *For frontlets between thine eyes*—As conſpicuous as any thing fixt to thy forehead, or between thine eyes.

V. 18. There were many reaſons why God *led them through the way of the wilderneſs of the red ſea.* The *Egyptians* were to be drowned in the Red-ſea, the *Iſraelites* were to be *humbled*, and *proved* in the wilderneſs. *Deut.* viii. 2. God had given it to *Moſes* for a ſign, chap. iii. 12. *ye ſhall ſerve God in this mountain.* They had again and again told *Pharaoh* that they muſt go *three days journey into the wilderneſs to do ſacrifice*, and therefore it was requiſite they ſhould march that way, elſe they had juſtly been exclaimed againſt as diſſemblers. Before they entered the liſts with their enemies, matters muſt be ſettled between them and their God; laws muſt be given, ordinances inſtituted, covenants ſealed; and for the doing of this it was neceſſary they ſhould retire into the ſolitudes of a wilderneſs, the only cloſet for ſuch a crowd; the high road would be no proper place for theſe tranſactions. The reaſon why God did not lead them the neareſt way, which would have brought them in a few days to *the land of the Philiſtines*, was becauſe they were not yet fit for war, much leſs for war with the *Philiſtines*. Their ſpirits were broke with ſlavery; the *Philiſtines* were formidable enemies; it was convenient they ſhould begin with the *Amalekites*, and be prepared for the wars of *Canaan*, by experiencing the difficulties of the wilderneſs. God is ſaid to bring *Iſrael* out of *Egypt* as the eagle *brings up her young ones*, Deut. xxxii. 11. teaching them by degrees to fly. *They went up harneſſed*—They went up by *five in a rank*, ſo ſome; in *five ſquadrons*, ſo others. They marched like an army with banners, which added much to ſtrength and honour.

† *Pſal.* xliv. 1. ‡ *Job.* ix. 4. § 1 *Cor.* x. 13. ‖ *Numb.* xiv. * *Gen.* l. 24. *Acts* vii. 16.

21 the wilderneſs. And † the LORD went before them by day in ‡ a
pillar of a cloud, to lead them the way; and by night in a pillar of
22 fire, to give them light; to go by day and night. §He took not away
the pillar of the cloud by day, nor the pillar of fire by night *from*
before the people.

V. 21. *And the Lord went before them in a pillar*—In the two firſt ſtages, it was enough that God directed *Moſes* whither to march; he knew the country, and the road; but now they are come *to the edge of the wilderneſs*, they would have occaſion for a guide, and a very good guide they had, infinitely wiſe, kind, and faithful, *the Lord went up before them*; The *Shechinah* or appearance of the divine Majeſty, which was a previous manifeſtation of the eternal Word, who in the fulneſs of time was to be *made fleſh, and dwell among us*. Chriſt was *with the church* in the wilderneſs, 1 *Cor.* x. 9. What a ſatisfaction to *Moſes* and the pious *Iſraelites*, to be ſure that they were under a divine conduct? They need not fear miſſing their way who were thus *led*, nor being loſt who were thus *directed*; they need not fear being *benighted*, who were thus *illuminated*, nor being *robbed*, who were thus *protected*. And they who make the glory of God their end, and the word of God their rule, the ſpirit of God the guide of their affections, and the providence of God the guide of their affairs, may be confident that *the Lord goes before them*, as *truly* as he went before *Iſrael* in the wilderneſs, though not ſo *ſenſibly*. *They* had *ſenſible effects* of God's going before them in this pillar. For, It *led them the way* in that vaſt howling wilderneſs, in which there was no road, no track, no way-marks through which they had no guides. When they marched, this pillar went before them, at the rate that they could follow, and appointed the place of their encampment, as infinite Wiſdom ſaw fit; which eaſed them from care, and ſecured them from danger, both in *moving*, and in *reſting*. It *ſheltered them* from the heat by day, which at ſometimes of the year was extreme: And it gave them light by night when they had occaſion for it.

V. 22. He *took not away the pillar of the cloud*, —No not when they ſeemed to have leſs occaſion for it: it never left them 'till it brought them to the borders of *Canaan*. It was a cloud which the wind could not ſcatter. There was ſomething ſpiritual in this pillar of cloud and fire. 1. The children of *Iſrael* were *baptized unto* Moſes *in this cloud*, 1 *Cor.* x. 2. By coming under this cloud they ſignified their putting themſelves under the conduct and command of *Moſes*. *Protection draws allegiance;* this cloud was the badge of God's protection, and ſo became the bond of *their* allegiance. Thus they were initiated, and admitted under that government, now when they were entring upon the wilderneſs. 2. And it ſignifies the ſpecial conduct and protection which the church of Chriſt is under in this world.

CHAP.

† *Pſal.* lxxviii. 14. xcix. 7. 1 *Cor.* x. 1. 9. ‡ *Pſal.* cv. 39. *Iſa.* iv. 5.
§ *Neh.* ix. 19.

CHAP. XIV.

Here is, I. *The extreme diſtreſs that* Iſrael *was in at the Red-ſea.* 1. *Notice given of it to* Moſes *before,* ver. 1—4. 2. *The cauſe of it was* Pharaoh's *purſuit of them,* ver. 5—9. 3. Iſrael *was in a conſternation upon it,* ver. 10—12. 4. Moſes *endeavours to encourage them,* ver. 13, 14. II. *The wonderful deliverance that God wrought for them.* 1. Moſes *is inſtructed concerning it,* ver. 15—18. 2. *Lines that could not be forced are ſet between the camp of* Iſrael *and* Pharaoh's *camp,* ver. 19, 20. 3. *By the divine power the Red-ſea is divided,* ver. 21. *and is made,* 1. *A lane to the* Iſraelites, *who marched ſafely through it,* ver. 22—29. *But.* 2. *To the* Egyptians *it was made,* 1. *An ambuſh into which they were drawn,* ver. 23—25. *And,* 2. *A grave in which they were all buried,* ver. 26—28. III. *The impreſſions this made upon the* Iſraelites, ver. 30, 31.

1,2 AND the LORD ſpake unto Moſes, ſaying, Speak unto the children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the ſea, over againſt Baal-
3 zephon: before it ſhall ye encamp by the ſea. For Pharaoh will ſay of the children of Iſrael, They *are* entangled in the land, the
4 wilderneſs hath ſhut them in. And I will harden Pharaoh's heart, that he ſhall follow after them, and I will be honoured upon Pharaoh, and upon all the hoſt; that the Egyptians may know that I
5 *am* the LORD. And they did ſo. And it was told the king of Egypt, that the people fled: and * the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we
6 done this, that we have let Iſrael go from ſerving us? And he
7 made ready his chariot, and took his people with him. And he took ſix hundred choſen chariots, and all the chariots of Egypt,

V. 2. They were got to the *edge of the wilderneſs,* chap. xiii. 20, and one ſtage or two would have brought them to *Horeb,* the place appointed for their ſerving God, but inſtead of going forward, they are ordered to turn *ſhort off,* on the right-hand from *Canaan,* and to march towards the Red-ſea. When they were at *Etham,* there was no ſea in their way to obſtruct their paſſage; but God himſelf orders them into ſtraits, which might give them an aſſurance, that when his purpoſes were ſerved, he would bring them out of thoſe ſtraits. *Before Pi-hahiroth*—Or, *the ſtraits of Hiroth,* two great mountains, between which they marched. *Migdol* and *Baal-zephon* were cities of Egypt and probably garriſon'd.

V. 3. *They are intangled*—Incloſed with mountains, and garriſons, and deſerts.

V. 5. *And it was told the king that the people fled*—He either forgot, or would not own that they had departed with his conſent; and therefore was willing it ſhould be repreſented to him as a revolt from their allegiance.

V. 7. *Captains over every one of them*—Or rather *over all of them*; diſtributing the command of them to his ſeveral Captains.

V. 8. *With*

* *Pſal.* cv. 25.

8 and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.
9 But the Egyptians purſued after them (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.
10 And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were † ſore afraid: and the children of Iſrael cried out unto the LORD.
11 And they ſaid unto Moſes, ‡ Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt
12 thou dealt thus with us, to carry us forth out of Egypt? *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? For *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs.
13 And Moſes ſaid unto the people, § Fear ye not, ſtand ſtill and ſee ‖ the ſalvation of the LORD, which he will ſhew to you to day: for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again * no
14 more for ever. The LORD ſhall fight for you, and ye ſhall hold

V. 8. *With an high hand*—Boldly, reſolutely.

V. 9. *Chariots and horſemen*—It ſhould ſeem he took no foot with him, becauſe the king's buſineſs required haſte.

V. 10. *They were ſore afraid*—They knew the ſtrength of the enemy, and their own weakneſs; numerous indeed they were, but all foot, unarmed, undiſciplined, diſpirited by long ſervitude, and now pent up, ſo that they could not eſcape. On one hand was *Pi-hahiroth*, a range of craggy rocks unpaſſable; on the other hand were *Migdol* and *Baal-zephon*, forts upon the frontiers of *Egypt*; before them was the ſea, behind them were the *Egyptians*; ſo that there was no way open for them but *upwards*, and thence their deliverance came.

V. 13. *Moſes* anſwered not theſe fools according to their folly: Inſtead of chiding he comforts them, and with an admirable preſence of mind, not diſheartned either by the threatnings of *Egypt*, or the tremblings of *Iſrael*, ſtills their murmuring, *Fear ye not.* It is our duty, when we cannot get out of our troubles, yet to get above our fears, ſo that they may only ſerve to quicken our prayers and endeavours, but may not prevail to ſilence our faith and hope. *Stand ſtill*, and think not to ſave yourſelves either by fighting or flying; *wait God's orders*, and obſerve them; Compoſe yourſelves, by an intire confidence in God, into a peaceful proſpect of the *great ſalvation* God is now about to work for you. *Hold your peace*, you need not ſo much as *give a ſhout* againſt the enemy: the work ſhall be done without any concurrence of yours. In times of great difficulty, it is our wiſdom to keep our ſpirits calm, quiet, and ſedate, for then we are in the beſt frame both to do our own work, and to *conſider the work of God.*

V. 15. *Where-*

† *Matt.* viii. 26. ‡ *Pſal.* cvi. 7, 8. § 2 *Chr.* xx. 15. 17. xxx. 15. *Iſa.* xxx. 15. xli. 14. ‖ *Iſa.* xliii. 11. *Hoſ.* xiii. 4. * *Pſal.* civ. 35.

15 your peace. And the LORD ſaid unto Moſes, Wherefore * crieſt
thou unto me? ſpeak unto the children of Iſrael, that they go for-
16 ward. But lift thou up thy rod, and ſtretch out thine hand over
the ſea, and divide it: and the children of Iſrael ſhall go on dry
17 ground through the midſt of the ſea. And I, behold, I will harden
the hearts of the Egyptians, and they ſhall follow them: † and I
will get me honour upon Pharaoh, and upon all his hoſt, upon his
18 chariots, and upon his horſemen. And the Egyptians ‡ ſhall know
that I *am* the LORD, when I have gotten me honour upon Pharaoh,
19 upon his chariots, and upon his horſemen. And the angel of God
which went before the camp of Iſrael, removed, and went behind
them; and the pillar of the cloud went from before their face, and
20 ſtood behind them. And it came between the camp of the Egyp-
tians, and the camp of Iſrael; and it was a § cloud and darkneſs *to
them*, but it gave light by night *to thoſe:* ſo that the one came not

V. 15. *Wherefore crieſt thou unto me*—*Moſes* though he was aſſured of a good iſſue, yet did not neglect prayer. We read not of one word he ſaid in prayer, but he *lifted up his heart* to God, and God well underſtood, and took notice of. *Moſes*'s ſilent prayer prevailed more with God, than *Iſrael*'s loud out-cries. But is God diſpleaſed with *Moſes* for praying? No, he aſks this queſtion, *Wherefore crieſt thou unto me?* Wherefore ſhouldſt thou preſs thy petition any farther, when it is already granted? *Moſes* has ſomething elſe to do beſides praying, he is to command the hoſts of *Iſrael*. *Speak to them that they go forward*—Some think *Moſes* had prayed not ſo much for their deliverance, he was aſſured of that; as for the pardon of their murmurings, and God's ordering them to *go forward*, was an intimation of the pardon. *Moſes* bid them *ſtand ſtill* and expect orders from God: and now *orders* are *given*. They thought they muſt have been directed either to the right hand, or to the left; no, ſaith God, ſpeak to them to *go forward*, directly to the ſea-ſide; as if there had lain a fleet of tranſport ſhips ready for them to embark in. Let the children of *Iſrael* go as far as they can upon dry ground, and then God will *divide the ſea*. The ſame power could have *congealed* the waters for them to *paſs over*, but infinite wiſdom choſe rather to *divide* the waters for them to *paſs through*, for that way of ſalvation is always pitched upon which is moſt *humbling*.

V. 19. *The angel of God*—Whoſe miniſtry was made uſe of in the pillar of cloud and fire, went from *before the camp of Iſrael*, where they did not now need a guide; there was no danger of miſſing their way through the ſea, and came *behind them*, where now they needed a guard, the *Egyptians* being juſt ready to ſeize *the hindmoſt* of them. There it was of uſe to the *Iſraelites*, not only to protect them, but to *light them* through the ſea; and at the ſame time it confounded the *Egyptians*, ſo that they loſt ſight of their prey, juſt when they were ready to lay hands on it. The word and providence of God have a black and dark ſide

* *Neh.* ix. 9. † *Neh.* ix. 10. ‡ *Pſal.* ix. 16. § *Pſal.* xviii. 11. *Iſa.* viii. 14.

21 near the other all the night. And Moſes ſtretched out his hand over
the ſea, and the LORD cauſed the ſea to go ‖ *back* by a ſtrong eaſt-
wind all that night, and made the ſea dry-land, and the waters were
22 *divided. And the children of Iſrael † went into the midſt of the
ſea upon the dry ground: and the waters *were* ‡ a wall unto them
23 on their right hand, and on their left. And the Egyptians purſued,
and went in after them, to the midſt of the ſea, *even* all Pharaoh's
24 horſes, his chariots, and horſemen. And it came to paſs that in
the § morning-watch the LORD looked upon the hoſt of the Egyp-
tians, through the pillar of fire, and of the cloud, and troubled the
25 hoſt of the Egyptians, And took off their chariot-wheels, that they
drave them heavily: ſo that the Egyptians ſaid, Let us flee from the
face of Iſrael; for the LORD fighteth for them, againſt the Egyp-
26 tians. And the LORD ſaid unto Moſes, Stretch out thine hand over
the ſea, that the waters may come again upon the Egyptians, upon

ſide towards ſin and ſinners, but a bright and pleaſant ſide towards thoſe that are *Iſraelites* indeed.

V. 21. We have here the hiſtory of that work of wonder which is ſo often mentioned both in the Old and New Teſtament. An inſtance of God's almighty power in dividing the ſea, and opening a paſſage through the waters. It was a bay, or gulf, or arm of the ſea, two or three leagues over. The God of nature has not tied himſelf to its laws, but when he pleaſes diſpenſeth with them, and then the fire doth not burn, nor the water flow. They *went through* the ſea to the oppoſite ſhore; they *walked upon dry land in the midſt of the ſea*; and the pillar of cloud being their *rereward*, the *waters were a wall to them on their right hand, and on their left. Moſes* and *Aaron* it is likely ventured firſt, into this untrodden path, and then all *Iſrael* after them; and this march through the paths of the great waters would make their march afterwards through the wilderneſs leſs formidable. This march through the ſea was in the night, and not a moon-ſhine night, for it was ſeven days after the full moon, ſo that they had no light but what they had from the pillar of fire. This made it the more awful, but where God *leads us*, he will *light us;* while we follow his conduct we ſhall not want his comforts.

V. 23. *And the Egyptians went in after them into the midſt of the ſea*—They thought, why might they not venture where *Iſrael* did? They were more advantageouſly provided with chariots and horſes, while the *Iſraelites* were on foot.

V. 24. *The Lord*—Called the angel before, *looked*—With indignation, *upon the Egyptians, and troubled the Egyptians*—With terrible winds and lightnings and thunders, *Exod.* xv. 10. *Pſal.* lxxvii, 18. 19. Alſo with terror of mind.

V. 25. They had *driven furiouſly*, but now they *drove heavily*, and found themſelves embaraſſed at every ſtep; the way grew deep, their hearts grew ſad, their wheels dropt off, and the axle-trees failed. They had been flying upon the back of *Iſrael* as the hawk upon the dove; but now they cried, *Let us flee from the face of Iſrael.*

V. 26. *And the Lord ſaid unto Moſes, Stretch out thy hand over the ſea*—And give a ſignal

‖ *Joſh.* iv. 23. *Pſal.* lxvi. 5, 6—12. lxviii. 13. cvi. 9. cxiv. 5. *Iſa.* xliii. 2.
* *Neh.* ix. 11. *Pſal.* cxxxvi. 13. *Iſa.* lxiii. 12. † *Heb.* xi. 29. ‡ *Iſa.* lxxiii. 13, 14.
§ *Job.* xl. 12. *Pſal.* xviii. 14. lxxvii. 18, 19. *Matt.* xiv. 25.

27 their chariots, and upon their horſemen. And Moſes ſtretched
forth his hand over the ſea, and the ſea returned to his ſtrength
when the morning appeared, and the Egyptians fled againſt it: and
the LORD § overthrew the Egyptians in the midſt of the ſea.
28 And the waters || returned and covered the chariots, and the horſe-
men, *and* all the hoſt of Pharaoh that came into the ſea after them:
29 there remained not ſo much as one of them. But the chil-
dren of Iſrael walked upon dry-land in the midſt of the ſea:
and the waters *were* a wall unto them on their right hand, and on
30 their left. Thus the LORD ſaved Iſrael that day out of the hands
of the Egyptians: and Iſrael ſaw the Egyptians * dead upon the
31 ſea-ſhore. And Iſrael ſaw that great work which the LORD did
upon the Egyptians: and the people feared the LORD, and believed
the LORD, and his ſervant Moſes.

ſignal to the waters to *cloſe again*, as before upon the word of command they had *opened to the right and the left*. He did ſo, and immediately the waters returned to their place, and overwhelmed all the hoſt of the *Egyptians*. *Pharaoh* and his ſervants, that had hardened one another in ſin, now fell together, and not one eſcaped. An antient tradition ſaith, That *Pharaoh*'s magicians *Jannes* and *Jambres* periſhed with the reſt. Now God *got him honour upon* Pharaoh, a rebel to God, and a ſlave to his own barbarous paſſions; perfectly loſt to humanity, virtue, and all true honour; here he lies buried in the deep, a perpetual monument of divine juſtice: here he went down to the pit, though he was the terror of the mighty in the land of the living.

V. 28. *After them*—That is, after the *Iſraelites*.

V. 30. *And Iſrael ſaw the Egyptians dead upon the ſhore*—The *Egyptians* were very curious in preſerving the bodies of their great men, but here the utmoſt contempt is poured upon all the grandees of *Egypt*; ſee how they lie heaps upon heaps, as dung upon the face of the earth.

V. 31. *And Iſrael feared the Lord, and believed the Lord and his ſervant Moſes*—Now they were aſhamed of their diſtruſts and murmurings; and in the mind they were in, they would never again deſpair of help from heaven; no not in the greateſt ſtraits! They would never again quarrel with *Moſes*; nor talk of returning to *Egypt*. How well were it for us, if we were, always in as good a frame, as we are in ſometimes!

§ *Mich.* vii. 15. 19. *Matt.* vii. 2. || *Pſ.* cvi. 11. *Hab.* iii. 8. 10. * *Pſ.* lviii. 10.

CHAP. XV.

In this chapter, I. Iſrael *looks back upon* Egypt *with a ſong of praiſe for their deliverance. Here is,* 1. *The ſong itſelf,* ver. 1—19. 2. *The ſolemn ſinging of it,* ver. 20, 21. II. Iſrael *marches forward in the wilderneſs,* ver. 22. *Their diſcontent at the waters of* Marah, ver. 23, 24. *and the relief granted them,* ver. 25, 26. *Their ſatisfaction in the waters of* Elim, ver. 27.

1 THEN * ſang Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſaying, I will ſing unto the LORD, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown
2 into the ſea. The LORD *is* my † ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an ‡ habitation; § my father's God, and I will ‖ exalt him. The LORD *is* a
4 ** man of war: †† the LORD *is* his name. Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned
5 in the Red-ſea. The depths have covered them: they ſank into
6 the bottom as ‡‡ a ſtone. Thy right-hand, O LORD, is become glorious in power: thy right-hand, O LORD, hath daſhed in pieces the
7 enemy. And in the greatneſs of thine excellency thou haſt overthrown them that roſe up §§ againſt thee: thou ſenteſt forth thy

V. 1. *Then ſang Moſes*—*Moſes* compoſed this ſong, and ſang it with the children of *Iſrael.* Doubtleſs he wrote it by inſpiration, and ſang it on the ſpot. By this inſtance it appears that the ſinging of pſalms, as an act of religious worſhip, was uſed in the church of Chriſt before the giving of the cermonial law, therefore it is no part of it, nor aboliſhed with it: ſinging is as much the language of holy joy, as praying is of holy deſire. *I will ſing unto the Lord*—All our joy muſt terminate in God, and all our praiſes be offered up to him, *for he hath triumphed*—All that love God triumph in his triumphs.

V. 2. *Iſrael* rejoiceth in God, as their *ſtrength, ſong, and ſalvation*—Happy therefore the people whoſe God is the Lord: They are weak themſelves, but he ſtrengthens them, his grace is *their ſtrength:* they are oft in ſorrow, but in him they have comfort, he is *their ſong:* ſin and death threaten them, but he is, and will be, *their ſalvation.* He is *their fathers God*—This they take notice of, becauſe being conſcious of their own unworthineſs, they had reaſon to think that what God had now done for them was for their *fathers ſake,* Deut. iv. 37.

V. 3. *The Lord is a man of war*—Able to deal with all thoſe that ſtrive with their maker.

V. 4. *He hath caſt*—With great force, as an arrow out of a bow, ſo the *Hebrew* word ſignifies.

V. 7. *In the greatneſs of thine excellency*—By thy great and excellent power.

V. 8. *With*

* *Pſal.* cvi. 12. *Wiſd.* x. 20. *Rev.* xv. 2. † *Pſal.* xxii. 3. cix. 1. cxviii. 14. *Iſa.* xii. 2. *Luke* i. 71. ii. 30. ‡ *Ezr.* vii. 15. § *Gen.* xvii. 5. ‖ *Pſal.* xxx. 1. cxviii. 28. cxlv. 1. *Iſa.* xxv. 1. ** *Pſal.* xxiv. 8. *Hab.* iii. 8, 9. *Rev.* xix. 11. †† *Pſal.* lxxxiii. 18. ‡‡ *Neh.* ix. 11. *Jer.* li. 63, 64. *Rev.* xviii. 21. §§ *Zech.* ii. 8. *Matt.* xxv. 45. *Acts* ix. 4.

8 wrath, *which* conſumed them as * ſtubble. And with † the blaſt of
thy noſtrils the waters were gathered together: the floods ſtood up-
right as an heap, *and* the depths were congealed in the heart of the
19 ſea. The enemy ſaid, I will purſue, I will overtake, ‡ I will di-
vide the ſpoil: my deſire ſhall be ſatisfied upon them, I will draw
10 my ſword, my hand ſhall deſtroy them. Thou didſt blow with thy
wind, the ſea covered them: they ſank as lead in the mighty wa-
11 ters. § Who *is* like unto thee, O LORD, amongſt the gods? who *is*
like thee, ‖ glorious in holineſs, fearful *in* praiſes, doing won-
12 ders? Thou ſtretchedſt out thy right hand; the earth ſwallowed
13 them. Thou in thy mercy ** haſt led forth the people *which* thou
haſt redeemed: thou haſt guided *them* in thy ſtrength unto
14 thy holy habitation. The people ſhall hear, *and* be †† afraid:
15 ſorrow ſhall take hold on the inhabitants of Paleſtina. Then
the dukes of Edom ſhall be amazed: the mighty men of Moab,
trembling ſhall take hold upon them: all the inhabitants of Canaan
16 ſhall melt away. Fear and dread ſhall fall upon them by the great-
neſs of thine arm; they ſhall be *as* ſtill as a ſtone: 'till thy people paſs
over, O LORD, till the people paſs over, *which* thou haſt ‡‡ purchaſed.
17 Thou ſhalt bring them in, and plant them in the mountain of thine
inheritance, *in* the place, O LORD, *which* thou haſt made for thee to
dwell in: *in* the ſanctuary, O LORD, *which* thy hands have eſtabliſhed.

V. 8. *With the blaſt of thy noſtrils*—By thine anger: *The depths were congealed*—Stood ſtill, as if they had been frozen: *In the heart of the ſea*—The midſt of it.

V. 9. *My luſt*—My deſire both of revenge and gain.

V. 11. *The gods*—So called: Idols, or Princes: *Glorious in holineſs*—In juſtice, mercy and truth: *Fearful in praiſes*—To be praiſed with reverence.

V. 12. *The earth ſwallowed them*—Their dead bodies ſunk into the ſands on which they were thrown, which ſucked them in.

V. 13. *Thou in thy mercy haſt led forth the People*—Out of the bondage of *Egypt*, an out of the perils of the Red-ſea. *Thou haſt guided them to thy holy habitation*—Thou haſt put them into the way to it, and wilt in due time bring them to the end of that way.

V. 17. *Thou ſhalt bring them in*—If he thus *bring them out of* Egypt, he will *bring them into* Canaan; for has he begun, and will he not make an end? *Thou wilt plant them in the place which thou haſt made for thee to dwell in*—It is good dwelling where God dwells, in his church on earth, and in his church in heaven. *In the mountains*—In the mountainous country of Canaan: *The ſanctuary which thy hands have eſtabliſhed*—Will as ſurely eſtabliſh as if it was done already.

* *Iſa.* xlvii. 14. † *Job* iv. 9. 2 *Theſſ.* ii. 8. ‡ *Iſa.* ix. 3. § *Iſa.* xlvi. 5. *Jer.* x. 6—16. xlix. 19. li. 19. *Mich.* vii. 18. ‖ *Iſa.* vi. 3. ** *Pſal.* lxxvii. 20. lxxviii. 53, 54. †† *Joſh.* ii. 9—11. *Pſal.* xxii. 14. lxviii. 2. ‡‡ *Pſal.* lxxiv. 2. *Tit.* ii. 14. 1 *Pet.* ii. 9. 2 *Pet.* ii. 1.

18, 19 * The LORD ſhall reign for ever and ever. For the † horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea: and the LORD brought again the waters of the ſea upon them; but the children of Iſrael went on dry-land in the midſt of the ſea.
20 And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and
21 with ‡ dances. And Miriam anſwered them, Sing ye to the LORD, for he hath triumphed glorioufly: the horſe and his rider hath he thrown
22 into the ſea. So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſs of Shur: and they went three days in the
23 wilderneſs and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter:
24 therefore the name of it was called Marah. And the people mur-
25 mured againſt Moſes, ſaying, § What ſhall we drink? And he cried unto the LORD, and the LORD ſhewed him a tree, *which* when he

V. 18. *The Lord ſhall reign for ever and ever*—They had now ſeen an end of *Pharaoh's* reign, but time itſelf ſhall not put a period to *Jehovah's* reign, which like himſelf is eternal.

V. 20. *Miriam* (or *Mary*, it is the ſame name) preſided in an aſſembly of the *women*, who (according to the common uſage of thoſe times) with *timbrels* and *dances*, ſung this ſong. *Moſes* led the pſalm, and gave it out for the men, and then *Miriam* for the women. Famous victories were wont to be applauded by the daughters of *Iſrael*, 1 *Sam.* xviii. 6, 7. ſo was this. When God brought *Iſrael* out of *Egypt*, it is ſaid, *Mic.* vi. 4. he ſent before them *Moſes*, *Aaron*, and *Miriam*; though we read not of any thing remarkable that *Miriam* did but this. But thoſe are to be reckoned great bleſſings to a people, that go before them in praiſing God.

V. 21. *And Miriam anſwered them*—The men: They ſung by turns, or in parts.

V. 23. *The name of it was called Marah*—That is, Bitterneſs.

V. 25. *And he cried unto the Lord*—It is the greateſt relief of the cares of magiſtrates and miniſters, when thoſe under their charge make them uneaſy, that they may have recourſe to God by prayer; he is the guide of the church's guides, and to the chief ſhepherd, the under ſhepherds muſt on all occaſions apply themſelves: *And the Lord* directed *Moſes* to a tree, which he *caſt into the waters, and they were made ſweet*—Some think this wood had a peculiar virtue in it for this purpoſe, becauſe it is ſaid, God *ſhewed him the tree*. God is to be acknowledged, not only in the creating things uſeful for man, but in diſcovering their uſefulneſs. But perhaps this was only *a ſign*, and not *a means* of the cure, no more than the brazen ſerpent. *There he made a ſtatute and an ordinance, and there he proved them*—That is, there he put them upon trial, admitted them as probationers for his favour. In ſhort he tells them, ver. 26. what he expected from them, and that was, in one word, obedience. They muſt diligently *hearken to his voice, and give ear to his commandments*, and muſt take care, in every thing, to *do* that which was *right* in God's ſight, and to *keep all his ſtatutes*. *Then I will put none of theſe diſeaſes upon thee*—That is, I will not bring upon thee any of the plagues of *Egypt*. This intimates, that if they were diſ-

* *Rev.* xi. 15—17. † *Prov.* xxi. 31. ‡ *Jer.* xxxi. 4. 13. § *Matt.* vi. 25.

had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he proved
26 them, And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee, which I have brought upon
27 the Egyptians: for I *am* the LORD that * healeth thee. And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm trees: and they encamped there by the waters.

CHAP. XVI.

This chapter gives us an account of the victualling of the camp of Iſrael I. *Their complaint for want of bread*, ver. 1—3. II. *The notice God gave them of the proviſion he intended to make for them*, ver. 4—12. III. *The ſending of the manna*, ver. 13—15. IV. *The laws and orders concerning it.* 1. *That they ſhould gather it daily*, ver. 16—21. 2. *That they ſhould gather a double portion on the ſixth day*, ver. 22—26. 3. *That they ſhould expect none on the ſeventh day*, ver. 27—31, 4. *That they ſhould preſerve a pot of it for a memorial*, ver. 32.

1 AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond
2 month, after their departing out of the land of Egypt. And the whole congregation of the children of Iſrael murmured againſt
3 Moſes and Aaron in the wilderneſs. And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we ſat by the fleſh-pots, *and*

diſobedient, the plagues which they had ſeen inflicted on their enemies ſhould be brought on them. But if thou wilt be obedient, thou ſhalt be ſafe, the threatning is implied, but the promiſe is expreſſed, *I am the Lord that healeth thee*—And will take care of thee wherever thou goeſt.

V. 1. A month's proviſion, it ſeems, the hoſt of *Iſrael* took with them out of *Egypt*, when they came thence on the 15th day of the firſt month, which, by *the 15th day of the ſecond month*, was all ſpent.

V. 2. *Then the whole congregation murmured againſt Moſes and Aaron*—God's vicegerents among them.

V. 3. They ſo undervalue their deliverance, that they wiſh, they had died in *Egypt*, nay, and died by the *hand of the Lord* too. That is, by ſome of the plagues which cut off the *Egyptians*: as if it were not the hand of the Lord, but of *Moſes* only, that brought them into this wilderneſs. 'Tis common for people to ſay of that pain, or ſickneſs, which they ſee not ſecond cauſes of, *It is what pleaſeth God*, as if that were not ſo likewiſe

* *Pſal.* ciii. 3. cxlvii. 3.

when we did eat bread to the full: for ye have brought us forth into this wilderneſs, to kill this whole aſſembly † with hunger.
4 Then ſaid the LORD unto Moſes, Behold, I will rain ‡ bread from heaven for you; and the people ſhall go out and gather a certain rate ‖ every day, that I may prove them, whether they will walk in
5 my law or no. And it ſhall come to paſs, that on the ſixth day they ſhall prepare *that* which they bring in; and it ſhall be twice as much
6 as they gather daily. And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the LORD hath
7 brought you out from the land of Egypt. And in the morning, then ye ſhall ſee the glory of the LORD; for that he heareth your murmurings againſt the LORD: And what *are* we, that ye murmur
8 againſt us? And Moſes ſaid, *This ſhall be* when the LORD ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for the LORD heareth your murmurings which ye murmur againſt him: And what *are* we? your murmurings *are* not againſt
9 us, but * againſt the LORD. And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near be-
10 fore the LORD: for he hath heard your murmurings. And it came to paſs as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and behold, the
11 glory of the LORD appeared in the cloud. And the LORD ſpake
12 unto Moſes, ſaying, I have heard the murmurings of the children

likewiſe which comes by the hand of man, or ſome viſible accident. We cannot ſuppoſe they had any great plenty in *Egypt*, how largely ſoever they now talk of the *fleſh-pots*, nor could they fear dying for want in the wilderneſs while they had their flocks and herds with them; but diſcontent magnifies what is paſt, and vilifies what is preſent, without regard to truth or reaſon. None talk more abſurdly than murmurers.

V. 4. Man being made *out of the earth*, his Maker has wiſely ordered him *food out of the earth*, Pſal. civ. 14. But the people of *Iſrael* typifying the *church of the firſt-born* that are written in *heaven*, receiving their charters, laws and commiſſions from heaven, *from heaven* alſo they received their food. See what God deſigned in making this proviſion for them, *that I may prove them whether they will walk in my law or no*—Whether they will truſt me, and whether they would ſerve him, and be ever faithful to ſo good a maſter.

V. 5. *They ſhall prepare*—Lay up, grind, bake or boil.

V. 6. *The Lord*—And not we, (as you ſuggeſt) by our own counſel.

V. 10. *The glory of the Lord*—An extraordinary and ſudden brightneſs.

V. 12. *And ye ſhall know that I am the Lord your God*—This gave proof of his power

† *Jer.* ii. 6. ‡ *Pſal.* cv. 40. *Mark* xii. 20, 21. *John* vi. 31, 32. 1 *Cor.* x. 3.
‖ *Matt.* vi. 11, 31, 34. * *Luke* x. 16. *Rom.* xiii. 2.

of Iſrael; ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread; and ye ſhall know that
13 I *am* the LORD your God. And it came to paſs, that at even † the quails came up, and covered the camp: and in the morning the
14 dew lay round about the hoſt. And when the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall
15 round thing *as* ſmall as the hoar froſt on the ground. And when the children of Iſrael ſaw *it*, they ſaid one to another, What is this?
16 for they knew not what it *was*. And Moſes ſaid unto them, ‡ This *is* the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer for every man, *according to* the number of your perſons, take ye every man for *them* which *are* in
17 his tents. And the children of Iſrael did ſo, and gathered, ſome
18 more, ſome leſs. And when they did mete *it* with an omer, he that gathereth much had nothing over, and he that gathered little, had
19 no lack: they gathered every man according to his eating. And Moſes ſaid unto them, * Let no man leave of it 'till the morning.
20 Notwithſtanding they hearkened not unto Moſes, but ſome of them left it until the morning, and it bred worms and ſtank: And Moſes

power as *the Lord*, and his particular favour to them as *their God*; when God plagued the *Egyptians*, it was to make them know that *he is the Lord;* when he provided for the *Iſraelites*, it was to make them know that he was *their God*.

V. 13. *The quails came up, and covered the camp*—So tame that they might take up as many of them as they pleaſed. Next morning he rained *manna* upon them, which was to be continued to them for their daily bread.

V. 15. *What is this?* Manna deſcended from the clouds. It came down in dew melted, and yet was itſelf of ſuch a conſiſtency as to ſerve for nouriſhing ſtrengthning food, without any thing elſe: It was pleaſant food; the *Jews* ſay it was palatable to all, according as their taſtes was. It was wholeſome food, light of digeſtion. By this ſpare and plain diet we are all taught a leſſon of temperance, and forbidden to deſire dainties and varieties.

V. 16. *An omer*—The tenth part of an *Ephah*: Near ſix pints, wine-meaſure.

V. 19. *Let no man leave 'till morning*—But let them learn to go to bed and ſleep quietly, though they had not a bit of bread in their tent, nor in all their camp, truſting God with the following day to bring them their *daily bread*. Never was there ſuch a market of proviſions as this, where ſo many hundred thouſand men were daily furniſhed *without money, and without price*: never was there ſuch an open houſe kept as God kept in the wilderneſs for 40 years together, nor ſuch free and plentiful entertainment given. And the ſame wiſdom, power and goodneſs that now brought food daily out of the clouds, doth

† *Pſal.* lxxviii. 23, 24. cv. 40. ‡ *John* vi. 31—51. 1 *Cor.* x. 3. * *Matt.* vi. 31—34. *Heb.* xiii. 5.

21 was wroth with them. And they gathered it † every morning,
every man, according to his eating: and when the ſun waxed hot,
22 it melted. And it came to paſs *that* on the ſixth day they ga-
thered twice as much bread, two omers for one *man:* and all the ru-
23 lers of the congregation came and told Moſes. And he ſaid unto
them, This is *that* which the LORD hath ſaid, To-morrow *is* the reſt
of the ‡ holy ſabbath unto the LORD: bake *that* which ye will bake
to day, and ſeethe that ye will ſeethe; and that which remaineth
24 over, lay up for you to be kept until the morning. And they laid
it up 'till the morning, as Moſes bade: and it did not ſtink, neither
25 was there any worm therein. And Moſes ſaid, Eat that to-day;
for to-day *is* a ſabbath unto the LORD: to-day ye ſhall not find it
26 in the field. Six days ye ſhall gather it; but on the ſeventh day,
27 *which is* the ſabbath, in it there ſhall be none. And it came to paſs
that there went out *ſome* of the people on the ſeventh day to ga-
28 ther, and they found none. And the LORD ſaid unto Moſes, How
29 long refuſe ye to keep my commandments and my laws? See, for
that the LORD hath given you the ſabbath, therefore he giveth you
on the ſixth day the bread of two days: abide ye every man in
30 his place, let no man go out of his place on the ſeventh day. So the
31 people reſted on the ſeventh day. And the houſe of Iſrael called
the name thereof Manna: and it *was* like coriander-ſeed, white;
32 and the taſte of it *was* like wafers *made* with honey. And Moſes
ſaid, This *is* the thing which the LORD commandeth, Fill an omer
of it to be kept for your generations; that they may ſee the bread
wherewith I have fed you in the wilderneſs, when I brought you
33 forth from the land of Egypt. And Moſes ſaid unto Aaron, Take
a pot, and put an omer full of manna therein, and lay it up before

doth in the conſtant courſe of nature bring food yearly out of the earth, *and gives us all things richly to enjoy.*

V. 23. Here is a plain intimation of the obſerving *a ſeventh day ſabbath,* not only before the giving of the law upon *mount Sinai,* but before the bringing of *Iſrael* out of *Egypt,* and therefore *from the beginning.* If the ſabbath had now been firſt inſtituted, how could *Moſes* have underſtood what God ſaid to him, ver. 4. concerning a double portion to be gathered on the *ſixth day,* without making any expreſs mention of the ſabbath? And how could the people ſo readily take the hint, ver. 22. even to the ſurprize of the rulers, before *Moſes* had declared that it was done with regard to the ſabbath, if they had not had ſome knowledge of the ſabbath before? The ſetting apart of one day in ſeven

† *John* xii. 35. *Gal.* vi. 10. ‡ *Gen.* ii. 2.

34 the LORD, to be kept for your generations. As the LORD com-
manded Moſes, ſo Aaron laid it up before the teſtimony to
35 be kept. And the children of Iſrael did eat * manna forty years,
until they came to a land inhabited: they did eat manna, until
36 they came unto the borders of the land of Canaan. Now an omer
is the tenth *part* of an ephah.

CHAP. XVII.

In this chapter are recorded, I. *The watering of the hoſt of* Iſrael. (1.) *In the wilderneſs they wanted water.* ver. 1. (2.) *In their want they chid with* Moſes, ver. 2, 3. (3.) Moſes *cried to God,* ver. 4. (4.) *God ordered him to ſmite the rock, and fetch water out of it; and he did ſo,* ver. 5, 6. (5.) *The place named from it,* ver. 7. II. *The defeating of the hoſt of* Amalek. (1.) *The victory obtained by the prayer of* Moſes, ver. 8—12. (2.) *By the ſword of* Joſhua, ver. 13. (3.) *A record kept of it,* ver. 14—16.

1 AND all the congregation of the children of Iſrael journeyed
from the wilderneſs of Sin, after their journies, according to
the commandment of the LORD, and pitched in Rephidim: and
2 *there was* no water for the people to drink. Wherefore the people

ſeven for holy work, and in order to that for holy reſt, was a divine appointment ever ſince God created man upon the earth.

V. 34. An *omer* of this *manna* was laid up in a *golden pot*, as we are told, *Heb.* ix. 4. and kept *before the teſtimony*, or the ark, when it was afterwards made, The preſervation of this *manna* from waſte and corruption, was a ſtanding miracle; and therefore the more proper memorial of this miraculous food. The manna is called *ſpiritual meat*, 1 *Cor.* x. 3. becauſe it was typical of ſpiritual bleſſings. Chriſt himſelf is the true manna, the bread of life, of which that was a figure, *John* vi. 49, 50, 51. The word of God is the manna by which our ſouls are nouriſhed, *Matth.* iv. 4. The comforts of the Spirit are *hidden manna*, *Rev.* ii. 17. Theſe comforts from heaven as the manna did, are the ſupport of the divine life in the ſoul while we are in the wilderneſs of this world: it is food for *Iſraelites*, for thoſe only that follow the pillar of cloud and fire: it is to be *gathered;* Chriſt in the word is to be applied to the ſoul, and the means of grace uſed: we muſt every one of us gather for ourſelves. There was manna enough *for all*, enough *for each*, and none had *too much*; ſo in Chriſt there is a compleat ſufficiency, and no ſuperfluity. But they that did eat manna hungered again, died at laſt, and with many of them God was not well pleaſed: whereas they that feed on Chriſt by faith ſhall never hunger, and ſhall die no more, and with them God will be for ever well pleaſed. The Lord evermore give us this bread!

V. 1. They *journeyed according to the commandment of the Lord*, led by the pillar of cloud and fire, and yet they came to a place where there was *no water for them to drink*

* *Neh.* ix. 15.

did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me? Wherefore
3 do ye † tempt the LORD? And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us, and our
4 children, and our cattle with thirſt? And Moſes cried unto the LORD, ſaying, What ſhall I do unto this people? they be almoſt
5 ready to ſtone me. And the LORD ſaid unto Moſes, ‡ Go on before the people, and take with thee of the elders of Iſrael: and thy rod wherewith thou ſmoteſt the river, take in thine hand, and go.
6 Behold, I will ſtand before thee there upon the rock in Horeb, and thou ſhalt ſmite the § rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the
7 elders of Iſrael. And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the LORD, ſaying, Is the LORD among us, or

drink—We may be in the way of our duty, and yet meet with troubles, which Providence brings us into for the trial of our faith.

V. 5. *Go on before the people*—Though they ſpake of ſtoning him. He muſt take his *rod* with him, not to ſummon ſome plague to chaſtiſe them, but to fetch water for their ſupply. O the wonderful patience and forbearance of God towards provoking ſinners! He maintains thoſe that are at war with him, and reaches out the hand of his bounty to thoſe that lift up the heel againſt him. If God had only ſhewed *Moſes* a fountain of water in the wilderneſs, as he did to *Hagar*, not far from hence, *Gen.* xxi. 19. that had been a great favour; but that he might ſhew his power as well as his pity, and make it a *miracle of mercy*, he gave them *water out of a rock*. He directed *Moſes* whither to go, appointed him to take of the *elders of Iſrael with him*, to be witneſſes of what was done, ordered him to *ſmite the rock*, which he did, and immediately water came out of it in great abundance, which ran throughout the camp in *ſtreams and rivers*, Pſal. lxxviii. 15, 16. and followed them wherever they went in that wilderneſs: God ſhewed his care of his people in giving them water when they wanted it; his own power in fetching it out of a rock, and put an honour upon *Moſes* in appointing the water to flow out upon his ſmiting of the rock. This fair water that came out of the rock is called *honey and oil*, Deut. xxxii. 13. becauſe the people's thirſt made it doubly pleaſant; coming when they were in extreme want. It is probable that the people digged canals for the conveyance of it, and pools for the reception of it. Let this direct us to live in a dependance, 1. Upon God's providence even in the greateſt ſtraits and difficulties; 2. And upon Chriſt's grace; *that rock was Chriſt*, 1 Cor. x. 4. The graces and comforts of the Spirit are compared to *rivers of living waters*, John vii. 38, 39—iv. 14. Theſe flow from Chriſt. And nothing

† *Pſal.* lxxviii. 41. *Matt.* vi. 7. xvi. 1. *Acts* v. 3. xv. 10. 1 *Cor.* x. 9. ‡ *Ezek.* ii. 6. § *Neh.* ix. 15. *Pſal.* lxxviii. 15, 16, cv. 41. 1 *Cor.* x. 4.

8 not? Then came Amalek, and fought with Iſrael in Rephidim.
9 And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek: to-morrow I will ſtand on the top of the hill,
10 with the rod of God in mine hand. So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur,
11 went up to the top of the hill. And it came to paſs when Moſes * held up his hand, that Iſrael † prevailed: and when he let down
12 his hand, Amalek prevailed. But Moſes hands *were* § heavy, and they took a ſtone and put *it* under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ‖ ſteady
13 until the going down of the ſun. And Joſhua diſcomfited Amalek
14 and his people with the edge of the ſword. And the LORD ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for I will utterly put out the remembrance
15 of Amalek from under heaven. And Moſes built an altar, and

nothing will ſupply the needs and ſatisfy the deſires of a ſoul but water out of this rock. A new name was upon this occaſion given to the place, preſerving the remembrance of their murmuring, *Maſſah*—*Temptation*, becauſe they tempted God, *Meribah*—*Strife*, becauſe they chid with *Moſes*.

V. 8. *Then Amalek came and fought with Iſrael*—The *Amalekites* were the poſterity of *Eſau*, who hated *Jacob* becauſe of the birthright and bleſſing. They did not boldly *front* them as a generous enemy, but without any provocation given, baſely fell upon their rear, and ſmote them that were *faint* and *feeble*.

V. 9. *I will ſtand on the top of the hill with the rod of God in my hand*—See how God qualifies his people for, and calls them to various ſervices for the good of his church; *Joſhua* fights, *Moſes* prays, and both miniſter to *Iſrael*. This rod *Moſes* held up, not ſo much to *Iſrael* to animate them; as to God by way of appeal to him; Is not the battle the Lord's? Is not he able to help, and engaged to help? Witneſs this rod! *Moſes* was not only a ſtandard-bearer, but an interceſſor, pleading with God for ſucceſs and victory.

V. 10. *Hur* is ſuppposed to have been the huſband of *Miriam*.

V. 11. *And when* Moſes *held up his hand* in prayer (ſo the *Chaldee* explains it) *Iſrael prevailed*, but *when he let down his hand* from prayer *Amalek prevailed*—To convince *Iſrael* that the hand of *Moſes* (with whom they had juſt now been chiding) contributed more to their ſafety than their own hands; the ſucceſs riſes and falls, as *Moſes* lifts up or lets down his hand. The church's cauſe is ordinarily more or leſs ſucceſsful, according as the church's friends are more or leſs fervent in prayer.

V. 13. Though God gave the victory, yet it is ſaid *Joſhua diſcomfited Amalek*, becauſe *Joſhua* was a type of Chriſt, and of the ſame name, and in him it is that we are more than conquerors.

V. 15. *And Moſes built an altar, and called it Jehovah niſſi*—The *Lord is my banner*. The preſence and power of *Jehovah* was the banner

* *Pſal.* xxviii. 1. lvi. 9. 1 *Tim.* ii. 8. *James* v. 16. † *Luke* xviii. 1. *John* xiv. 13. § *Matt.* xxvi. 41—43. ‖ *Matt.* xxiv. 13. *Rom.* xii. 12. *James* i. 6—7.

16 called the name of it JEHOVAH-niſſi. For he ſaid, ſurely the LORD hath ſworn *that* the LORD *will have* war with Amalek from gene-
ration to generation.

CHAP. XVIII.

This chapter is concerning Moſes *himſelf, and the affairs of his own family.* I. Jethro *his father in law brings him his wife and children,* ver. 1—6. II. Moſes *entertains his father-in-law with great reſpect,* ver. 7. *with good diſcourſe,* ver. 8—11. *with a ſacrifice and a feaſt,* ver. 12. III. Jethro *adviſeth him about the management of his buſineſs as a judge in* Iſrael, *to take other judges in to his aſſiſtance,* ver. 13—23. *and* Moſes *after ſome time takes his counſel,* ver. 24—26. *They part,* ver. 27.

1 WHEN Jethro, the prieſt of Midian, Moſes father in law,
heard of all that God had done for Moſes, and for Iſrael
his people, *and* that the LORD had brought Iſrael out of Egypt:
2 Then Jethro, Moſes's father-in-law, took Zipporah Moſes's wife, after
3 he had ſent her back. And her two ſons, of which the name of the
one *was* Gerſhom, (for he ſaid, I have been an alien in a ſtrange
4 land.) And the name of the other *was* Eliezer (for the God of my
father, *ſaid he, was* mine help, and delivered me from the ſword of
5 Pharaoh.) And Jethro, Moſes's father-in-law, came with his ſons
and his wife unto Moſes, into the wilderneſs, where he encamped
6 at the mount of God. And he ſaid unto Moſes, I thy father-in-law

banner under which they were liſted, by which they were animated, and kept together, and therefore which they erected in the day of their triumph. In the name of our God we muſt always lift up our banners: He that doth all the work ſhould have all the praiſe. *Write this for a memorial*—This is the firſt mention of *writing* we find in ſcripture; and perhaps the command was not given till after the writing of the law on tables of ſtone.

V. 1. *Jethro* to congratulate the happineſs of *Iſrael*, and particularly the honour of *Moſes* his ſon in-law; comes to rejoice with them, as one that had a true reſpect both for them and for their God. And alſo to bring *Moſes*'s wife and children to him. It ſeems he had *ſent them back*, probably from the inn where his wife's lothneſs to have her ſon circumciſed had like to have coſt him his life, chap. iv. 25.

V. 3. *The name of one was Gerſhom—A ſtranger*, deſigning thereby not only a memorial of his own condition, but a memorandum to his ſon of his, for we are all *ſtrangers upon earth.*

V. 4. *The name of the other was Eliezer—My God a help*; it *looks back* to his deliverance from *Pharaoh*, when he made his eſcape after the ſlaying of the *Egyptian*; but if this were the ſon that was circumciſed in the inn, I would rather tranſlate it, *The Lord is mine help, and will deliver me* from the ſword of *Pharaoh*, which he had reaſon to expect would be drawn againſt him, when he was going to fetch *Iſrael* out of *bondage.*

V. 11. *Now*

Jethro am come unto thee, and thy wife, and her two ſons with her.
7 And Moſes went out to meet his father-in-law, and did obeiſance, and kiſſed him; and they aſked each other of their welfare: and
8 they came into the tent. And Moſes told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Iſrael's ſake, *and* all the travel that had come upon them by the way, and
9 *how* the LORD delivered them. And Jethro * rejoiced for all the goodneſs which the LORD had done to Iſrael: whom he had de-
10 livered out of the hand of the Egyptians. And Jethro ſaid, Bleſſed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the
11 people from under the hand of the Egyptians. Now I know that the LORD *is* greater than all gods: for in the thing wherein they
12 dealt proudly, *he was* † above them. And Jethro, Moſes's father-in-law, took a burnt-offering and ſacrifices for God: and Aaron came, and all the elders of Iſrael, to eat bread with Moſes's father-in-law §
13 before God. And it came to paſs on the morrow, that Moſes ſat to judge the people: and the people ſtood by Moſes from the morn-
14 ing unto the evening. And when Moſes's father-in-law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doſt to the people? Why ſitteſt thou thyſelf alone, and all the people ſtand by
15 thee from morning unto even? And Moſes ſaid unto his father-in-

V. 11. *Now know I that JEHOVAH is greater than all gods*—That the *God of* Iſrael *is greater* than all *pretenders*; all deities, that uſurp divine honours: he ſilenceth them, ſubdues them all, and is himſelf the only *living and true God*. He is alſo higher than all *princes* and *potentates*, who alſo are called *gods*, and has both an inconteſtable authority over them, and an irreſiſtible power to controul them; he manages them all as he pleaſeth, and gets honour upon them how great ſoever they are. *Now know I*: he knew it before, but now he knew it better; his faith grew up to a full aſſurance, upon this freſh evidence; *for wherein they dealt proudly*—The magicians or idols of *Egypt*, or *Pharaoh* and his grandees, oppoſing God, and ſetting up in competition with him, *he was above them*. The magicians were baffled, *Pharaoh* humbled, his powers broken, and *Iſrael* reſcued out of their hands.

V. 12. *And Jethro took a burnt offering for God*—And probably offered it himſelf, for he was *a prieſt* in *Midian*, and a worſhipper of the true God, and the prieſthood was not yet ſettled in *Iſrael*. And they did eat bread *before God*—Soberly, thankfully, in the fear of God; and their talk ſuch as *became ſaints*. Thus we muſt eat and drink to the glory of God; as thoſe that believe God's eye is upon us.

V. 13. *Moſes ſat to judge the people*—To *anſwer enquiries*; to acquaint them with the will of God in doubtful caſes, and to explain the laws of God that were already given.

V. 15. *The people came to enquire of God*—And happy was it for them that they had ſuch an oracle to conſult. *Moſes* was faithful

* *Iſa.* lxvi. 10. † *Dan.* iv. 37. § 1 *Cor.* x. 31.

16 law, Becauſe the people come unto me to enquire of God. When
they have a matter, they come unto me, and I judge between one
and another, and I make *them* know the ſtatutes of God and his
17 laws. And Moſes's father-in-law ſaid unto him, The thing that thou
18 doeſt *is* not good. Thou wilt ſurely wear away, both thou, and
this people that *is* with thee: for this thing *is* too heavy for thee;
19 thou art not able to perform it thyſelf alone. Hearken now unto
my voice, I will give thee counſel, and God ſhall be with thee: Be
thou for the people to God-ward, that thou mayſt bring the cauſes
20 unto God: And thou ſhalt teach them ordinances and laws, and
ſhalt ſhew them the way wherein they muſt walk, and the work
21 they muſt do. Moreover, thou ſhalt provide out of all the peo-
ple, able men, ſuch as fear God, men of truth, * hating covetouſ-
neſs; and place *ſuch* over them, *to be* rulers of thouſands, *and* rulers
22 of hundreds, rulers of fifties and rulers of tens. And let them

ful both to him that *appointed him*, and to them that *conſulted him*, and made them *know the ſtatutes of God, and his laws*—His buſineſs was not to make laws, but to *make known* God's laws: his place was but that of a *ſervant*.

V. 16. *I judge between one and another*—And if the people were as quarrelſome one with another as they were with God, he had many cauſes brought before him, and the more becauſe their trials put them to no *expence*,

V. 17. *Not good*—Not convenient either for thee or them.

V. 19. *Be thou for them to God-ward*—That was an honour which it was not fit any other ſhould ſhare with him in. Alſo whatever concerned the whole congregation muſt paſs through his hand, ver. 20. But, he appointed judges in the ſeveral tribes and families, which ſhould try cauſes *between man and man*, and determine them, which would be done with leſs noiſe, and more diſpatch than in the general aſſembly. Thoſe whoſe gifts and ſtations are moſt eminent may yet be greatly furthered in their work by the aſſiſtance of thoſe that are every way their inferiors. This is *Jethro*'s advice; but he adds two qualifications to his counſel. (1.) That great care ſhould be taken in the choice of the perſons who ſhould be admitted into this truſt; it was requiſite that they ſhould be men of the beſt character. 1. For judgment and reſolution, *able men:* men of *good ſenſe*, that underſtood buſineſs; and *bold men*, that would not be daunted by frowns or clamours. Clear heads and ſtout hearts make good judges. 2. For piety, ſuch as *fear God*, who believe there is a God above them, whoſe eye is upon them, to whom they are accountable, and whoſe judgment they ſtand in awe of. Conſcientious men, that dare not do an ill thing, though they could do it never ſo ſecretly and ſecurely. 3. For honeſty, *men of truth*, whoſe word one may take, and whoſe fidelity one may rely upon. 4. For a generous contempt of worldly wealth, *hating covetouſneſs*, not only not ſeeking bribes, or aiming to enrich themſelves, but abhorring the thought of it. (2.) That he ſhould attend God's direction in the caſe, ver. 23. *If thou ſhalt do this thing, and God command thee*

ſo

* *Iſa.* xxxiii. 15.

judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: ſo ſhall it be eaſier for thyſelf, and they ſhall bear *the*
23 *burden* with thee. If thou ſhalt do this thing, and God commanded thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall
24 go to their place in peace. So Moſes † hearkened to the voice of
25 his father-in-law, and did all that he had ſaid. And Moſes choſe ‡ able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and
26 rulers of tens. And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they
27 judged themſelves. And Moſes let his father-in-law depart; and he went his way into his own land.

CHAP. XIX.

This chapter introduces the giving of the law upon Mount Sinai, *which was one of the moſt ſenſible appearances of the divine glory that ever was in this lower world. Here are,* I. *The circumſtances of time and place,* ver. 1, 2. II. *The covenant between God and* Iſrael *ſettled in general. The gracious propoſal God made to them,* ver. 3—6. *And their conſent to the propoſal,* ver. 7, 8. III. *Notice given three days before of God's deſign to give the law out of a thick cloud,* ver. 9. *Orders given to prepare the people to receive the law,* ver. 10—13. *and care taken to execute thoſe orders,* ver. 14, 15. IV. *A terrible appearance of God's glory,* ver. 16—20. V. *Silence proclaimed, and ſtrict charge given to the people to obſerve a decorum while God ſpake to them,* ver. 20—25.

1 IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wil-

ſo—Jethro knew that *Moſes* had a better counſellor than he was, and to his counſel he refers him.

V. 24. *So Moſes hearkened unto the voice of his father-in-law.* When he came to conſider the thing, he ſaw the reaſonableneſs of it, and reſolved to put it in practice, which he did ſoon after, when he had received directions from God. Thoſe are not ſo wiſe as they would be thought to be, who think themſelves too wiſe to be counſelled; for *a wiſe man will hear, and will increaſe learning,* and not ſlight good counſel, though given by an inferior.

V. 27. *He went into his own land*—It is ſuppoſed the *Kenites* mentioned 1 *Sam.* xv. 6. were the poſterity of *Jethro*, (compare *Judg.* i. 16.) and they are taken under ſpecial protection, for the kindneſs their anceſtor ſhewed to *Iſrael.*

V. 1. *In the third month* after they came out of *Egypt.* It is computed that the law was given juſt fifty days after their coming out of *Egypt*, in remembrance of which the

† 1 *Cor.* xii. 21. ‡ *Deut.* i. 13, 14, 15.

2 derneſs of Sinai. For they were departed from Rephidim, and
were come *to* the deſart of Sinai, and had pitched in the wilder-
3 neſs, and there Iſrael camped before the mount. And Moſes went
up unto God, and the LORD called unto him out of the mountain,
ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the chil-
4 dren of Iſrael; Ye have ſeen what I did unto the Egyptians, and
how I bare you on * eagles wings, and brought you unto myſelf.
5 Now therefore, if ye will obey my voice indeed, and keep my cove-
nant, then ye ſhall be a † peculiar treaſure unto me above all peo-
6 ple: for all the earth *is* mine. And ye ſhall be unto me § a king-

the feaſt of *Pentecoſt* was obſerved the fiftieth day after the paſſover, and in compliance with which the ſpirit was poured out upon the apoſtles, at the feaſt of *Pentecoſt*, fifty days after the death of Chriſt. *Mount Sinai* was a place which nature, not art, had made conſpicuous, for it was the higheſt in all that range of mountains. Thus God put contempt upon cities and palaces, ſetting up his pavilion on the top of a mountain, in a barren deſart. It is called *Sinai*, from the multitude of thorny buſhes that over-ſpread it.

V. 3. *Thus ſhalt thou ſay to the houſe of Jacob, and the children of Iſrael.*—The people are called by the names both of *Jacob* and *Iſrael*, to mind them that they who had lately been as low as *Jacob* when he went to *Padan-aram*, were now grown as great as God made him when he came from thence, and was called *Iſrael*.

V. 4. *Ye have ſeen what I did unto the Egyptians, and how I bare you on Eagle's wings*—An high expreſſion of the wonderful tenderneſs God ſhewed for them. It notes *great ſpeed*; God not only came upon the wing for their deliverance, but he haſtened them out, as it were upon the wing. Alſo that he did it with *great eaſe*, with the ſtrength as well as with the ſwiftneſs of an eagle. They that *faint not*, nor are *weary*, are ſaid to *mount up with wings as eagles, Iſa.* xl. 31. Eſpecially it notes God's particular care of them, and affection to them. Even *Egypt* was the neſt in which theſe young ones were firſt formed as the embryo of a nation: when by the increaſe of their numbers they grew to ſome maturity, they were carried out of that neſt. *I brought you unto myſelf*—They were brought not only into a ſtate of liberty, but into covenant and communion with God. This, God aims at in all the gracious methods of his providence and grace, to bring us *back to himſelf*, from whom we have revolted, and to bring us *home to himſelf*, in whom alone we can be happy.

V. 5. *Then ye ſhall be a peculiar treaſure to me*—He doth not inſtance in any one particular favour, but expreſſeth it in that which was *incluſive* of all happineſs, that he would be to them *a God in covenant*, and they ſhould be to him *a people*. Nay you *ſhall be a peculiar treaſure*: not that God was *enriched* by them, as a man is by his treaſure, but he was pleaſed to *value* and *eſteem* them as a man doth his treaſure; they were *precious in his ſight*. He took them under his ſpecial care and protection, as a treaſure that is kept under lock and key. He diſtinguiſhed them from, and dignified them above all people, as a people *devoted to him*, and to his ſervice.

V. 6. *A kingdom of prieſts*, a *holy nation*—All the *Iſraelites*, if compared with other people, were *prieſts* unto God, ſo *near* were they

* *Iſa.* lxiii. 9. *Rev.* xii. 14. † *Pſal.* cxxxv. 4. *Jer.* x. 16. xli. 8, 9. *Mal.* iii. 17. *Tit.* ii. 14. § *Rom.* xii. 1. 1 *Pet.* ii. 9. *Rev.* i. 6. v. 10. xx. 6.

dom of prieſts, and an holy nation. Theſe *are* the words which
7 thou ſhalt ſpeak unto the children of Iſrael. And Moſes came and called for the elders of the people, and laid before their faces all
8 theſe words which the LORD commanded him. And all the people anſwered together, and ſaid, All that the LORD hath ſpoken we will do. And Moſes returned the words of the people unto the LORD.
9 And the LORD ſaid unto Moſes, Lo, I come unto thee in a ‖ thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever. And Moſes told the words of the people unto
10 the LORD. And the LORD ſaid unto Moſes, Go unto the people, and ſanctify them to-day and to-morrow, and let them waſh their
11 clothes. And be * ready againſt the third day; for the third day the LORD will come down in the ſight of all the people, upon
12 mount Sinai. And thou ſhalt ſet bounds unto the people round

they *to him*, ſo much employed in his immediate ſervice, and ſuch intimate communion they had with him. The tendency of the laws given them was to *diſtinguiſh* them *from others*, and *engage* them *for God* as a *holy nation*. Thus all believers are, through Chriſt, made to our God kings and prieſts, *Rev.* i. 6. *a choſen generation, a royal prieſthood*, 1 Pet. ii. 9.

V. 7. *And Moſes laid before their faces all theſe words*—He not only explained to them what God had given him in charge, but put it to their choice, whether they would accept theſe promiſes upon theſe terms or no. His laying it *to their faces* ſpeaks his laying it to *their conſciences*.

V. 8. *And they anſwered together; all that the Lord hath ſpoken we will do*—Thus accepting the Lord to be to them a God, and giving up themſelves to be to him a people.

V. 10. *Sanctify the people*—As *Job* before ſent and *ſanctified his ſons*, Job i. 5. *Sanctify them*, that is, call them off from their worldly buſineſs, and call them to religious exerciſes, meditation and prayer, that they may receive the law from God's mouth with reverence and devotion. Two things particularly were *preſcribed* as inſtances of their preparation. 1*ſt*, In token of cleanſing of themſelves from all ſinful pollutions, they muſt *waſh their clothes*. Not that God regards our clothes, but while they were waſhing their clothes, he would have them think of *waſhing their ſouls* by repentance. It becomes us to appear in *clean clothes* when we wait upon great men; ſo *clean hearts* are required in our attendance on the great God. 2*dly*, In token of their devoting themſelves entirely to religious exerciſes, upon this occaſion they muſt abſtain even from lawful enjoyments during theſe three days, and not *come at their wives*.

V. 11. *In the ſight of all the people*—Though they ſhould *ſee no manner of ſimilitude*, yet they ſhould ſee ſo much as would convince them, that God was among them of a truth. And ſo high was the top of *mount Sinai*, that it is ſuppoſed not only the camp of *Iſrael*, but even the countries about might diſcern ſome extraordinary appearance of glory upon it.

V. 12. *Set bounds*—Probably he drew a ditch round at the foot of the hill, which none were to paſs upon pain of death.

‖ *Matt.* xvii. 5. * 2 *Cor.* vii. 1.

about, ſaying, Take heed to yourſelves, *that ye* go *not* up into the mount, or † touch the border of *it*: whoſoever toucheth the mount
13 ſhall be ſurely put to death. There ſhall not an hand touch it, but he ſhall ſurely be ſtoned or ſhot through; whether *it be* beaſt or man, it ſhall not live: when the trumpet ſoundeth long, they ſhall come
14 up to the mount. And Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their clothes.
15 And he ſaid unto the people, Be ready againſt the third day: §
16 come not at *your* wives. And it came to paſs on the third day in the morning, that there were ‖ thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled.
17 And Moſes brought forth the people out of the camp to * meet
18 with God, and they ſtood at the nether part of the mount. And mount Sinai was altogether on a ‡ ſmoke, becauſe the LORD de-

This was to intimate, 1*ſt*, That awful reverence which ought to poſſeſs the minds of all that worſhip God. 2*dly*, The diſtance which worſhippers were kept at under that diſpenſation, which we ought to take notice of, that we may the more value our privilege under the goſpel, having *boldneſs to enter into the holieſt by the blood of Jeſus*, Heb. x. 19.

V. 13. *When the trumpet ſoundeth long*—Then let them take their places at the foot of the mount. Never was ſo great a congregation called together and *preached* to at once as this was here. No one man's voice could have reached ſo many, but the voice of God did.

V. 16. Now at length is come that memorable day, in which *Iſrael heard the voice of the Lord God* ſpeaking to them *out of the midſt of the fire* and *lived*, Deut. iv. 33. Never was there ſuch a ſermon preached before or ſince, as this, which was here preached to *the church in the wilderneſs*. For, the preacher was God himſelf, ver. 18. The *Lord deſcended in fire*; and ver. 20. *The Lord came down upon mount Sinai*. The *Shechinah*, or glory of the Lord, appeared in the ſight of all the people; he *ſhined forth from mount Paran with ten thouſand of his ſaints*, attended with a multitude of the holy angels. Hence the law is ſaid to be given *by the diſpoſition of angels*, Acts vii. 53. He ſpake from mount *Sinai*, hung with a *thick cloud*, ver. 16. covered with *ſmoke*, ver. 18. and made to *quake greatly*. Now it was that the earth *trembled at the preſence of the Lord*, and the *mountains ſkipped like rams*, Pſal. cxiv. 4. 7. that *Sinai* itſelf, though rough and rocky, *melted from before the Lord God of Iſrael*, Judg. v. 5. The congregation was called together by the *ſound of a trumpet exceeding loud*, ver. 16. and *waxing louder and louder*, ver. 19. This was done by the miniſtry of the angels, and made *all the people tremble*. The introductions to the ſervice were *thunders and lightnings*, ver. 16. Theſe have natural cauſes; but the ſcripture directs us in a particular manner to take notice of the power of God, and his terror in them. *Thunder* is the *voice of God*, and *lightning* the *fire of God*, proper to engage both the *learning ſenſes* of *ſeeing and hearing*.

V. 1. *God*

† *Heb.* xii. 18—22. § 1 *Cor.* vii. 5. ‖ 2 *Cor.* iii. 7—18. iv. 6. * *Gal.* iii. 19. 1 *Pet.* iii. 18. ‡ 2 *Chron.* vii. 1, 2. *Iſa.* vi. 4. *Heb.* iii. 3—10. *Rev.* xv. 8.

ſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount † quaked greatly.
19 And when the voice of the trumpet ſounded long, and waxed louder and louder, ‖ Moſes ſpake, and God anſwered him by a
20 voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moſes *up* to the top of the
21 mount, and Moſes went up. And the LORD ſaid unto Moſes, Go down, charge the people, leſt they break through unto the LORD to
22 * gaze, and many of them periſh. And let the prieſts alſo which come near to the LORD, ſanctify themſelves, leſt the LORD break
23 forth upon them. And Moſes ſaid unto the LORD, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set
24 bounds about the mount, and ſanctify it. And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: ‡ but let not the prieſts and the people break through, to come up unto the LORD, leſt he break forth upon them.
25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

All things being prepared for the ſolemn promulgation of the divine law, we have in this chapter, I. *The ten commandments as God himſelf ſpake them upon Mount* Sinai, ver. 1—17. II. *The impreſſions made upon the people, thereby,* ver. 18—21. III. *Some particular inſtructions which God gave to* Moſes, *relating to his worſhip,* ver. 22—26.

1,2 AND God ſpake all theſe words, ſaying, § I *am* the LORD †† thy God, which ‡‡ have brought thee out of the land of

V. 1. *God ſpake all theſe words*—The law of the ten commandments is a law of God's making; a law of his own ſpeaking. God has many ways of ſpeaking to the children of men by his ſpirit, conſcience, providences; his voice in all which we ought carefully to attend to: but he never ſpake at any time upon any occaſion ſo as he ſpake the ten commandments, which therefore we ought to hear with the *more earneſt heed.* This law God had given to man before, it was written in his heart by nature; but ſin had ſo defaced that writing, that it was neceſſary to revive the knowledge of it.

V. 2. *I am the Lord thy God*—Herein, God aſſerts his own authority to enact this law; and propoſeth himſelf as the ſole object of that religious worſhip which is enjoined in the four firſt commandments. They are here bound to obedience. 1. Becauſe God is *the Lord, Jehovah,* ſelf-exiſtent, independent, eternal, and the fountain of all being and power; therefore he has

† *Pſal.* lx, 2. lxviii. 8. civ. 32. cxiv. 14. ‖ *Neh.* ix. 13. *Heb.* 21. * *Rom.* xii. 3. 2 *Cor.* v. 7. ‡ 2 *Cor.* iii. 7. *Gal.* iii. 10. 7. *Matt.* xi. 12. *Luke* xvi. 16. *Heb.* xii. 18—24. § *Deut.* v. 6. *Pſal.* lxxxi. 10. *Hoſ.* xiii. 4. †† *Gen.* xvii. *Rom.* iii. 29. ‡‡ *Luke* i. 74, 75.

3 Egypt, out of the houſe of bondage. Thou ſhalt have § no other
4 gods before me. Thou ſhalt not make unto thee ‖ any graven image, or any likeneſs *of any thing*, that *is* in heaven above, or that *is* in
5 the earth beneath, or that *is* in the water under the earth. Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the

has an inconteſtable right to command us. 2. He was *their God*; a God in covenant with them; their God by their own conſent. 3. He had *brought them out of the land of Egypt*—Therefore they were bound in gratitude to obey him, becauſe he had brought them out of a grievous ſlavery into a glorious liberty. By *redeeming* them, he acquired a farther right to *rule* them; they owed their ſervice to him, to whom they owed their freedom. And thus, Chriſt, having reſcued us out of the bondage of ſin, is intitled to the beſt ſervice we can do him. The four firſt commandments, concern our duty to God (commonly called the firſt-table.) It was fit thoſe ſhould be put firſt, becauſe man had a Maker to love before he had a neighbour to love, and juſtice and charity are then only acceptable to God when they flow from the principles of piety.

V. 3. The firſt commandment is concerning the *object of our worſhip, Jehovah*, and him only, *Thou ſhalt have no other gods before me*— The *Egyptians*, and other neighbouring nations, had many gods, creatures of their own fancy. This law was prefixed *becauſe of* that *tranſgreſſion*; and *Jehovah* being the God of *Iſrael*, they muſt intirely cleave to him, and no other, either of their own invention, or borrowed from their neighbours. The ſin againſt this commandment, which we are moſt in danger of, is giving that glory to any creature which is due to God only. Pride makes a God of ourſelves, covetouſneſs makes a God of money, ſenſuality makes a *God of the belly*. Whatever is loved, feared, delighted in, or depended on, more than God, that we make a god of. This prohibition includes a precept which is the foundation of the whole law, that we take the Lord for our God, accept him for ours, adore him with humble reverence, and ſet our affections intirely upon him. There is a reaſon intimated in the laſt words *before me*. It intimates, 1. That we cannot have any other god but he will know it. 2. That it is a ſin that dares him *to his face*, which he cannot, will not, overlook. The ſecond commandment is concerning the *ordinances* of worſhip, or the way in which God will be worſhipped, which it is fit himſelf ſhould appoint. Here is, 1. The prohibition; we are forbidden to worſhip even the true God *by images*, ver. 4, 5. *Firſt*, The *Jews* (at leaſt after the captivity) thought themſelves forbidden by this to *make any image* or picture whatſoever. It is certain it forbids making any image *of God*, for *to whom can we liken him?* Iſa. xl. 18. 25. It alſo forbids us to make images of God in our fancies, as if he were *a man as we are*. Our religious worſhip muſt be governed by the power of *faith*, not by the power of *imagination*. *Secondly*, They muſt not *bow down to them*—Shew any ſign of honour to them, much leſs *ſerve them* by ſacrifice, or any other act of religious worſhip. When they paid their devotion to the true God, they muſt not have any image before them for the directing, exciting, or aſſiſting their devotion. Though the worſhip was deſigned to *terminate* in *God*, it would not pleaſe him if it came to him *through* an image. The beſt and moſt antient lawgivers among the Heathen forbad the ſetting up of images in their temples. It was forbidden in *Rome* by

§ *Deut.* vi. 5. xxvi. 17. 1 *Chron.* xxviii. 9. *Iſa.* xliii 10. *Jer.* vii. 23. *Matt.* iv. 10. *James* iv. 7. ‖ *Deut.* iv. 5. *Acts* xvii. 29.

LORD thy God *am* a * jealous God, † viſiting the iniquity of the fathers upon the ‡ children unto the third and fourth *generation* of
6 them that hate me: And § ſhewing mercy unto thouſands of them
7 that ‖ love me, and keep my commandments. Thou ſhalt not take the name of the LORD thy God ** in vain: for the LORD will not

by *Numa* a Pagan prince, yet commanded in *Rome* by the Pope, a Chriſtian biſhop. The uſe of images in the church of *Rome*, at this day, is ſo plainly contrary to the letter of this command, that in all their catechiſms, which they put into the hand of the people, they leave out this commandment, joining the reaſon of it to the firſt, and ſo the third commandment they call the ſecond, the fourth the third, *&c.* only to make up the number ten, they divide the tenth into two. *For I the Lord* Jehovah, *thy God*, am *a jealous God*, eſpecially in things of this nature. It intimates the care he has of his own inſtitutions, his diſpleaſure againſt idolaters, and that he reſents every thing in his worſhip that looks like, or leads to, idolatry: *viſiting the iniquity of the fathers upon the children unto the third and fourth generation*—Severely puniſhing. Nor is it an unrighteous thing with God if the parents died in their iniquity, and the children tread in their ſteps, when God comes, by his judgments, to reckon with them, to bring into the account the idolatries their fathers were guilty of. *Keeping mercy for thouſands* of perſons, thouſands of generations, *of them that love me and keep my commandments*—This intimates, that the ſecond commandment, though in the letter of it is only a prohibition of falſe worſhip, yet includes a precept of worſhipping God in all thoſe ordinances which he hath inſtituted. As the firſt commandment requires the inward worſhip of love, deſire, joy, hope, ſo this the outward worſhip of prayer and praiſe, and ſolemn attendance on his word. This mercy ſhall extend to *thouſands*, much further than the wrath threatned to thoſe that hate him, for that reaches but to the third or fourth generation.

V. 7. The third commandment is concerning the *manner* of our worſhip; Where we have,

1. A ſtrict prohibition. *Thou ſhalt not take the name of the Lord thy God in vain*—Suppoſing that, having taken *Jehovah* for their God, they would make mention of his name, this command gives a caution not to mention it *in vain*, and it is ſtill as needful as ever. We take God's name in vain, *Firſt*, By hypocriſy, making profeſſion of God's name, but not living up to that profeſſion. *Secondly*, By covenant breaking. If we make promiſes to God, and perform not to the Lord our vows, we take his name in *vain*. *Thirdly*, By raſh ſwearing, mentioning the name of God, or any of his attributes, in the form of an oath, without any juſt occaſion for it, but to no purpoſe, or to no good purpoſe. *Fourthly*, By falſe-ſwearing, which ſome think is chiefly intended in the letter of the commandment. *Fifthly*, By uſing the name of God lightly and careleſly. The profanation of the form of devotion is forbidden, as well as the profanation of the forms of ſwearing; as alſo, the profanation of any of thoſe things whereby God makes himſelf known. *For the Lord will not hold him guiltleſs*—Magiſtrates that puniſh other offences, may not think themſelves concerned to take notice of this;

* *Neh.* i. 2. *Iſa.* xlviii. 11. † *Iſa.* xiv. 20, 21. *Jer.* i. 9. xxxii. 18. *Matt.* xxiii. 34, 35. ‡ *Ezek.* xviii. 4—10. § *Deut.* v. 29. vii. 9. ‖ *John* xiv. 15. ** *Acts* xvii. 23. *Mal.* i. 6, 7—12. iii. 14. 1 *Sam.* iv. 3, 4, 5. *Jer.* vii. 4. ix. 10—14. *Col.* ii. 20—22. 2 *Kings* xviii. 30. 35. *Pſal.* l. 16, 17.

8 hold him guiltleſs that taketh his name in vain. Remember the
9 ſabbath-day, to keep it holy. † Six days ſhalt thou labour, and
10 do all thy work: But the ſeventh day is the ſabbath of the LORD thy God: *in it* thou ſhalt not do ‡ any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy
11 cattle, nor thy ſtranger that is within thy gates. For *in* ſix days the LORD made heaven and earth, the ſea, and all that in them *is*,

this; but God, who is jealous for his honour, will not connive at it. The ſinner may perhaps hold himſelf guiltleſs, and think there is no harm in it; to obviate which ſuggeſtion, the threatning is thus expreſſed, God will not *hold him guiltleſs*—But more is implied, that God will himſelf be the avenger of thoſe that take his name in vain; and they will find it a fearful thing to *fall into the hands of the living God.*

V. 8. The fourth commandment concerns the time of worſhip; God is to be ſerved and honoured daily; but *one day in ſeven* is to be particularly dedicated to his honour, and ſpent in his ſervice. *Remember the ſabbath-day, to keep it holy; in it thou ſhalt do no manner of work*—It is taken for granted that the ſabbath was inſtituted *before*. We read of God's bleſſing and ſanctifying a ſeventh day from the beginning, *Gen.* ii. 3. ſo that this was not the enacting of a new law, but the reviving of an old law. 1*ſt*. They are told what is the day, they muſt obſerve, *a ſeventh after ſix days labour*, whether this was the ſeventh by computation from the firſt ſeventh, or from the day of their coming out of *Egypt*, or both, is not certain. A late pious Writer ſeems to prove, That the ſabbath was changed, when *Iſrael* came out of *Egypt;* which change continued till our Lord roſe again: But that then the Original Sabbath was reſtored. And he makes it highly probable, at leaſt, That the ſabbath we obſerve, is the ſeventh day from the creation. 2*dly*, How it muſt be obſerved; 1. As a day of *reſt*; they were to do *no manner of work* on this day, in their worldly buſineſs. 2. As a *holy day*, ſet apart to the honour of the holy God, and to be ſpent in holy exerciſes. God, by his *bleſſing it*, had *made it holy;* they, by ſolemn bleſſing him, muſt *keep it holy*, and not alienate it to any other purpoſe than that for which the difference between it and other days was inſtituted. 3*dly*, Who muſt obſerve it? *Thou and thy ſon and thy daughter*—The wife is not mentioned, becauſe ſhe is ſuppoſed to be one with the huſband, and preſent with him, and if he ſanctify the ſabbath, it is taken for granted ſhe will join with him; but the reſt of the family is inſtanced in it, children and ſervants muſt keep it according to their age and capacity. In this, as in other inſtances of religion, it is expected that maſters of families ſhould take care, not only to ſerve the Lord themſelves, but that their houſes alſo ſhould ſerve him. Even the proſelyted *ſtrangers* muſt obſerve a difference between this day and other days, which, if it laid ſome reſtraint upon them then, yet proved a happy indication of God's gracious deſign, to bring the *Gentiles* into the church. By the ſanctification of the ſabbath, the *Jews* declared that they worſhipped the God that made the world, and ſo diſtinguiſhed themſelves from all other nations, who worſhipped gods which they themſelves made. God has given us an example of reſt after ſix days work; he *reſted the ſeventh day*—Took a complacency in himſelf, and *rejoiced in the work of his hand*, to teach us on that day, to take a complacency in him, and to give him the glory

† *Ezek.* xx. 12. *Luke* xiii. 14. ‡ *Iſa.* lviii. 13.

and § rested the seventh day, wherefore the LORD blessed
12 the seventh day, and hallowed it. ‖ Honour thy * father
and thy mother: that thy days may be long upon the land
13 which the LORD thy God giveth thee. † Thou shalt not kill.

glory of his works. The sabbath *begun* in the *finishing* of the work of creation; so will the everlasting sabbath in the finishing of the work of providence and redemption; and we observe the weekly sabbath in expectation of that, as well as in remembrance of the former, in both conforming ourselves to him we worship. He hath himself *blessed the sabbath day and sanctified it.* He hath put an honour upon it; it is *holy to the Lord*, and *honourable*; and he hath put blessings into it which he hath encouraged us to expect from him in the religious observation of that day. Let us not profane, dishonour, and level that with common time, which God's blessing hath thus dignified and distinguished.

V. 12. We have here the laws of the second table, as they are commonly called the six last commandments which concern our duty to ourselves, and one another, and are a comment upon the second great commandment, *Thou shalt love thy neighbour as thyself.* As religion towards God is an essential branch of universal righteousness, so righteousness towards men is an essential branch of true religion: godliness and honesty must go together. The fifth commandment is concerning the duties we owe to our relations; that of children to their parents is only instanced in, *honour thy father and thy mother*, which includes, 1. an inward esteem of them, outwardly expressed upon all occasions in our carriage towards them; *fear* them, *Lev.* xix. 3. *give them reverence*, *Heb.* xii. 9. The contrary to this is mocking at them or despising them, 2. Obedience to their lawful commands; so it is expounded, *Eph.* vi. 1, 2, 3. *Children obey your parents*; come when they call you, go where they send you, do what they bid you, do not what they forbid you; and this chearfully, and from a principle of love. Though you have said you will not, yet afterwards repent and obey. 3. Submission to their rebukes, instructions and corrections, not only to the good and gentle, but also to the froward. 4. Disposing of themselves with the advice, direction and consent of parents, not alienating their property, but with their approbation. 5. Endeavouring in every thing to be the comfort of their parents, and to make their old age easy to them; maintaining them if they stand in need of support. *That thy days may be long in the land which the Lord thy God giveth thee*—This promise, (which is often literally fulfilled) is expounded in a more general sense *Eph.* iv. 3. *That it may be well with thee, and thou mayst live long on the earth*—Those that in conscience towards God keep this and other of God's commandments, may be sure it shall be *well with them*, and they shall live as long on the earth as infinite wisdom sees good for them, and what they may seem to be cut short of on earth, shall be abundantly made up in eternal life, the heavenly *Canaan* which God will give them.

V. 13. *Thou shalt not kill*—Thou shalt not do any thing hurtful to the health, or life of thy own body, or any other's. This doth not forbid our own necessary defence, or the magistrates putting offenders to death; but

§ *John* v. 17. ‖ *Gen.* ix. 23. *Lev.* xix. 3. 32. *Deut.* xxvii. 16. 1 *Kings* ii. 19. *Prov.* vi. 20. *Mark* vii. 10—13. *Rom.* xiii. 5. 9. * *Eph.* vi. 1, 2, 3. 2 *Kings* xiii. 14. 1 *Cor.* xi. 1. *Gal.* iv. 19. 1 *Tim.* v. 1, 2. 4. *Heb.* xiii. 7. † *Matt.* v. 21, 22. 1 *John* iii. 15.

14. 15 ‡ Thou ſhalt not commit adultery. § Thou ſhalt not ſteal.
16 ‖ Thou ſhalt not bear falſe witneſs againſt thy neighbour.
17 * Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbour's.
18 And all the people ſaw the thunderings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoking: and when the
19 people ſaw *it*, they removed, and ſtood afar off. And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God

but it forbids all malice and hatred to any, for *he that hateth his brother is a murderer*, and all revenge ariſing therefrom; likewiſe anger and hurt ſaid or done, or aimed to be done in a paſſion; of this our Saviour expounds this commandment, *Matt.* v. 22.

V. 14. *Thou ſhalt not commit adultery*—This commandment forbids all acts of uncleanneſs, with all thoſe deſires, which produce thoſe acts and war againſt the ſoul.

V. 15. *Thou ſhalt not ſteal*—This command forbids us to rob ourſelves of what we have, by ſinful *ſpending*, or of the uſe and comfort of it by ſinful *ſparing*; and to rob others by invading our neighbour's rights, taking his goods, or houſe, or field, forcibly, or clandeſtinely, over-reaching in bargains, not reſtoring what is borrowed or found, with-holding juſt debts, rents or wages; and, which is worſt of all, to rob the public in the coin or revenue, or that which is dedicated to the ſervice of religion.

V. 16. *Thou ſhalt not bear falſe witneſs*—This forbids, 1. Speaking falſly in any matter, lying, equivocating, and any way deviſing and deſigning to deceive our neighbour. 2. Speaking unjuſtly *againſt our neighbour*, to the prejudice of his reputation; And 3. (which is the higheſt offence of both theſe kinds put together) *Bearing falſe witneſs* againſt him, laying to his charge things that he knows not, either upon oath, by which the third commandment, the ſixth or eighth, as well as this, are broken, or in common converſe, ſlandering, backbiting, tale-bearing, aggravating what is done amiſs, and any way endeavouring to raiſe our own reputation upon the ruin of our neighbour's.

V. 17. *Thou ſhalt not covet*—The foregoing commands implicitly forbid all deſire of *doing* that which will be an injury to our neighbour, this forbids all *inordinate* deſire of *having* that which will be a gratification to ourſelves. O that ſuch a man's houſe were mine! ſuch a man's wife mine! ſuch a man's eſtate mine! This is certainly the language of *diſcontent* at our own lot, and *envy* at our neighbour's, and theſe are the ſins principally forbidden here. God give us all to ſee our face in the glaſs of this law, and to lay our hearts under the government of it!

V. 18. *They removed and ſtood afar off*—Before God began to ſpeak, they were thruſting forward *to gaze*, but now they were effectually cured of their preſumption, and taught to *keep their diſtance*.

V. 19. *Speak thou with us*—Hereby they obliged themſelves to acquieſce in the mediation of *Moſes*, they themſelves nominating him as a fit perſon to deal between them and God, and promiſing to *hearken* to him as to God's meſſenger.

V. 20. *Fear*

‡ *Job* xxxi. 1. *Prov.* v. 8. *Iſa.* iii. 16. *Matt.* v. 28. *Eph.* v. 3. *Col.* iii. 5. 1 *Theſſ.* iv. 3, 4. § *Rom.* xiii. 7. *Eph.* iv. 28. 1 *Theſſ.* iv. 16. ‖ *Lev.* v. 1. *Deut.* xix. 16. *Matt.* xix. 18. *Luke* x. 29. * *Rom.* vii. 7. *Heb.* xiii. 5.

20 ſpeak with us, leſt we die. And Moſes ſaid unto the people, fear
not: for God is come to prove you, and that his fear may be be-
21 fore your faces, that † ye ſin not. And the people ſtood afar
off, and Moſes drew near unto the ‖ thick darkneſs where God
22 *was*. And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the
children of Iſrael, Ye have ſeen that I have talked with you from *
23 heaven. Ye ſhall not make with me gods of ſilver, neither ſhall
24 ye make unto you gods of gold. An altar of earth thou ſhalt
make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and
thy peace-offerings, thy ſheep, and thine oxen: in all places where
I record my name, I will come unto thee, and I will § bleſs thee.
25 And if thou wilt make me an altar of ſtone, thou ſhalt not build
it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt pol-

V. 20. *Fear not*—That is, Think not that this thunder and fire is deſigned to conſume you. No; it was intended, (1.) To *prove them*, to try how they could like dealing with God immediately, without a mediator, and ſo to convince them how admirably well God had choſen for them in putting *Moſes* into that office. Ever ſince *Adam* fled upon hearing God's voice in the garden, ſinful man could not bear either to ſpeak to God, or hear from him immediately. (2.) To keep them to their duty, and prevent their ſinning againſt God. We muſt *not fear with amazement*; but we muſt always have in our minds a reverence of God's majeſty, a dread of his diſpleaſure, and an obedient regard to his ſovereign authority.

V. 21. While the people continued to ſtand *afar off*—Afraid of God's wrath, *Moſes* drew near unto *the thick darkneſs*; he was *made to draw near*, ſo the word is: *Moſes* of himſelf durſt not have ventured into the *thick darkneſs* if God had not called him, and encouraged him, and, as ſome of the *Rabbins* ſuppoſe, ſent an angel to take him by the hand, and lead him up.

V. 22. *Moſes* being gone into *the thick darkneſs where God was*, God there ſpoke in his hearing only, all that follows from hence to the end of chap. xxiii. which is moſtly an expoſition of the ten commandments; and he was to tranſmit it to the people. The laws in theſe verſes relate to God's worſhip. *Ye have ſeen that I have talked with you from heaven*—Such was his wonderful condeſcenſion; *ye ſhall not make gods of ſilver*—This repetition of the ſecond commandment comes in here, becauſe they were more addicted to idolatry than to any other ſin.

V. 24. *An altar of earth*—It is meant of *occaſional* altars, ſuch as they reared in the wilderneſs before the tabernacle was erected, and afterwards upon ſpecial emergencies, for preſent uſe. They are appointed to make theſe *very plain*, either of *earth* or of *unhewn ſtones*. That they might not be tempted to think of a *graven* image, they muſt not ſo much as *hew* the ſtones *into ſhape*, that they made their altars of, but pile them up as they were *in the rough*. *In all places where I record my name*—Or where my name is recorded, that is, where I am worſhipped in ſincerity, *I will come unto thee, and will bleſs thee.*

† *Matt.* x. 28. *Gal.* iii. 19. ‖ *Heb.* xii. 18. * *Neh.* ix. 13. § *Pſal.* cxxxiv. 3. cxlvii. 13.

26 luted *it*. Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

CHAP. XXI.

The laws recorded in this chapter relate to the fifth and ſixth commandments; and though not accommodated to our conſtitution, eſpecially in point of ſervitude, yet are of great uſe for the explanation of the moral law, and the rules of natural juſtice. I. *Here are ſeveral enlargements upon the fifth commandment, which concerns particular relations.* (1.) *The duty of maſters towards their ſervants, their men-ſervants,* ver. 2—6. *and maid-ſervants,* ver. 7—11. (2.) *The puniſhment of diſobedient children that ſtrike their parents,* ver. 15. *or curſe them,* ver. 17. II. *Upon the ſixth commandment, which forbids all violence offered to the perſon of a man. Here is,* (1.) *Concerning murder,* ver. 12—14. (2.) *Man-ſtealing,* ver, 16. (3.) *Aſſault and battery,* ver. 18, 19. (4.) *Correcting a ſervant,* ver. 20, 21. (5.) *Hurting a woman with child,* ver. 22, 23. (6.) *The law of retalliation,* ver. 24, 25. (7.) *Maiming a ſervant,* ver. 26, 27. (8.) *An ox goring,* ver. 26—32. (9.) *Damage by opening a pit,* ver. 33, 34. (10.) *Cattle fighting,* ver 35, 36.

1 NOW theſe *are* the judgments which thou ſhalt ſet before them.
2 If thou buy an * Hebrew ſervant, ſix years he ſhall ſerve:
3 and in the ſeventh he ſhall go out free for nothing. If he came in by himſelf, he ſhall go out by himſelf: if he were married, then his
4 wife ſhall go out with him. If his maſter have given him a † wife, and ſhe have born him ſons or daughters; the wife and her chil-
5 dren ſhall be her maſters, and he ſhall go out by himſelf. And if § the ſervant ſhall plainly ſay, I love my maſter, my wife, and my

V. 26. *Neither ſhall thou go up by ſteps unto mine altar*—Indeed afterwards God appointed an altar ten cubits high. But it is probable, they went not up to that by ſteps, but by a ſloping aſcent.

V. 1. The firſt verſe is the general title of the laws contained in this and the two following chapters. Their government being purely a theocracy; that which in other ſtates is to be ſettled by human prudence, was directed among them by a divine appointment. Theſe laws are called *judgments*; becauſe their magiſtrates were to give judgment according to them. In the doubtful caſes that had hitherto occurred, *Moſes* had particularly enquired of God, but now God gave him *ſtatutes in general*, by which to determine *particular caſes*. He begins with the laws concerning ſervants, commanding mercy and moderation towards them: The *Iſraelites* had lately been ſervants themſelves, and now they were become not only their own maſters, but maſters of ſervants too; leſt they ſhould abuſe their ſervants as they themſelves had been abuſed, proviſion was made for the mild and gentle uſage of ſervants.

V. 2. *If thou buy an Hebrew ſervant*—Either ſold by him or his parents through poverty, or by the judges for his crimes, yet even ſuch a one was to continue in ſlavery but *ſeven years* at the moſt.

V. 6. *For*

* Chap. xxii. 3. *Lev.* xxv. 39. *Deut.* xv. 12. 2 *Kings* iv. 1. *Jer.* xxxiv. 14. *Matt* xviii. 25. † *Lev.* xxv. 44. § *Deut.* xv. 16, 17.

6 children, I will not go out free: Then his maſter ſhall bring him
unto the judges; he ſhall alſo bring him to the door, or unto the
door-poſt: and his maſter ſhall bore his ear through with an awl;
7 and he ſhall ſerve him ‖ for ever. And if a man ſell his * daugh-
ter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do.
8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelf,
then ſhall he let her be redeemed: To ſell her unto a ſtrange na-
tion he ſhall have no power, ſeeing he hath dealt deceitfully with
9 her. And if he have betrothed her unto his ſon, he ſhall deal
10 with her after the manner of † daughters. If he take him another
wife; her food, her raiment, and her ‖‖ duty of marriage ſhall he
11 not diminiſh. And if he do not theſe three unto her, then ſhall ſhe
12 go out free without money. He that ſmiteth a man, ſo that he
13 die, ** ſhall be ſurely put to death. And if a man lie not in wait,
but God deliver *him* into his hand; then I will appoint thee †† a
14 place whither he ſhall flee. But if a man come preſumptuouſly
upon his neighbour, to ſlay him with guile; thou ſhalt take him
15 from mine altar, that he may die. And he that ſmiteth his father,
16 or his mother, ſhall be ſurely put to death. And he that ſtealeth a
man, and ſelleth him, or if he be found in his hand, he ſhall ſurely
17 be put to death. And he that § curſeth his father, or his mother,
18 ſhall ſurely be put to death, And if men ſtrive together, and one
ſmite another with a ſtone, or with *his* fiſt, and he die not, but
19 keepeth *his* bed: If he riſe again, and walk abroad upon his ſtaff,
then ſhall he that ſmote *him* be quit: only he ſhall pay *for* the
loſs of his time, and ſhall cauſe *him* to be thoroughly healed.
20 And if a man ſmite his ſervant, or his maid with a rod, and he die
21 under his hand; he ſhall be ſurely puniſhed. Notwithſtanding, if
he continue a day or two, he ſhall not be puniſhed; for he *is* his
22 money. If men ſtrive, and hurt a woman with child, ſo that her
fruit depart *from her*, and yet no miſchief follow; he ſhall be ſurely
puniſhed, according as the woman's huſband will lay upon him; and

V. 6. *For ever*—As long as he lives, or till the year of Jubilee.

V. 8. *Who hath betrothed her to himſelf*—For a concubine, or ſecondary Wife. Not that Maſters always took Maid-ſervants on theſe terms.

V. 9. *After the manner of daughters*—He ſhall give her a portion, as to a daughter.

 V. 20. Direction

‖ *Lev.* xxv. 40. * *Neh.* v. 5. † Chap. xxii. 16. 17. ‖‖ 1 *Cor.* vii. 3. 5. ** *Gen.* ix. 6.
†† *Joſh.* xx. 2. § *Prov.* xx. 20. xxx. 17. *Matt.* xv. 4. *Mark* vii. 10.

23 he ſhall pay as the judges *determine*. And if *any* miſchief follow,
24 then thou ſhalt give life for life. ‖Eye for eye, tooth for tooth, hand
25 for hand, foot for foot. Burning for burning, wound for wound,
26 ſtripe for ſtripe. And if a man ſmite the eye of his ſervant, or the
eye of his maid, that it periſh; he ſhall let him go free for his eye's
27 ſake. And if he ſmite out his man-ſervant's tooth, or his maid-
28 ſervant's tooth; he ſhall let him go free for his tooth's ſake. If an
ox gore a man or a woman that they die; then the ox ſhall be
ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of
29 the ox *ſhall be* quit. But if the ox were wont to puſh with his horn
in time paſt, and it hath been teſtified to his owner, and he hath
not kept him in, but that he hath killed a man or woman; the ox
30 ſhall be ſtoned, and his owner alſo ſhall be put to death. If there
be laid on him a ſum of money, then he ſhall give for the ranſom
31 of his life, whatſoever is laid upon him. Whether he hath gored
a ſon, or have gored a daughter, according to this judgment ſhall it
32 be done unto him. If the ox ſhall puſh a man-ſervant, or maid-
ſervant; he ſhall give unto their maſter * thirty ſhekels of ſilver,
33 and the ox ſhall be ſtoned. And if a man ſhall open a pit, or if a
man ſhall dig a pit, and not cover it, and an ox or an aſs fall
34 therein; The owner of the pit ſhall make *it* good, *and* give money
35 unto the owner of them; and the dead *beaſt* ſhall be his. And if
one man's ox hurt another's that he die, then they ſhall ſell the live
ox, and divide the money of it, and the dead *ox* alſo they ſhall di-
36 vide. Or if it be known that the ox hath uſed to puſh in time paſt,
and his owner hath not kept him in; he ſhall ſurely pay ox for ox,
and the dead ſhall be his own.

V. 20. Direction is given what ſhould be done, if a ſervant died by his maſter's correction. This ſervant muſt not be an *Iſraelite*, but a *Gentile* ſlave, as the Negroes to our planters; and it is ſuppoſed that he ſmite him with a rod, and not with any thing that was likely to give a mortal wound, yet if he died under his hand, he ſhould be *puniſhed* for his cruelty, at the diſcretion of the judges, upon conſideration of circumſtances.

V. 24. *Eye for eye*—The execution of this law is not put into the hands of private perſons, as if every man might avenge himſelf, which would introduce univerſal confuſion. The tradition of the elders ſeems to have put this corrupt gloſs upon it. But magiſtrates had an eye to this rule in puniſhing offenders, and doing right to thoſe that are injured.

CHAP.

‖ *Matt.* v. 28. * *Zech.* xi. 12, 13. *Matt.* xxvi. 15.

CHAP: XXII.

The laws of this chapter relate, I. *To the eighth commandment, concerning theft,* ver. 1—4. *Treſpaſs by cattle,* ver. 5. *Damage by fire,* ver. 6. *Truſts,* ver. 7—13. *Borrowing cattle,* ver. 14, 15. *Or money,* ver. 25—27. II. *To the ſeventh commandment. Againſt fornication,* ver. 16, 17. *Beſtiality,* ver. 19. III. *To the firſt table. Forbidding witchcraft,* ver. 18. *Idolatry,* ver. 20. *Commanding to offer the firſt fruits,* ver. 29, 30. IV. *To the poor,* ver. 21—24. V. *To the civil government,* ver. 28. VI. *To the* Jewiſh *nation,* ver. 13.

1 IF a man ſhall ſteal an ox or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep.
2 If a thief be found breaking up, and be ſmitten that he die, *there*
3 *ſhall* no blood *be ſhed* for him. If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him; *for* he ſhould make full reſtitution: if
4 he had nothing, then he ſhould be ſold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or aſs, or ſheep;
5 he ſhall reſtore double. If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another mans field: *of* the beſt of his own field, and of the beſt of his own
6 vineyard, ſhall he make reſtitution. If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding-corn, or the

V. 1. *Five oxen for an ox, and four ſheep for a ſheep*—More for an ox than for a ſheep, becauſe the owner, beſides all the other profit, loſt the daily labour of his ox. If we were not able to make reſtitution, he muſt be ſold for a ſlave: the court of judgment was to do it, and it is likely the perſon robbed received the money. Thus with us in ſome caſes, felons are tranſported to the Plantations, where only, *Engliſhmen* know what ſlavery is. But let it be obſerved, the ſentence is not ſlavery, but baniſhment: nor can any *Engliſhman* be ſold, unleſs he firſt indent himſelf to the captain that carries him over.

V. 2. *If a thief broke* a houſe in the night, and was killed in the doing it, his blood was upon his own head. But if it were in the day-time that the thief was killed, he that killed him was accountable for it, unleſs it were in the neceſſary defence of his own life.

V. 3. *For he ſhould make full reſtitution*—This the law determined: not that he ſhould die.

V. 4. *In his hand alive*—Not killed, nor ſold, as ver. 1. ſo that the owner recover it with leſs charge and trouble.

V. 5. He that wilfully put his cattle into his neighbour's field, muſt make reſtitution of the beſt of his own. The *Jews* hence obſerved it as a general rule, that reſtitution muſt always be made of the beſt; and that no man ſhould keep any cattle that were likely to treſpaſs upon his neighbour, or do him any damage.

V. 6. He that deſigned only the burning of *thorns* might become acceſſary to the burning of corn, and ſhould not be *held guiltleſs.* If the fire *did miſchief,* he that kindled it muſt anſwer for it, though it could not be proved that he *deſigned* the *miſchief.* Men muſt ſuffer for their *careleſneſs,* as well as for their *malice.* It will make

field, be conſumed *therewith;* he that kindled the fire ſhall ſurely
7 make reſtitution. If a man ſhall deliver unto his neighbour money
or ſtuff to keep, and it be ſtolen out of the Man's Houſe; if the thief
8 be found, let him pay double. If the thief be not found, then the
maſter of the houſe ſhall be brought unto the judges, *to ſee* whether
9 he have put his hands unto his neighbour's goods. For all manner
of treſpaſs *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for
any manner of loſt thing, which *another* challengeth to be his: the
cauſe of both parties ſhall come before the judges; *and* whom the
10 judges ſhall condemn, he ſhall pay double unto his neighbour. If
a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or
any beaſt to keep; and it die, or be hurt, or driven away, no man
11 ſeeing *it:* *Then* ſhall an oath of the LORD be between them both,
that he hath not put his hand unto his neighbour's goods: and the
12 owner of it ſhall accept *thereof,* and he ſhall not make *it* good. And
if it be ſtolen from him, he ſhall make reſtitution unto the owner
13 thereof. If it be torn in pieces, *then* let him bring it *for* witneſs,
14 *and* he ſhall not make good that which was torn. And if a man bor-
row *ought* of his neighbour, and it be hurt, or die, the owner thereof
15 *being* not with it; he ſhall ſurely make *it* good. *But* if the owner
thereof *be* with *it,* he ſhall not make *it* good: if it *be* an hired *thing,*
16 it came for his hire. And if a man entice a maid that is not be-
trothed, and lie with her; he ſhall ſurely endow her to be his wife.
17 If her father utterly refuſe to give her unto him, he ſhall pay money

make us very careful of ourſelves, if we conſider that we are accountable not only for the hurt we *do,* but for the hurt we *occaſion* through inadvertency.

V. 7. *If a man deliver* goods, ſuppoſe to a carrier to be conveyed, or to a warehouſe-keeper to be preſerved, or cattle to a farmer to be fed upon a valuable conſideration, and a ſpecial confidence repoſed in the perſon they are lodged with; in caſe theſe goods be ſtolen or loſt, periſh or be damaged, if it appear that it was not by any fault of the truſtee, the owner muſt ſtand to the loſs, otherwiſe he that has been falſe to his truſt muſt be compelled to make ſatisfaction.

V. 14. If a man (ſuppoſe) lent his team to his neighbour, if the owner were with it, or were to receive profit for the loan of it, whatever harm befel the cattle the owner muſt ſtand to the loſs of it: but if the owner were ſo kind to the borrower as to lend it him *gratis,* and put ſuch a confidence in him as to truſt it from under his own eye, then, if any harm happened, the borrower muſt make it good. Learn hence to be very careful not to abuſe any thing that is lent to us; it is not only unjuſt, but baſe and diſingenuous, we ſhould much rather chuſe to loſe ourſelves, than that any ſhould ſuſtain loſs by their kindneſs to us.

V. 17. *If the father refuſed, he ſhall pay money*—This ſhews how ill a thing it is, and by no means to be allowed, that children ſhould marry without their parents

18 according to the dowry of virgins. Thou ſhalt not ſuffer * a witch
19 to live. Whoſoever lieth with a beaſt, ſhall ſurely be put to death.
20 He that ſacrificeth unto *any* god, ſave unto the LORD only, he ſhall
21 be utterly deſtroyed. Thou ſhalt neither vex a † ſtranger, nor op-
22 preſs him: for ye were ſtrangers in the land of Egypt. Ye ſhall not
23 afflict any ‡ widow, or fatherleſs child. If thou afflict them in any
wiſe, and they cry at all unto me: I will ſurely hear their cry;
24 And my wrath ſhall wax hot, and I will kill you with the ſword;
and ‖ your wives ſhall be widows and your children fatherleſs.
25 If thou lend money to *any* of my people *that is* poor by thee, thou
ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him

rents conſent: even here where the divine law appointed the marriage, both as a puniſhment to him that had done wrong, and a recompence to her that had ſuffered wrong, yet there was an expreſs reſervation for the father's power; if he denied his conſent, it muſt be no marriage.

V. 18. Witchcraft not only gives that honour to the devil which is due to God alone, but bids defiance to the divine providence, wages war with God's government, puts his work into the devil's hand expecting him to do good and evil. By our law, conſulting, covenanting with, invocating or employing any evil ſpirit to any intent whatever, and exerciſing any inchantment, charm, or ſorcery, whereby hurt ſhall be done to any perſon, is made felony, without benefit of clergy; alſo pretending to tell where goods loſt or ſtolen may be found, is an iniquity puniſhable by the judge, and the ſecond offence with death. This *was* the caſe in former times. But we are wiſer than our forefathers. *We* believe, no witch ever *did* live! At leaſt, not for theſe thouſand years.

V. 21. *A ſtranger* muſt not be abuſed, not wronged in judgment by the magiſtrates, not impoſed upon in contracts, nor any advantage taken of his ignorance or neceſſity, no, nor muſt he be taunted, or upbraided with his being a ſtranger; for all theſe were *vexations*. *For ye were ſtrangers in Egypt*—And knew what it was to be *vexed* and *oppreſſed* there. Thoſe that have themſelves been in poverty and diſtreſs, if Providence *enrich* and *enlarge* them, ought to ſhew a particular tenderneſs towards thoſe that are now in ſuch circumſtances as they were in formerly, now doing to them as they then wiſhed to be done by.

V. 22 *Ye ſhall not afflict the widow, or fatherleſs child*—That is, ye ſhall comfort and aſſiſt them, and be ready upon all occaſions to ſhew them kindneſs. In making juſt demands from them, *their* condition muſt be conſidered who have loſt thoſe that ſhould protect them: they are ſuppoſed to be unverſed in buſineſs, deſtitute of advice, timorous, and of a tender ſpirit; and therefore muſt be treated with kindneſs and compaſſion, and no advantage taken againſt them, nor any hardſhip put upon them, which a huſband or a father would have ſheltered them from.

V. 25. *If thou lend*—(1.) They muſt not receive uſe for money from any that borrowed

* *Lev.* xx. 27. *Deut.* xviii. 10. 1 *Sam.* xxviii. 9. 2 *Chron.* xxxiii. 6. *Jer.* xxvii. 29. *Dan.* ii. 2. *Mal.* iii. 5. *Gall.* v. 20. † *Lev.* xix. 33. *Deut.* x. 19. *Zech.* vii. 10. *Jer.* xxii. 3. ‡ *Iſa.* i. 17. *James* i. 27. ‖ *Matt.* vii. 2.

26 * uſury. If thou at all take thy neighbours raiment to † pledge,
27 thou ſhalt deliver it unto him by that the ſun goeth down: For that
is his covering only, it *is* his raiment for his ſkin: wherein ſhall he
ſleep? And it ſhall come to paſs, when he crieth unto me, that I
28 will hear: for I *am* gracious. Thou ſhalt not ‡ revile the gods, nor
29 curſe the ruler of thy people. Thou ſhalt not delay *to offer* the ‖ firſt
of thy ripe fruits, and of thy liquors: the firſt-born of thy ſons ſhalt
30 thou give unto me. In like manner ſhalt thou do with thine oxen,
and with thy ſheep: ſeven days ſhall it be with his dam, on the eighth
31 day thou ſhalt give it me. And ye ſhall be § holy men unto me:
neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye
ſhall caſt it to the dogs.

rowed for neceſſity. And ſuch proviſion the law made for the preſerving eſtates to their families by the year of Jubilee, that a people who had little concern in trade could not be ſuppoſed to borrow money but for neceſſity; therefore it was generally forbidden among themſelves; but to a ſtranger they were allowed to lend upon uſury. This law therefore in the ſtrictneſs of it ſeems to have been peculiar to he *Jewiſh* ſtate; but in the equity of it, it obligeth us to ſhew mercy to thoſe we have advantage againſt, and to be content to ſhare with thoſe we lend to in loſs as well as profit, if Providence croſs them: and upon this condition it ſeems as lawful to receive intereſt for my money, which another takes pains with, and improves, as it is to receive rent for my land, which another takes pains with, and improves, for his own uſe. (2.) They muſt not take a poor man's bed-clothes *in pawn*; but if they did, muſt reſtore them by bed-time.

V. 28. *Thou ſhalt not revile the gods*—That is, the judges and magiſtrates. Princes and magiſtrates are our fathers, whom the fifth commandment obligeth us to honour, and forbids us to *revile*. St. *Paul* applies this law to himſelf, and owns that he ought not to *ſpeak evil of the ruler of his people*, no, not though he was then his moſt unrighteous perſecutor, *Acts* xxiii. 5.

V. 29. *The firſt-born of thy ſons ſhalt thou give unto me*—And much more reaſon have we to give ourſelves and all we have to God, who *ſpared not his own Son, but delivered him up for us all.* The firſt ripe of their corn they muſt *not delay* to offer; there is danger if we *delay* our duty, leſt we wholly omit it; and by ſlipping the firſt opportunity in expectation of another, we ſuffer Satan to cheat us of all our time.

V. 31. *Ye ſhall be holy unto me*—And one mark of that honourable diſtinction is appointed in their diet, which was, that they ſhould not *eat any fleſh that was torn of beaſts*—Both becauſe the blood was not duly taken out of it, and becauſe the clean beaſt was ceremonially defiled, by the touch of the unclean.

CHAP.

* *Neh.* v. 7. *Prov.* xxviii. 8. *Ezek.* xviii. 8, 17. † *Prov.* xx. 16. xxii. 27. *Amos* ii. 8. ‡ *Acts* xxiii. 5. 2 *Pet.* ii. 10. *Jude* viii. ‖ *Prov.* iii. 9. *Jer.* ii. 3. *James* i. 18. *Rev.* xiv. 4. § *Matt.* v. 47.

CHAP. XXIII.

This chapter concludes the acts that paſſed in the firſt ſeſſion (if I may ſo call it) upon mount Sinai. *Here are,* I. *Some laws of univerſal obligation, relating eſpecially to the ninth commandment, againſt bearing falſe witneſs,* ver. 1. *and giving falſe judgment,* ver. 2, 3, 6, 7, 8. *Alſo a law of doing good to our enemies,* ver. 4, 5. *and not oppreſſing ſtrangers,* ver. 9. II. *Some laws peculiar to the* Jews: *the ſabbatical years,* ver. 10, 11. *the three annual feaſts,* ver. 14—17. *with laws pertaining thereto.* III. *Gracious promiſes of completing the mercy God had begun for them, upon condition of their obedience, that God would conduct them through the wilderneſs,* ver. 20—24. *that he would proſper all they had,* ver. 25, 26, *that he would put them in poſſeſſion of* Canaan, ver. 27—31. *But they muſt not mingle themſelves with the nations,* ver. 32, 33.

1 THOU ſhalt not raiſe a * falſe report: put not thine hand with the
2 wicked to be an unrighteous witneſs. Thou ſhalt not † follow a multitude to *do* evil; neither ſhalt thou ſpeak in a cauſe, to de-
3 cline after many, to wreſt *judgment.* Neither ſhalt thou coun-
4 tenance a poor man in his cauſe. If thou meet thine enemies ‡ ox
5 or his aſs going aſtray, thou ſhalt bring it back to him again. If thou ſee the aſs of him that hateth thee, lying under his § burden, and wouldſt forbear to help him; thou ſhalt ſurely help with him.
6 Thou ſhalt not wreſt the judgment of thy poor in his cauſe.
7 Keep thee ‖ far from a falſe matter: and the innocent and righ-
8 teous ſlay thou not: for I will not juſtify the wicked. And thou ſhalt take ** no gift: for the gift blindeth the wiſe, and perverteth
9 the words of the righteous. Alſo thou ſhalt not oppreſs the ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers

V. 1. *Thou ſhalt not raiſe,* the margin reads, Thou ſhalt not *receive a falſe report,* for ſometimes the *receiver* in this caſe is as bad as the *thief*; and a backbiting tongue would not do ſo much miſchief, if it were not countenanced. Sometimes we cannot avoid *hearing* a falſe report, but we muſt not *receive* it, we muſt not hear it with pleaſure, nor eaſily give credit to it.

V. 2. *Thou ſhalt not follow a multitude to do evil*—General uſage will never excuſe us in any ill practice; nor is the broad way ever the ſafer for its being *crowded.* We muſt inquire what we *ought* to do, not what the *moſt* do; becauſe we muſt be judged by our maſter, not our fellow ſervants; and it is too great a compliment, to be willing to go to hell for company.

V. 7. *Keep thee far from a falſe matter*—From aſſiſting or abetting an ill thing. Yea, keep thee *far* from it, dread it as a dangerous ſnare. I will not *juſtify the wicked*—That is, I will condemn him that unjuſtly condemns others.

V. 9. *Thou ſhalt not oppreſs the ſtranger*—Though aliens might not inherit lands among them; yet they muſt have juſtice done them. It was an inſtance of the equity of our law, that if an alien be

* *Lev.* xix. 16. *Deut.* xix. 16, 19. *Pſal.* xv. 3. xxxv. 11. *Prov.* xxv. 23. † *Gen.* vi. 12. *Rom.* xii. 2. ‡ *Deut.* xxiii. 1—3. *Job* xxiv. 3. *Prov.* xxiv. 17. *Matt.* v. 44. *Rom.* xii. 20. *Phil.* ii. 4. § *Gal.* vi. 2. ‖ *Job* xxii. 23. *Prov.* iv. 14, 15. ** *Iſa.* i. 23. *Prov.* xvii. 23. xix. 6. *Acts* xxiv. 26.

10 in the land of Egypt. And ſix years thou ſhalt ſow thy land, and
11 ſhalt gather in the fruits thereof. But the ſeventh *year* thou ſhalt let it reſt and lie ſtill; that the poor of thy people may eat: and what they leave, the beaſts of the field ſhall eat. In like manner thou
12 ſhalt deal with thy vineyard, *and* with thy olive-yard. † Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid,
13 and the ſtranger may be refreſhed. And in all *things* that I have ſaid unto you, be ‡ circumſpect; and make § no mention of the names of other gods, neither let it be heard out of thy mouth.
14 Three times thou ſhalt keep a feaſt unto me in the year.
15 Thou ſhalt keep the feaſt of unleavened bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee in the time appointed of the month Abib: for in it thou cameſt out from Egypt:
16 and none ſhall appear before me empty: And the feaſt of ‖ harveſt, the firſt-fruits of thy labours, which thou haſt ſown in the field: and the feaſt of in-gathering, *which is* in the end of the year,
17 when thou haſt gathered in thy labours out of the field. Three times in the year all thy males ſhall appear before the LORD God.

tried for any crime except treaſon, the one half of his jury, if he deſire it, ſhall be foreigners; a kind proviſion that ſtrangers may not be oppreſſed. *For ye know the heart of a ſtranger*—You know ſomething of the griefs and fears of a ſtranger by ſad experience.

V. 10. The inſtitution of the ſabbatical year was deſigned, 1. To ſhew what a plentiful land that was, into which God was bringing them, that ſo numerous a people could have rich maintenance out of the products of ſo ſmall a country, without foreign trade, and yet could ſpare the increaſe of every ſeventh year. 2. To teach them a confidence in the Divine Providence, while they did their duty, That as the ſixth day's manna ſerved for two days meat, ſo the ſixth year's increaſe ſhould ſerve for two years ſubſiſtence.

V. 13. *In all things that I have ſaid unto you be circumſpect*—We are in danger of miſſing our way on the right hand and on the left, and it is at our peril if we do, therefore we have need to look *about us*. A man may ruin himſelf through mere careleſneſs, but he cannot ſave himſelf without great care and circumſpection; particularly ſince idolatry was a ſin they were much addicted to, and would be greatly tempted to, they muſt endeavour to blot out the remembrance of the gods of the heathen, and muſt diſuſe all their ſuperſtitious forms of ſpeech, and never mention them but with deteſtation. In Chriſtian ſchools and academies (for it is in vain to think of reforming the play-houſes) it were to be wiſhed that the names and ſtories of the heathen deities or dæmons rather were not ſo commonly and familiarly uſed.

V. 14. The Paſſover, pentecoſt, and feaſt of Tabernacles, in ſpring, ſummer, and autumn, were the three times appointed for their attendance; not in winter, becauſe travelling was then uncomfortable; nor in the midſt of their harveſt.

V. 17. *All thy males*—All that were of competent years, and health and ſtrength, and

† *Luke* xiii. 14. ‡ *Eph.* v. 15. § *Pſal.* xvi. 4. *Hoſ.* ii. 17. *Zech.* xiii. 2. ‖ *Acts* ii. 1.

18 Thou ſhalt not offer the blood of my ſacrifice with leavened bread,
neither ſhall the fat of my ſacrifice remain until the morning.
19 The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe
of the LORD thy God. Thou ſhalt not ſeethe a kid in his mother's
20 milk. Behold, I ſend an * angel before thee to keep thee in the
way, and to bring thee unto the place which I have prepared.
21 Beware of him, and obey his voice, provoke him not: for he will
22 not pardon your tranſgreſſions: for my name *is* in him. But if thou
ſhalt indeed † obey his voice, and do all that I ſpeak; then I will
be an ‡ enemy unto thine enemies, and an adverſary unto thine
23 adverſaries. For mine angel ſhall go before thee, and bring thee
in unto the Amorites, and the Hittites, and the Perizzites, and the
Canaanites, *and* the Hivites, and the Jebuſites; and I will cut them
24 off. Thou ſhalt not bow down to their gods nor ſerve them, nor
do after their works: but thou ſhalt utterly overthrow them, and
25 quite break down their images. And ye ſhall ſerve the LORD your
God, and he ſhall bleſs thy bread, and thy water, and I will take
26 ſickneſs away from the midſt of thee. There ſhall nothing caſt
their young, nor be barren in thy land: the § number of thy days
27 I will fufil. I will ſend my ‖ fear before thee, and will deſtroy all

and at their own diſpoſal. 'Tis probable, ſervants were exempt: for none was to appear without an offering: but moſt of theſe had nothing to offer.

V. 19. Some of the *Gentiles*, at the end of their harveſt, *ſeethed a kid in it's dam's milk*, and ſprinkled that *milk-pottage* in a magical way upon their gardens and fields, to make them fruitful. But *Iſrael* muſt abhor ſuch fooliſh cuſtoms. Is not this rather forbidden, as having ſome appearance of cruelty?

V. 20. *Behold, I ſend an angel before thee*—The angel of the covenant: Accordingly the *Iſraelites*, in the wilderneſs are ſaid to *tempt Chriſt*. It is promiſed that this bleſſed angel ſhould *keep them in the way*, though it lay through a wilderneſs firſt, and afterwards through their enemies country; and thus Chriſt has *prepared a place* for his followers.

V. 21. *Beware of him, and obey his voice; provoke him not*—It is at your peril if you do; *for my name*—My nature, my authority *is in him.*

V. 25. *He ſhall bleſs thy bread and thy water*—And God's bleſſing will make bread and water more refreſhing and nouriſhing, than a feaſt of fat things, and wines on the lees, without that bleſſing. *And I will take ſickneſs away*—Either prevent it or remove it. Thy land ſhall not be viſited with epidemical diſeaſes, which are very dreadful, and ſometimes have laid countries waſte.

V. 26. *The number of thy days I will fulfil*—And they ſhall not be *cut off in the midſt* by untimely deaths. Thus hath godlineſs the *promiſe of the life that now is.*

V. 27. *I will ſend my fear before thee*—And they that *fear will ſoon flee.* Hoſts of *hornets* alſo made way for the hoſts of *Iſrael*; ſuch mean creatures can God make

* *John* xiv. 2. 1 *Cor.* x. 9. *John* x. 38. † *Pſal.* lxxxi. 13. ‡ *Iſa.* xlii. 16. *Jer.* xxx. 20. § *Pſal.* lv. 24. ‖ *Joſh.* x. 10. xxiv. 12.

the people to whom thou ſhalt come, and I will make all thine ene-
28 mies turn their backs unto thee. And I will ſend hornets before
thee, which ſhall drive out the Hivite, the Canaanite, and the Hit-
29 tite from before thee. I will not drive them out from before thee
in one year; leſt the land become deſolate, and the beaſt of the
30 field multiply againſt thee. By little and little I will drive them out
from before thee, until thou be increaſed and inherit the land.
31 And I will ſet thy bounds from the Red ſea even unto the ſea of the
Philiſtines, and from the deſert unto the river: for I will deliver the
inhabitants of the land into your hands, and thou ſhalt drive them
32 out before thee. Thou ſhalt make no covenant with them, nor
33 with their gods. They ſhall not dwell in thy land, leſt they make
thee ſin againſt me: for if thou ſerve their gods, it will ſurely be a †
ſnare unto thee.

CHAP. XXIV.

Moſes *as mediator between God and* Iſrael, *having received divers laws and ordinances from God in the foregoing chapters, in this chapter,* I. *Comes down to the people, acquaints them with the laws he had received, and takes their conſent to thoſe laws,* ver. 3. *writes the laws, and reads them to the people, who repeat their conſent,* ver. 4, 7. *and then by ſacrifice, and the ſprinkling of blood ratifies the covenant between them and God,* ver. 5, 6, 8. II. *He returns to God again, to receive farther directions. When he was diſmiſſed from his former attendance, he was ordered to attend again,* ver. 1, 2. *He did ſo with ſeventy of the elders, to whom God made a diſcovery of his glory,* ver. 9—11. Moſes *is ordered* up *into the mount,* ver. 12, 13. *the reſt are ordered* down *to the people,* ver. 14. *The cloud of glory is ſeen by all the people on the top of mount* Sinai, ver. 15—17. *and* Moſes *is there with God forty days and forty nights,* ver. 18.

1 AND he ſaid unto Moſes, come up unto the LORD, thou and
Aaron, Nadab and Abihu, and ſeventy of the elders of Iſ-
2 rael: and worſhip ye * afar off. And Moſes alone ſhall come near
the LORD: but they ſhall not come nigh, neither ſhall the people go
3 up with him. And Moſes came and told the people all the words

uſe of for the chaſtiſing of his people's enemies.

V. 1. *Worſhip ye afar off*—Before they came near, they muſt *worſhip*. Thus we muſt enter into God's gates with humble and ſolemn adorations.

V. 2. *And Moſes alone ſhall come near*—Being therein a type of Chriſt, who as the high prieſt *entered alone* into the moſt holy place. In the following verſes we have the ſolemn covenant made between God and *Iſrael*, and the exchanging of the ratifications: typifying the covenant of grace between God and believers through Chriſt.

V. 3. *Moſes told the people all the words of the Lord*—He laid before them all the precepts, in the foregoing chapters, and put it

† *Pſal.* cvi. 36. *Prov.* xiii. 14. 17. * *Eph.* iii. 12.

of the LORD, and all the judgments: and all the people anſwered with one voice, and ſaid, All the words, which the LORD hath ſaid,
4 will we do. And Moſes † wrote all the words of the LORD, and roſe up early in the morning, and builded an altar under the hill,
5 and twelve pillars according to the twelve tribes of Iſrael. And he ſent young men of the children of Iſrael, which offered burnt-offerings and ſacrificed peace-offerings of oxen unto the LORD.
6 And Moſes took half of the blood, and put *it* in baſons; and half
7 of the blood he ſprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they ſaid, All that the LORD hath ſaid, will we do, and be obedient.
8 And Moſes took ‡ the blood, and ſprinkled *it* on the people, and ſaid, Behold, the blood of the covenant, which the LORD hath
9 made with you concerning all theſe words. Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

it to them, whether they were willing to ſubmit to theſe laws or no? *And all the people anſwered, All the words which the Lord hath ſaid we will do*—They had before conſented in general to be under God's government; here they conſent in particular to theſe laws now given.

V. 4. *And Moſes wrote the words of the Lord*—That there might be no miſtake; as God dictated them on the mount, where, it is highly probable, God taught him the uſe of letters. Theſe *Moſes* taught the *Iſraelites*, from whom they afterwards travelled to *Greece* and other nations. As ſoon as God had ſeparated to himſelf a peculiar people, he governed them by a *written word*, as he has done ever ſince, and will do while the world ſtands. *Pillars according to the* number of *the tribes*—Theſe were to repreſent the *people*, the other party to the covenant; and we may ſuppoſe they were ſet up *over againſt* the altar, and that *Moſes* as mediator paſſed to and fro between them. Probably each tribe *ſet up* and *knew* its own pillar, and their elders ſtood by it. He then appointed *ſacrifices* to be offered upon the altar.

V. 6. 1. *The blood of the ſacrifice* which the people *offered* was (part of it) *ſprinkled upon the altar*, which ſignified the people's dedicating themſelves to God, and his honour. In the blood of the ſacrifices, all the *Iſraelites* were preſented unto God as *living ſacrifices*, Rom. xii. 1. 2. The *blood of the ſacrifice* which God had *owned* and *accepted* was (the remainder of it) ſprinkled, either *upon the people* themſelves, or upon the *pillars* that repreſented them, which ſignified God's conferring his favour upon them, and all the fruits of that favour, and his giving them all the gifts they could deſire from a God *reconciled* to them, and *in covenant* with them. This part of the ceremony was thus explained, *Behold the blood of the covenant*; ſee here how God ſealed to you to be a God, and you ſeal to be to him a people; his promiſes to you, and yours to him, are *yea and amen*. Thus our Lord Jeſus, the Mediator of the new covenant (of whom *Moſes* was a type) having offered up himſelf a ſacrifice upon the croſs, that his blood might be indeed the blood of the covenant, ſprinkled it *upon the altar* in his interceſſion

† 2 *Cor.* iii. 3. *Heb.* ix. 19. ‡ *Matt.* xxvi. 28. *Heb.* ix. 18—25.

10 And they ſaw the § God of Iſrael: and *there was* under his feet, as
it were a paved work of a ‖ ſapphire-ſtone, and as it were the body
11 of heaven in *his* clearneſs. And upon the nobles of the children
of Iſrael he * laid not his hand: alſo they ſaw God, and did eat and
12 drink. And the LORD ſaid unto Moſes, Come up to me in the
mount, and be there: and I will give thee tables of ſtone, and a
law, and commandments which I have written; that thou mayſt
13 teach them. And Moſes roſe up, and his miniſter Joſhua: and
14 Moſes went up into the mount of God. And he ſaid unto the el-
ders, Tarry ye here for us, until we come again unto you: and be-
hold, Aaron and Hur *are* with you: if any man have any matters to

interceſſion (*Heb.* ix. 12.) and ſprinkles it upon his church by his word and ordinances, and the influences and operations of the *Spirit of promiſe* by whom we are *ſealed*.

V. 10. They *ſaw the God of Iſrael*—That is, they had ſome glimpſe of his glory, in light and fire, though they ſaw *no manner of ſimilitude*. They ſaw *the place where the God of Iſrael ſtood*, ſo the ſeventy, ſomething that came near a ſimilitude, but was not; whatever they ſaw it was certainly ſomething of which no image or picture could be made, and yet enough to ſatisfy them that God was with them of a truth. Nothing is deſcribed but that which was *under his feet*, for our *conceptions* of God are all *below him*. They ſaw not ſo much as God's feet, but at the bottom of the brightneſs they ſaw (ſuch as they never ſaw before or after, and as the foot-ſtool or pedeſtal of it) a moſt rich and ſplendid *pavement*, as it had been of *ſapphires*, azure, or *ſky-coloured*. The heavens themſelves are the *pavement* of God's palace, and his throne is *above the firmament*.

V. 11. *Upon the nobles* or elders of *Iſrael he laid not his hand*—Though they were *men*, the ſplendour of his glory did not overwhelm them, but *it* was ſo *moderated* (Job xxxvi. 9.) and *they* were ſo *ſtrengthned* (Dan. x. 19.) that they were able to bear it: nay, though they were *ſinful men*, and obnoxious to God's juſtice, yet he did not lay his avenging hand upon them, as they feared he would. When we conſider what a *conſuming fire* God is, and what *ſtubble* we are before him, we ſhall have reaſon to ſay, in all our approaches to him, *It is of the Lord's mercies we are not conſumed*. They *ſaw God, and did eat and drink;* They had not only their lives preſerved, but their vigour, courage, and comfort; it caſt no damp upon their joy, but rather increaſed it. They *feaſted upon the ſacrifice* before God, in token of their chearful conſent to the covenant, their grateful acceptance of the benefits of it, and their communion with God in purſuance of that covenant.

V. 12. *Come up to the mount and be there*—Expect to continue there for ſome time.

V. 13. *Joſhua* was his *miniſter or ſervant*, and it would be a ſatisfaction to him to have him with him as a companion during the ſix days that he tarried in the mount before God called to him. *Joſhua* was to be his *ſucceſſor*, and therefore thus he was honoured before the people, and thus he was prepared by being trained up in communion with God. *Joſhua* was a *type of Chriſt*, and (as the learned Biſhop *Peirſon* well obſerves *Moſes* takes him

§ *John* i. 18. ‖ *Iſa.* liv. 11. *Ezek.* i. 26. *Lam.* iv. 7. * *Neh.* xiii. 21. *Pſal.* lv. 20. cxxxviii. 7.

15 do, let him come unto them. And Moſes went up unto the mount,
16 and a † cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix days: and the ‡ ſeventh day he called unto Moſes out of the midſt of the
17 cloud. And the ſight of the glory of the LORD *was* like devouring fire on the top of the mount, in the eyes of the children of Iſrael.
18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount § forty days, and forty nights.

him with him into the mount, becauſe without *Jeſus*, in whom are *hid all the treaſures of wiſdom and knowledge*, there is no looking into *the ſecrets of heaven*, nor approaching the preſence of God.

V. 16. *A cloud covered the mount ſix days*—A viſible token of God's ſpecial preſence there, for he ſo *ſhews himſelf to* us, as at the ſame time to *conceal himſelf from us*, he lets us know ſo much as to aſſure us of his power and grace, but intimates to us that we cannot *find him out to perfection*. During theſe *ſix days Moſes* ſtaid waiting upon the mountain, for a call into the preſence-chamber. *And on the ſeventh day*—Probably the ſabbath-day, *he called unto Moſes*. Now the thick cloud opened in the ſight of all *Iſrael*, and the glory of the Lord broke forth *like devouring fire*.

V. 18. *Moſes went into the midſt of the cloud*—It was an extraordinary preſence of mind, which the grace of God furniſhed him with, elſe he durſt not have ventured into the cloud, eſpecially when it broke out in *devouring fire*. *And Moſes was in the mount forty days and forty nights*—It ſhould ſeem the ſix days, were not part of the forty; for during thoſe ſix days, *Joſhua* was with *Moſes*, who did eat of the manna, and drink of the brook mentioned, *Deut.* ix. 21. and while they were together, it is probable *Moſes* did *eat and drink* with him; but when *Moſes* was called *into the midſt of the cloud*, he left *Joſhua* without, who continued to eat and drink daily while he waited for *Moſes*'s return, but from thenceforward *Moſes* faſted.

CHAP.

† *Matt.* xvii. 5. *Heb.* xii. 18, 28, 29. ‡ *Rev.* i. 10. § *Deut.* ix. 9. *Kings* xix. 8. *Matt.* iv. 2.

CHAP. XXV.

At this chapter begins an account of the inſtructions God gave Moſes *for erecting and furniſhing the tabernacle. Here are,* I. *Orders given for a collection to be made among the people,* ver. 1—9. II. *Particular inſtructions,* 1. *Concerning the ark of the covenant,* ver. 10—22. 2. *The table of ſhew-bread,* ver. 23—30. 3. *The golden candleſtick,* ver. 31—40.

1,2 AND the LORD ſpake unto Moſes, ſaying, Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it * willingly with his heart, ye ſhall take my of-
3 fering. And this *is* the offering which ye ſhall take of them; gold,
4 and ſilver, and braſs, and † blue, and purple, and ſcarlet, and fine
5 linen, and goats *hair*. And rams ſkins dyed red, and badgers ſkins,
6 and ſhittim-wood. Oil for the light, ſpices for anointing oyl and
7 for ſweet incenſe. Onyx-ſtones, and ſtones to be ſet in the ephod,
8 and in the breaſt-plate. And let them make me a ‡ ſanctuary; that
9 I may dwell amongſt them. According to all that I ſhew thee,

V. 1. Doubtleſs when *Moſes* went into *the midſt of the cloud*, and abode there ſo long, he ſaw and heard glorious things, but they were things which were not *lawful* or *poſſible to utter*; and therefore, in the records he kept of the tranſactions there, he ſaith nothing to ſatisfy curioſity, but writes that only which he was to *ſpeak to the children of Iſrael.* Probably there never was any houſe or temple built for ſacred uſes, before this tabernacle was erected by *Moſes.* In this God *kept his court*, as *Iſrael*'s king, and it was intended for a *ſign* or *token* of his preſence, that while they had that in the midſt of them they might never again aſk, *Is the Lord among us or not?* And becauſe in the wilderneſs they dwelt *in tents*, even this *royal palace* was ordered to be a *tabernacle* too, that it might move with them. And theſe holy places made with hands were the *figures of the true*, Heb. ix. 24. The goſpel-church is the *true tabernacle which the Lord pitched, and not man*, Heb. viii. 2. The body of Chriſt, in and by which he made atonement, was the *greater and more perfect tabernacle*, Heb. ix. 11. *The Word was made fleſh, and dwelt among us*, as in a tabernacle.

V. 2. *Speak unto the children of Iſrael that they bring me an offering*—This offering was to be given *willingly*, and *with the heart.* It was not preſcribed to them what or how much they muſt give, but it was left to their generoſity, that they might ſhew their good-will to the houſe of God, and the offices thereof.

V. 4. *Blue, and purple, and ſcarlet*—Materials of thoſe colours.

V. 5. *Shittim-wood*—A kind of wood growing in *Egypt* and the deſerts of *Arabia*, very durable and precious.

V. 8. *A ſanctuary*—A place of public and ſolemn *worſhip*; that I may dwell among them. Not by my eſſence, which is every where; but by my grace and glorious operations.

V. 9. *According to all that I ſhew thee*—God ſhewed him an exact plan of it *in little*, which

* *Pſal.* cx. 3. 2 *Cor.* viii. 11, 12. ix. 7. † *Ezek.* xvi. 10. *Heb.* ix. 19. *Rev.* i. 5. vii. 14. xix. 8. ‡ *Zech.* ii. 10. 2 *Cor.* vi. 16. *Heb.* iii. 6. viii. 2. *Rev.* xxi. 2, 3.

after § the pattern of the tabernacle, and the pattern of all the in-
10 ſtruments thereof, even ſo ſhall ye make *it*. And they ſhall make
an ark *of* ſhittim-wood: two cubits and a half *ſhall be* the length
thereof, and a cubit and a half the breadth thereof, and a cubit and
11 half the height thereof. And thou ſhalt overlay it with pure gold,
within and without ſhalt thou overlay it: and ſhalt make upon it a
12 crown of gold round about. And thou ſhalt caſt four rings of gold
for *it*, and put *them* in the four corners thereof; and two rings *ſhall*
13 *be* in the one ſide of it, and two rings in the other ſide of it. And
thou ſhalt make ſtaves *of* ſhittim-wood, and overlay them with gold.
14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark,
15 that the ark may be borne with them. The ſtaves ſhall be in the
16 rings of the ark: they ſhall not be taken from it. And thou
ſhalt put into the ark the ‖ teſtimony which I ſhall give thee.

which he muſt conform to in all points. And God did not only ſhew him the model, but gave him alſo particular directions how to frame the tabernacle, according to that model, in all the parts of it. When *Moſes* was to deſcribe the creation of the world, tho' it be ſuch a ſtately and curious fabrick, yet he gave a very ſhort and general account of it; but when he comes to deſcribe the tabernacle, he doth it with the greateſt niceneſs and accuracy imaginable: for God's church and inſtituted religion is more precious to him than all the reſt of the world. And the ſcriptures were written not to deſcribe to us the works of nature, (a general view of which is ſufficient to lead us to the knowledge of the Creator,) but to acquaint us with the methods of grace, and thoſe things which are purely matters of revelation.

V. 10. The *ark* was a cheſt or coffer, in which the two tables of the law, written with the finger of God, were to be depoſited. If the *Jewiſh* cubit was, as ſome learned men compute three inches longer than our half-yard, (twenty one inches in all) this cheſt or cabinet was about fifty-two inches long, thirty-one broad and thirty one deep; it was overlaid within and without with thin plates of gold; it had a crown, or corniſh of gold round it; rings and ſtaves to carry it with; and in it he muſt put *the teſtimony*. The tables of the law are called the *teſtimony*, becauſe God did in them teſtify his will; his giving them that law was *in token* of his favour to them, and their acceptance of it was *in token* of their ſubjection to him. This law was a teſtimony *to them* to direct them in their duty, and would be a teſtimony *againſt them* if they tranſgreſſed. The ark is called the *ark of the teſtimony*, Exod. xxx. 6. and the tabernacle, the *tabernacle of the teſtimony*, Numb. x. 11. The tables of the law were carefully preſerved in the ark, to teach us to make much of the word of God, and to hide it in our inmoſt thoughts, as the ark was placed in the holy of holies. It intimates likewiſe the care which divine providence ever did, and ever will take to preſerve the records of divine revelation in

§ *Heb.* viii. 5. ‖ 1 *Cor.* ii. 1. 2 *Tim.* i. 8.

17 And thou ſhalt make a * mercy-ſeat *of* pure gold: two cubits and
a half *ſhall be* the length thereof, and a cubit and a half the breadth
18 thereof. And thou ſhalt make two cherubim *of* gold: *of* beaten
work ſhalt thou make them, in the two ends of the mercy-ſeat.
19 And make one cherub on the one end, and the other cherub on the
other end: *even* of the mercy-ſeat ſhall ye make the cherubim on
20 the two ends thereof. And the cherubim ſhall ſtretch forth *their*
wings on high, covering the mercy-ſeat with their wings, and their
faces *ſhall look* one to another: toward the mercy-ſeat ſhall the faces
21 of the cherubim be. And thou ſhalt put the mercy-ſeat above
upon the ark; and in the ark thou ſhalt put the teſtimony that I ſhall
22 give thee. And there I will meet with thee, and I will commune
with thee, from above the mercy-ſeat, from between the two che-
rubim which *are* upon the ark of the teſtimony, of all *things* which
I will give thee in commandment unto the children of Iſrael.
23 Thou ſhalt alſo make a table *of* ſhittim-wood: two cubits *ſhall be*
the length thereof, and a cubit the breadth thereof, and a cubit and

the church, ſo that even in the latter days there ſhall be *ſeen in his temple the ark of his teſtament.* See *Rev.* xi. 19.

V. 17. The *mercy-ſeat* was the covering of the ark, made exactly to fit the dimenſions of it. This *propitiatory covering*, as it might well be tranſlated, was a type of Chriſt the *great propitiation*, whoſe ſatisfaction covers our tranſgreſſions, and comes between us and the curſe we deſerve.

V. 18. The *cherubim* (*Cherubim* is the plural of *Cherub*, not *Cherubims*) were fixed to the mercy-ſeat, and of a piece with it, and ſpread their wings over it. It is ſuppoſed theſe were deſigned to repreſent the holy angels, (who always attend the *Shechinah*, or divine majeſty,) not by any effigies of an angel, but ſome emblem of the angelical nature, probably one or more of thoſe *four faces* ſpoken of *Ezek.* i. 10. Whatever the faces were, they *looked one towards another*, and both downwards towards the *ark*, while their wings were ſtretched out ſo as to touch one another. It notes their attendance upon the Redeemer, their readineſs to do his will, their preſence in the aſſemblies of ſaints, *Pſal.* lxviii. 17. 1 *Cor.* xi. 10. and their deſire to look into the myſteries of the goſpel, which they diligently contemplate, 1 *Pet.* i. 12. God is ſaid to dwell or ſit *between the cherubim*, on the mercy-ſeat, *Pſal.* lxxx. 2. and from thence he here promiſeth for the future to *meet* with *Moſes*, and to *commune with him*. Thus he manifeſts himſelf, willing to keep up communion with us, by the mediation of Chriſt.

V. 23. This table was to ſtand not in the holy of holies, (nothing was in that but the ark with its appurtenances) but in the outer part of the tabernacle, called the *ſanctuary* or holy place. This table was to be always furniſhed with the *ſhew-bread*, or *bread of faces*, twelve loaves, one for each tribe, ſet in two rows, ſix in a row. As the ark ſignified God's being preſent with them, ſo the twelve loaves ſignified their being preſented to God. This bread was deſigned to be, a thankful acknowledg-
ment

* *Rom.* iii. 25. *Gal.* iii. 10—13. 1 *John* ii. 2.

24 a half the height thereof. And thou ſhalt overlay it with pure gold,
25 and make thereto a crown of gold round about. And thou ſhalt make unto it a border of an hand-breath round about, and thou
26 ſhalt make a golden crown to the border thereof round about. And thou ſhalt make for it four rings of gold, and put the rings in the
27 four corners that *are* on the four feet thereof. Over againſt the border ſhall the rings be for places of the ſtaves to bear the table.
28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them
29 with gold, that the table may be borne with them. And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold ſhalt thou make
30 them. And thou ſhalt ſet upon the table † ſhew-bread before me
31 alway. And thou ſhalt make a ‡ candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made: his ſhaft and his branches, his
32 bowls, his knops, and his flowers ſhall be of the ſame. And § ſix branches ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide, and three branches of the candle-
33 ſtick out of the other ſide. Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in
34 the ſix branches that come out of the candleſtick. And in the candleſtick *ſhall be* four bowls made like unto almonds, *with* their
35 knops and their flowers. And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix

ment of God's goodneſs to them in giving them their *daily bread*, a token of their communion with God; this bread on God's table being made of the ſame corn with the bread on their own tables. And a type of the ſpiritual proviſion which is made in the church, by the goſpel of Chriſt, for all that are made prieſts to our God.

V. 31. This candleſtick had many *branches* drawn from the *main ſhaft*, which had not only *bowls* to put the oil and the kindled week in for neceſſity, but *knops* made in the form of a pomegranate and *flowers* for ornament. The tabernacle had no windows, all its light was candle-light, which notes the comparative darkneſs of *that diſpenſation*, while the ſun of righteouſneſs was not as yet riſen, nor had the *day-ſtar from on high* viſited his church. Yet God left not himſelf without witneſs, nor them without inſtruction; the commandment was a lamp, and the law a light, and the prophets were branches from that lamp, which *gave light* in their ſeveral ages. The church *is* ſtill *dark*, as the tabernacle was, in compariſon with what it *will be* in heaven: but the word of God is the candleſtick, *a light ſhining in a dark place*.

† *Mark* ii. 26. ‡ *Zech.* iv. 2. *Rev.* i. 20. § *Rev.* i. 4. iv. 5.

36 branches that proceed out of the candleſtick. Their knops and
their branches ſhall be of the ſame: all of it *ſhall be* one beaten work
37 *of* pure gold. And thou ſhalt make the * ſeven lamps thereof: and
they ſhall light the lamps thereof, that they may give light over
38 againſt it. And the tongs thereof, and the ſnuff-diſhes thereof, *ſhall*
39 *be of* pure gold. *Of* a talent of pure gold ſhall he make it, with all
40 theſe veſſels. And † look that thou make *them* after their pattern,
which was ſhewed thee in the mount.

CHAP. XXVI.

Moſes *here receives inſtructions,* I. *Concerning the inner curtains of the tabernacle,* ver. 1—6. II. *Concerning the outer curtains,* ver. 7—13. III. *Concerning the cover which was to ſecure it from the weather,* ver. 14. IV. *Concerning the boards which were to ſupport the curtains,* ver. 15—30. V. *The partition between the holy place and the moſt holy,* ver. 31—35. VI. *The veil for the door,* ver. 36—37. *Theſe particulars ſeem of little uſe to us now, yet having been of great uſe to* Moſes *and* Iſrael, *and God having thought fit to preſerve to us the remembrance of them, we ought not to overlook them.*

1 MOREOVER thou ſhalt make the tabernacle *with* ten curtains
of fine twined linen, and blue, and purple, and ſcarlet: *with*
2 cherubim of cunning work ſhalt thou make them. The length of
one curtain *ſhall be* eight and twenty cubits, and the breadth of one
curtain four cubits: and every one of the curtains ſhall have one
3 meaſure. The five curtains ſhall be coupled together one to an-
4 other: and *other* five curtains *ſhall be* coupled one to another. And
thou ſhalt make loops of blue upon the edge of the one curtain,
from the ſelvedge in the coupling: and likewiſe ſhalt thou make in
the uttermoſt edge of *another* curtain, in the coupling of the ſecond.
5 Fifty loops ſhalt thou make in the one curtain, and fifty loops ſhalt
thou make in the edge of the curtain that *is* in the coupling of the
6 ſecond; that the loops may take hold one of another. And thou

V. 1. The curtains were to be embroidered with *cherubim,* to intimate that the angels of God pitched their tents round about the church, *Pſal.* xxxiv. 7. As there were cherubim over the mercy-ſeat, ſo there were round the tabernacle. There were to be two hangings, five breadths in each, ſewed together, and the two hangings coupled together with golden claſps or tacks, ſo that it might be all *one tabernacle,* ver. 6. Thus the churches of Chriſt, though they are *many,* yet are *one,* being *fitly joined together* in holy love and by the *unity of the Spirit,* ſo growing into one *holy temple* in *the Lord.* This tabernacle was very ſtrait and narrow, but at the preaching

* *Rev.* iv. 5. † *Acts* vii. 44.

ſhalt make fifty taches of gold, and couple the curtains together
7 with taches: and it ſhall be one tabernacle. And thou ſhalt make
curtains *of* goats *hair*, to be a covering upon the tabernacle: eleven
8 curtains ſhalt thou make. The length of one curtain *ſhall be* thirty
cubits, and the breadth of one curtain four cubits: and the eleven
9 curtains *ſhall be all* of one meaſure. And thou ſhalt couple five
curtains by themſelves, and ſix curtains by themſelves, and ſhalt
10 double the ſixth curtain in the forefront of the tabernacle. And
thou ſhalt make fifty loops on the edge of the one curtain *that is*
outmoſt in the coupling, and fifty loops in the edge of the curtain
11 which coupleth the ſecond. And thou ſhalt make fifty taches of
braſs, and put the taches into the loops, and couple the tent together
12 that it may be one. And the remnant that remaineth of the curtains
of the tent, the half-curtain that remaineth, ſhall hang over the
13 back-ſide of the tabernacle. And a cubit on the one ſide, and a
cubit on the other ſide of that which remaineth in the length of the
curtains of the tent, it ſhall hang over the ſides of the tabernacle,
14 on this ſide, and on that ſide, to cover it. And thou ſhalt make a
covering for the tent *of* rams ſkins dyed red, and a covering above
15 *of* badgers ſkins. And thou ſhalt make boards for the tabernacle,
16 *of* ſhittim-wood, ſtanding up. Ten cubits *ſhall be* the length of a
board, and a cubit and a half *ſhall be* the breadth of one board.
17 Two tenons *ſhall there be* in one board, ſet in order one againſt an-
other: thus ſhalt thou make for all the boards of the tabernacle.
18 And thou ſhalt make the boards for the tabernacle, twenty boards
19 on the ſouth-ſide, ſouth-ward. And thou ſhalt make forty ſockets
of ſilver, under the twenty boards: two ſockets under one board for

preaching of the goſpel, the church is bid to *enlarge the place of her tent*, and to *ſtretch forth her curtains*, Iſa. liv. 2.

V. 14. *Badger ſkins*—So we tranſlate it, but it ſhould rather ſeem to have been ſome ſtrong ſort of leather, (but very fine) for we read of the beſt ſort of ſhoes made of it. *Ezek.* xvi. 10.

V. 15. Very particular directions are here given about the *boards of the tabernacle*, which were to bear up the curtains. Theſe had tenons which fell into the mortaiſes that were made for them in ſilver baſes. The boards were coupled together with *gold rings* at top and bottom, and kept firm with bars that run through golden ſtaples in every board. Thus every thing in the tabernacle was very ſplendid, agreeable to that infant ſtate of the church, when ſuch things were proper to poſſeſs the minds of the worſhippers with a reverence of the divine glory. In alluſion to this, the new *Jeruſalem* is ſaid to be of *pure gold*, Rev. xxi. 18. But the builders of the goſpel church ſaid, *Silver and gold have we none;* and yet the glory of their building far exceeded that of the tabernacle.

V. 31. The

his two tenons, and two ſockets under another board for his two
20 tenons. And for the ſecond ſide of the tabernacle on the north-
21 ſide, *there ſhall be* twenty boards, And their forty ſockets *of* ſilver:
two ſockets under one board, and two ſockets under another board.
22 And for the ſides of the tabernacle weſt-ward, thou ſhalt make ſix
23 boards. And two boards ſhalt thou make for the corners of the ta-
24 bernacle in the two ſides. And they ſhall be coupled together be-
neath, and they ſhall be coupled together above the head of it unto
one ring: thus ſhall it be for them both; they ſhall be for the two
25 corners. And they ſhall be eight boards, and their ſockets *of* ſilver
ſixteen ſockets: two ſockets under one board, and two ſockets un-
26 der another board. And thou ſhalt make bars *of* ſhittim-wood:
27 five for the boards of the one ſide of the tabernacle, And five bars
for the boards of the other ſide of the tabernacle, and five bars for
the boards of the ſide of the tabernacle for the two ſides weſt-ward.
28 And the middle bar in the midſt of the boards ſhall reach from end
29 to end. And thou ſhalt overlay the boards with gold, and make
their rings *of* gold *for* places for the bars: and thou ſhalt overlay
30 the bars with gold. And thou ſhalt rear up the tabernacle, accord-
ing to the faſhion thereof, which was ſhewed thee in the mount,
31 And thou ſhalt make a * veil *of* blue, and purple, and ſcarlet, and
fine twined linen of cunning work: with cherubim ſhall it be made.

V. 31. The veils are here ordered to be made, one for a partition between the holy place and the moſt holy, which not only forbad any to enter, but ſo much as to look into the holieſt of all. Under that diſpenſation divine grace was *veiled*, but now we behold it with open face. The apoſtle tells us, this veil, intimated that the ceremonial law *could not make the comers thereunto perfect*. The *way into the holieſt was not made manifeſt while the firſt tabernacle was ſtanding*; *life and immortality* lay concealed till they were *brought to light by the goſpel*, which was therefore ſignified by the rending of this veil at the death of Chriſt. We have now *boldneſs to enter into the holieſt* in all acts of devotion *by the blood of Jeſus*; yet ſuch as obliges us to a holy reverence, and a humble ſenſe of our diſtance. Another veil was for the outward door of the tabernacle. Through this the prieſts went in every day to miniſter in the holy-place, but not the people, *Heb.* ix. 6. This veil was all the defence the tabernacle had againſt thieves and robbers, who might eaſily be broken through, for it could be neither *locked* nor *bared*, and the abundance of wealth in it, one would think, might be a temptation. But by leaving it thus expoſed, 1. The prieſts and *Levites* would be ſo much the more obliged to keep a ſtrict watch upon it; and, 2. God would ſhew his care of his church on earth, though it be weak and defenceleſs, and continually expoſed. A curtain ſhall be (if God pleaſe to make it ſo) as ſtrong a defence, as gates of braſs and bars of iron.

V. 1. As

* *Matt.* xxvii. 51. *Eph.* ii. 14. *Heb.* ix. 8. x. 19, 20.

32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid
with gold: their hooks *ſhall be of* gold, upon the four ſockets of ſil-
33 ver. And thou ſhalt hang up the veil under the taches, that thou
mayeſt bring in thither within the veil, the ark of the teſtimony:
and the veil ſhall divide unto you, between the holy *place* and the
34 moſt holy. And thou ſhalt put the mercy-ſeat upon the ark of the
35 teſtimony, in the moſt holy *place*. And thou ſhalt ſet the table
without the veil, and the candleſtick over againſt the table, on the
ſide of the tabernacle toward the ſouth: and thou ſhalt put the ta-
36 ble on the north-ſide. And thou ſhalt make an hanging for the
door of the tent, *of* blue, and purple, and ſcarlet, and fine twined
37 linen, wrought with needle-work. And thou ſhalt make for the
hanging, five pillars *of* ſhittim-*wood*, and overlay them with gold
and their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets of
braſs for them.

CHAP. XXVII.

In this chapter directions are given, I. *Concerning the brazen altar,* ver. 1—8. II. *Concerning the court of the tabernacle,* ver. 9—19. III. *Concerning the oil for the lamp,* ver. 20, 21.

1 AND thou ſhalt make an * altar *of* ſhittim-wood, five cubits long,
and five cubits broad: the altar ſhall be four-ſquare, and the
2 height thereof *ſhall be* three cubits. And thou ſhalt make the † horns
of it upon the four corners thereof: his horns ſhall be of the ſame:
3 and thou ſhalt overlay it with braſs. And thou ſhalt make his
pans to receive his aſhes, and his ſhovels, and his baſons, and his
fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make
4 *of* braſs. And thou ſhalt make for it a grate of net-work of braſs;
and upon the net ſhalt thou make four braſen rings in the four cor-

V. 1. As God intended in the tabernacle to manifeſt his preſence among his people, ſo there they were to pay their devotions to him; not in the tabernacle itſelf, into that only the prieſts entered as God's domeſtic ſervants, but in the court before the tabernacle, where, as common ſubjects, they attended. There *an altar* was ordered ſo be ſet up, to which they muſt bring their ſacrifices; and this altar was to ſanctify their gifts; from hence they were to preſent their ſervices to God, as from the mercy-ſeat he gave his oracles to them; and thus a communion was ſettled between God and *Iſrael*.

V. 2. The *horns* of it, were for ornament and for uſe; the ſacrifices were *bound with cords to the horns of the altar*, and to them malefactors fled for refuge.

V. 4. The *grate* was let into the hollow of

* *Heb.* xiii. 10.

† *Pſal.* cxviii. 27.

5 ners thereof. And thou ſhalt put it under the compaſs of the altar
6 beneath, that the net may be even to the midſt of the altar. And
thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and
7 overlay them with braſs. And the ſtaves ſhall be put into the rings,
and the ſtaves ſhall be upon the two ſides of the altar to bear it.
8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the
9 mount, ſo ſhalt thou make *it*. And thou ſhalt make the ‖ court
of the tabernacle for the ſouth-ſide, ſouth-ward: *there ſhall be* hang-
ings for the court *of* fine twined linen of an hundred cubits long for
10 one ſide. And the twenty pillars thereof, and their twenty ſockets
ſhall be of braſs; the hooks of the pillars, and their fillets *ſhall be of*
11 ſilver. And likewiſe for the north-ſide in length *there ſhall be* hang-
ings of an hundred *cubits* long, and his twenty pillars, and their
twenty ſockets *of* braſs: the hooks of the pillars, and their fillets *of*
12 ſilver. And *for* the breadth of the court on the weſt-ſide, *ſhall be*
13 hangings of fifty cubits: their pillars ten, and their ſockets ten. And
the breadth of the court on the eaſt-ſide, eaſt-ward, *ſhall be* fifty
14 cubits. The hangings of one ſide *of the gate ſhall be* fifteen cubits:
15 their pillars three, and their ſockets three. And on the other ſide
ſhall be hangings, fifteen *cubits:* their pillars three, and their ſockets
16 three. And for the gate of the court, *ſhall be* an hanging of twenty
cubits *of* blue, and purple, and ſcarlet, and fine twined linen,
wrought with needle-work: *and* their pillars *ſhall be* four, and their
17 ſockets four. All the pillars round about the court *ſhall be* filleted

of the altar, about the middle of it, in which the fire was kept, and the ſacrifice burnt; it was made of net-work like a ſieve, and hung hollow, that the fire might burn the better, and that the aſhes might fall through. Now, this brazen altar was a type of Chriſt dying to make atonement for our ſins. Chriſt ſanctified himſelf for his church as their altar, *John* xvii. 19. and by his mediation ſanctifies the daily ſervices of his people. To the horns of this altar poor ſinners fly for refuge, and are ſafe in virtue of the ſacrifice there offered.

V. 9. Before the tabernacle there was to be a court, incloſed with hangings of fine linen. This court, according to the common computation, was 50 yards long, and 25 broad. Pillars were ſet up at convenient diſtances, in ſockets of braſs, the pillars filleted with ſilver, and ſilver tenterhooks in them, on which the linen hangings were faſtened: the hanging which ſerved for *the gate* was finer than the reſt. This court was a type of the church, incloſed, and diſtinguiſhed from the reſt of the world; the incloſure ſupported by *pillars*, noting the ſtability of the church; hung with the *clean linen*, which is ſaid to be the *righteouſneſs of ſaints*, Rev. xix. 8. Yet this court would contain but a few worſhippers; thanks be to God, now the incloſure

‖ *Pſal.* c. 4. cxvi. 17. 19.

with ſilver: their hooks *ſhall be of* ſilver, and their ſockets *of* braſs.
18 The length of the court *ſhall be* an hundred cubits, and the breadth
fifty every where, and theh eight five cubits *of* fine twined linen, and
19 their ſockets *of* braſs. All the veſſels of the tabernacle in all the
ſervice thereof, and all the pins thereof, and all the pins of the
20 court *ſhall be of* braſs. And thou ſhalt command the children of
Iſrael, that they bring thee pure oil-olive beaten, for the light, to
21 cauſe the lamp to burn always. In the tabernacle of the congrega-
tion without the veil, which *is* before the teſtimony, Aaron and his
ſons ſhall order it from evening to morning before the LORD: *It ſhall
be* a ſtatute for ever unto their generations, on the behalf of the
children of Iſrael.

C H A P. XXVIII.

In this and the following chapter care is taken about the prieſts that were to miniſter in this holy place. In this chapter, I. *He pitcheth upon the perſons who ſhould be his ſervants,* ver. 1. II. *He appoints their livery; their work was holy, and ſo muſt their garments be, and anſwerable to the glory of the houſe which was now to be erected,* ver. 2—5. (1.) *He appoints the garments of his head-ſervant, the high-prieſt;* 1. *An ephod and girdle,* ver. 6—14. 2. *A breaſt-plate of judgment,* ver. 15—29. *in which muſt be put the Urim and Thummim,* ver. 30. 3. *The robe of the ephod,* ver. 31—35. 4. *The mitre,* ver. 36—39. (2.) *The garments of the inferior prieſts,* ver. 40—43.

1 AND take thou unto thee * Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſt's office, *even* Aaron, Nadab, and Abihu,

incloſure is taken down; and there is room for all that in every place call on the name of Chriſt.

V. 20. We read of the candleſtick in the 25th chapter; here is order given for the keeping of the lamps conſtantly burning in it. The *pure oil* ſignified the gifts and graces of the Spirit, which are communicated to all believers from Chriſt the good olive, *of whoſe fulneſs we receive,* Zech. iv. 11, 12. The prieſts were to *light* the lamps, and to *tend* them; to *cauſe the lamp to burn always,* night and day. Thus it is the work of miniſters to preach and expound the ſcriptures, which are as a lamp to *enlighten* the church. This is to be *a ſtatute for ever,* that the lamps of the word be lighted as duly as the incenſe of prayer and praiſe is offered.

V. 1. *Aaron and his ſons*—Hitherto every maſter of a family was prieſt to his own family. But now the families of *Iſrael* began to be incorporated into a nation, and a *tabernacle of the congregation* was to be erected, as a viſible centre of their unity, it was requiſite there ſhould be a publick prieſthood inſtituted. *Moſes,* who had hitherto officiated, and is therefore reckoned among the *prieſts of the Lord,* Pſal. xcix. 6. had enough to do as their prophet,

* *Heb.* v. 1. 4.

2 Eleazar and Ithamar, Aaron's ſons. And thou ſhalt make holy gar-
3 ments for Aaron thy brother, † for glory and for beauty. And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom ‡ I have filled with the ſpirit of wiſdom, that they may make Aaron's garments to con-
4 ſecrate him, that he may miniſter unto me in the prieſt's office. And theſe *are* the garments which they ſhall make; a breaſt-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons
5 that he may miniſter unto me in the prieſt's office. And they ſhall take
6 gold, and blue, and purple, and ſcarlet, and fine linen. And they ſhall make the ephod *of* gold, *of* blue and *of* purple, *of* ſcarlet, and

phet, to conſult the oracle for them, and as their prince, to judge among them. Nor was he deſirous to ingroſs all the honours to himſelf, or to entail that of the prieſthood, which alone was *hereditary*, upon his own family; but was very well pleaſed to ſee his brother *Aaron* inveſted with this office, and his ſons after him; while (how great ſoever he was) his ſons after him would be but common *Levites*. It is an inſtance of the humility of that great man, and an evidence of his ſincere regard to the glory of God, that he had ſo little regard to the preferment of his own family. *Aaron*, that had humbly ſerved as a *prophet* to his younger brother *Moſes*, and did not decline the office, is now advanced to be a prieſt to God. God had ſaid to *Iſrael* in general, that they ſhould be to him a *kingdom of prieſts*; but becauſe it was requiſite that thoſe who miniſtered at the altar ſhould give themſelves wholly to the ſervice, God here choſe from among them one to be a *family of prieſts*, the father and his four ſons; and from *Aaron*'s loins deſcended all the prieſts of the *Jewiſh* church, whom we read of both in the Old Teſtament and in the New.

V. 2. The prieſts garments were made *for glory and beauty*—Some of the richeſt materials were to be provided, and the beſt artiſts employed in making them, whoſe ſkill God, by a *ſpecial gift*, would improve to a very high degree. *Eminency*, even in common arts, is a gift of God; it comes *from him*, and, ought to be uſed *for him*. The garments appointed were, (1.) Four, which both the high-prieſt and the inferior prieſts wore, *viz.* The linen breeches, the linen coat, the linen girdle which faſtened it to them, and the bonnet; that which the high-prieſt wore is called a *mitre*. (2.) Four more which were peculiar to the high-prieſt, the ephod, with the curious girdle of it, the breaſt-plate of judgment, the long robe, and the golden plate on his fore-head. Theſe glorious garments were appointed, 1. That the prieſts themſelves might be minded of the dignity of their office. 2. That the people might thereby be poſſeſſed with a holy reverence of that God whoſe miniſters appeared in ſuch grandeur. 3. That the prieſts might be types of Chriſt, and of all Chriſtians who have the beauty of holineſs put upon them.

V. 6. The *ephod*, was the outmoſt garment of the high-prieſt; linen ephods were worn by the inferior prieſts, but this, which the high-prieſt wore, was called a *golden* ephod, becauſe there was a great deal of gold woven into it. It was a ſhort coat without ſleeves, buttoned cloſe to him with a *curious girdle* of the ſame ſtuff. The ſhoulder pieces were buttoned together with two precious ſtones ſet in *gold*, one

† *Pſal.* cxxxii. 9. 16. *Iſa.* lxi. 10. *Heb.* vii. 26. *Rev.* xix. 8. ‡ *Iſa.* xxviii. 24. 26.

7 fine twined linen, with cunning work. It ſhall have the two ſhoul-
der-pieces thereof joined at the two edges thereof; and *ſo* it ſhall be
8 joined together. And the curious girdle of the ephod which *is*
upon it, ſhall be of the ſame, according to the work thereof; *even of*
gold, *of* blue, and purple, and ſcarlet, and fine twined linen.
9 And thou ſhalt take two onyx ſtones, and grave on them * the
10 names of the children of Iſrael: Six of their names on one ſtone,
and *the other* ſix names of the reſt on the other ſtone, according to
11 their birth. With the work of an engraver in ſtone, *like* the engrav-
ings of a ſignet, ſhalt thou engrave the two ſtones, with the names
of the children of Iſrael: thou ſhalt make them to be ſet in ouches
12 of gold. And thou ſhalt put the two ſtones upon the ſhoulders of
the ephod, *for* ſtones of memorial unto the children of Iſrael. And
Aaron ſhall bear their names before the LORD, upon his two ſhoulders,
13,14 for a memorial. And thou ſhalt make ouches *of* gold; And two
chains *of* pure gold at the ends: *of* wreathen works ſhalt thou make
15 them, and faſten the wreathen chains to the ouches. And thou
ſhalt make the breaſt-plate of judgment, with cunning work, after
the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of*
purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

one on each ſhoulder. In alluſion to this, Chriſt our high prieſt appeared to *John, girt about the paps with a golden girdle*, ſuch as was the curious girdle of the *ephod*, Rev. i. 13. Righteouſneſs is the girdle of his loins. He is girt with ſtrength for the work of our ſalvation. And as *Aaron* had the names of all *Iſrael* upon his ſhoulders in precious ſtones, ſo He preſents to himſelf and to his Father a *glorious church*, Eph. i. 27. He bears them before the Lord *for a memorial*, in token of his *appearing before God as* the repreſentative of all *Iſrael*, and an advocate for them.

V. 11. *Ouches*—Hollow places, ſuch as are made in gold rings, to receive and hold the precious ſtones.

V. 15. The moſt conſiderable of the ornaments of the high prieſt was this breaſt-plate, a rich piece of cloth curiouſly wrought with gold and purple, two ſpans long, and a ſpan broad; ſo that, being doubled, it was a ſpan ſquare. In this breaſt-plate, the tribes of *Iſrael* were recommended to God's favour in twelve precious ſtones. Some queſtion whether *Levi* had a precious ſtone with his name on or no; if not, *Ephraim* and *Manaſſeh* were reckoned diſtinct, as *Jacob* had ſaid they ſhould be, and the high prieſt himſelf being head of the tribe of *Levi*, ſufficiently repreſented that tribe. *Aaron* was to bear their names for a *memorial before the Lord continually*, being *ordained for men*, to repreſent them in things pertaining to God; herein typifying our great High Prieſt, who always appears in the preſence of God for us. The name of each tribe was engraven in a *precious ſtone*, to ſignify how *precious, in God's ſight*, believers are, *and* how *honourable*, Iſa. xliii. 4. The high prieſt had the names of the tribes both on his *ſhoulders* and on his *breaſt*, noting both the *power* and the *love*

 with

* *Cant.* viii. 6. *Hag.* ii. 23.

16 Four-ſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length
17 thereof, and a ſpan *ſhall be* the breadth thereof. And thou ſhalt ſet
in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be*
18 a ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row. And
the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond.
19,20 And the third row a ligure, an agate, and an amethyſt. And
the fourth row a beryl, and an onyx, and a jaſper: they ſhall be ſet
21 in gold in their incloſings. And the ſtones ſhall be with the names
of the children of Iſrael, twelve, according to their names; *like* the
engravings of a ſignet, every one with his name ſhall they be ac-
22 cording to the twelve tribes. And thou ſhalt make upon the breaſt-
23 plate chains at the ends, *of* wreathen work, *of* pure gold. And thou
ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put
24 the two rings on the two ends of the breaſt-plate. And thou ſhalt
put the two wreathen *chains* of gold in the two rings *which are* on the
25 ends of the breaſt-plate. And *the other* two ends of the two
wreathen *chains*, thou ſhalt faſten in the two ouches, and put *them*
26 on the ſhoulder-pieces of the ephod before it. And thou ſhalt
make two rings of gold, and thou ſhalt put them upon the two ends
of the breaſt-plate, in the border thereof, which *is* in the ſide of
27 the ephod inward. And two *other* rings of gold thou ſhalt make,
and ſhalt put them on the two ſides of the ephod, underneath to-
wards the fore-part thereof, over againſt the *other* coupling thereof,
28 above the curious girdle of the ephod. And they ſhall bind the
breaſt-plate by the rings thereof, unto the rings of the ephod with
a lace of blue, that *it* may be above the curious girdle of the ephod,
29 and that the breaſt-plate be not looſed from the ephod. And Aaron
ſhall bear the names of the children of Iſrael in the breaſt-plate of
judgment, upon his heart, when he goeth in unto the holy *place*,
30 for a memorial before the LORD continually. And thou ſhalt put
in the breaſt-plate of judgment the Urim and the Thummim; and

with which our Lord Jeſus interceeds for us. How near ſhould Chriſt's *name* lie to our hearts, ſince he is pleaſed to lay our *names* ſo near his? And what a comfort is it to us, in all our addreſſes to God, that the great High Prieſt of our profeſſion has the names of all his *Iſrael* upon his breaſt, before the Lord, *for a memorial*, preſenting them to God?

V. 30. *The Urim and Thummim*—By which the will of God was made known in doubtful caſes, was put in this breaſt-plate, which is therefore called the breaſt-plate of judgment. *Urim* and *Thummim* ſignify *light* and *integrity*: many conjectures there are among the learned what they were: we have no reaſon to think they were any thing that *Moſes* was to make,

they ſhall be upon Aaron's heart, when he goeth in before the LORD: and Aaron ſhall bear the judgment of the children of Iſrael
31 upon his heart, before the LORD continually. And thou ſhalt
32 make the robe of the ephod all *of* blue. And there ſhall be an hole in the top of it, in the midſt thereof: it ſhall have a binding of wo-

make, more than what was before ordered; ſo that either God made them himſelf, and gave them to *Moſes*, for him to put into the breaſt-plate when other things were prepared; or, no more is meant but a declaration of the farther uſe of what was already ordered to be made. The words may be read thus, *And thou ſhalt give*, or *add, to the breaſt-plate of judgment, the illuminations and perfections, and they ſhall be upon the heart of Aaron*—That is, he ſhall be endued with a power of knowing and making known the mind of God in all difficult caſes relating either to the civil or eccleſiaſtical ſtate. Their government was a theocracy; God was their king, the high prieſt was, under God, their ruler, this *Urim* and *Thummim* were his cabinet council: probably *Moſes* wrote upon the breaſt-plate, or wove into it, theſe words, *Urim* and *Thummim*, to ſignify, that the high-prieſt, having on him this breaſt-plate, and aſking council of God in any emergency, ſhould be directed to thoſe meaſures, which God would own. If he were ſtanding *before the ark*, probably he received inſtructions from off the mercy-ſeat, as *Moſes* did, chap. xxv. 22. If he were at a diſtance from the ark, as *Abiathar* was when he enquired of the Lord for *David*, 1 *Sam.* xxiii. 6. then the anſwer was given either by a voice from heaven, or by an impulſe upon the mind of the high prieſt, which laſt is perhaps intimated in that expreſſion, he ſhall *bear the judgment of the children of Iſrael upon his heart*. This oracle was of great uſe to *Iſrael*, *Joſhua* conſulted it. *Num.* xxvii. 21. and it is likely, the judges after him. It was loſt in the captivity, and never retrieved after. It was a ſhadow of good things to come, and the ſubſtance is Chriſt. He is our oracle; by him God in theſe laſt days, makes known himſelf and his mind to us. Divine revelation centers in him, and comes to us through him; he is the light, the true light, the faithful witneſs; and from him we receive the Spirit of truth, who leads into all truth. The joining of the *breaſt-plate* to the *ephod* notes, that his prophetical office was founded on his prieſthood; and it was by the merit of his death that he purchaſed this honour for himſelf, and this favour for us. It was the *Lamb that had been ſlain* that was worthy to *take the book* and to *open the ſeals*. Rev. v. 9. *The judgment—The breaſt plate of judgment*: That breaſt plate which declared the judgment or mind of God to the *Iſraelites*.

V. 31. *The robe of the ephod*—This was next under the *ephod*, and reached down to the knees, without ſleeves, and was put on over their head, having holes on the ſides to put the arms through, or, as *Maimonides* deſcribes it, was not ſewn together on the ſides at all. The hole on the top through which the head was put was carefully bound about, that it might not tear in the putting on. The bells gave notice to the people in the outer court, when he went into the holy place to *burn incenſe*, that they might then apply themſelves to their devotions at the ſame time, *Luke* i. 10. in token of their concurrence with him, and their hopes of the aſcent of their prayers to God in the virtue of the incenſe he offered. *Aaron* muſt come near to miniſter in the garments that were appointed him, *that he die not*. 'Tis at his peril if he attend otherwiſe than according to the inſtitution.

V. 32. *An*

ven work round about the hole of it, as it were the hole of an haber-
33 geon, that it be not rent. And *beneath* upon the hem of it thou ſhalt make pomegranates *of* blue, and *of* purple, and *of* ſcarlet round about the hem thereof; and bells of gold between them round about.
34 A golden bell and a pomegranate, a golden bell and a pomegranate,
35 upon the hem of the robe round about. And it ſhall be upon Aaron to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out;
36 that he die not. And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, * HOLINESS TO
37 THE LORD. And thou ſhalt put it on a blue lace, that it may be upon the mitre: upon the forefront of the mitre it ſhall be.
38 And it ſhall be upon Aaron's forehead, that Aaron may bear † the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that
39 they may be accepted before the LORD. And thou ſhalt embroider the coat of ‡ fine linen, and thou ſhalt make the § mitre *of* fine

V. 32. *An habergeon*—A coat of armour.

V. 33. *Pomegranates*—The figures of Pomegranates, but flat and embroidered.

V. 36. On the *golden plate* fixed upon *Aaron*'s forehead, like an half coronet, reaching, as the *Jews* ſay, from ear to ear, muſt be ingraven, *Holineſs to the Lord*—*Aaron* muſt hereby be minded, that God *is holy*, and that his prieſts muſt be holy. The high prieſt muſt be conſecrated to God, and ſo muſt all his miniſtrations. All that attend in God's houſe muſt have *holineſs to the Lord* engraven upon their *foreheads*, that is, they muſt be *holy*, devoted to the Lord, and deſigning his glory in all they do. This muſt *appear* in *their forehead*, in an open profeſſion of their relation to God, as thoſe that are not aſhamed to own it, and in a converſation anſwerable to it. It muſt likewiſe be ingraven like the *engravings of a ſignet*, ſo deep, ſo durable; not painted, ſo as it may be waſhed off, but ſincere and laſting.

V. 38. *Aaron* muſt have this upon his *forehead*, that he may *bear the iniquity of the holy things*, and that *they may be accepted before the Lord*—Herein he was a type of Chriſt, the great Mediator between God and man. Thro' him what is *amiſs* in our ſervices is *pardoned*: even this would be our ruin, if God ſhould enter into judgment with us: but Chriſt our high prieſt *bears* this iniquity; bears it *for us*, ſo as to bear it *from us*. Thro' him likewiſe what is *good* is *accepted*; our perſons, our performances are pleaſing to God upon the account of Chriſt's interceſſion, and not otherwiſe. His being *holineſs to the Lord*, recommends all thoſe to the divine favour that believe in him. Having *ſuch a high prieſt*, we come *boldly to the throne of grace*.

V. 39. The *embroidered coat of fine linen*—Was the innermoſt of the prieſtly garments, it reached to the feet, and the ſleeves to the wriſts, and was bound to the body with a girdle or ſaſh of needlework. The *mitre* or diadem was of linen, ſuch as kings antiently wore in the eaſt, typifying the kingly office of Chriſt.

V. 43. *It*

* *Pſal.* xciii. 5. *Zech.* xiv. 20. 1 *Cor.* i. 30. *Heb.* vii. 26. † *Iſai.* lxiv. 6. ‡ *Pſal.* cxxxii. 9. *Rev.* xix. 8. § 1 *Cor.* iv. 20, 21. 2 *Cor.* x. 4. 6.

40 linen, and thou ſhalt make the § girdle *of* needle-work. And
for Aaron's ſons thou ſhalt make coats, and thou ſhalt make for
them girdles, and bonnets ſhalt thou make for them, for glory and
41 for beauty. And thou ſhalt put them upon Aaron thy brother, and
his ſons with him: and ſhalt anoint them, and conſecrate them, and
ſanctify them, that they may miniſter unto me in the prieſt's office.
42 And thou ſhalt make them linen breeches to ‖ cover their nakedneſs:
43 from the loins even unto the thighs they ſhall reach. And they
ſhall be upon Aaron, and upon his ſons, when they come in unto
the tabernacle of the congregation, or when they come near unto
the altar to miniſter in the holy *place*; that they bear not iniquity
and die. *It ſhall be* a ſtatute for ever unto him, and his ſeed after
him.

CHAP. XXIX.

Orders are given in this chapter, I. *Concerning the conſecration of the prieſts, and the ſanctification of the altar,* ver. 1—37. II. *Concerning the daily ſacrifice,* ver. 38—41. *To which gracious promiſes are annexed,* ver. 42—46.

1 AND this *is* the thing that thou ſhalt do unto them, to hallow
them, to miniſter unto me in the prieſt's office: Take one
2 young bullock, and two rams without blemiſh. And unleavened
bread, and cakes unleavened, tempered with oil, and wafers un-
leavened, anointed with oil: *of* wheaten flour ſhalt thou make them.
3 And thou ſhalt put them into one baſket, and bring them in the
4 baſket, with the bullock and the two rams. And Aaron and his
ſons thou ſhalt bring unto the door of the tabernacle of the con-
5 gregation, and ſhalt waſh them with * water. And thou ſhalt take

V. 43. *It ſhall be a ſtatute for ever*—That is, It is to continue as long as the prieſthood continues. And it is to have its perpetuity in the ſubſtance, of which theſe things were the ſhadows.

V. 4. *They were to be conſecrated at the door of the tabernacle*—God was pleaſed to dwell in the tabernacle, the people attending in the courts, ſo that the door between the court and the tabernacle was the fitteſt place for them to be conſecrated in, who were to mediate between God and man, and to ſtand between both, and *lay their hands* (as it were) *upon both.* Here they were to be *waſhed*, ſignifying that they muſt be *clean* who *bear the veſſels of the Lord*, Iſa. lii. 11. And they were to be *clothed* with the holy garments, to ſignify that it was not ſufficient for them to put away the pollutions of ſin, but they muſt put on the graces of the Spirit, be *clothed with righteouſneſs*, Pſal. cxxxii. 10. They muſt be

§ *Iſa.* xi. 5. *Luke* xii. 35. *Eph.* vi. 14. ‖ *Rom.* xiii. 14. *Rev.* iii. 18. xvi. 15. * *Pſal.* li. 9. *Iſa.* i. 16. *Tit.* iii. 5. *Heb.* ix. 13, 14. x. 22.

the garments, and put upon Aaron the coat, and the robe of the
ephod, and the ephod, and the breaſt-plate, and gird him with the
6 curious girdle of the ephod. And thou ſhalt put the mitre upon
7 his head, and put the holy crown upon the mitre. Then ſhalt thou
take the anointing † oil, and pour *it* upon his head, and anoint
8 him. And thou ſhalt bring his ſons, and put coats upon them.
9 And thou ſhalt gird them with girdles (Aaron and his ſons) and put
the bonnets on them; and the prieſts office ſhall be theirs for a per-
10 petual ſtatute: and thou ſhalt conſecrate Aaron and his ſons. And
thou ſhalt cauſe a bullock to be brought before the tabernacle of the
congregation: and Aaron and his ſons ſhall ‡ put their hands upon the
11 head of the bullock. And thou ſhalt kill the bullock before the LORD,
12 by the door of the tabernacle of the congregation. And thou ſhalt
take of the blood of the bullock, and put *it* upon the horns of the
altar with thy finger, and pour all the blood beſide the bottom of
13 the altar. And thou ſhalt take all the fat that covereth the inwards,
and the caul *that is* above the liver, and the two kidnies, and the
14 fat that *is* upon them, and burn *them* upon the altar. But the fleſh
of the bullock, and his ſkin, and his dung, ſhalt thou burn with fire,
15 § without the camp, it *is* a ſin-offering. Thou ſhalt alſo take one
ram, and Aaron and his ſons ſhall put their hands upon the head of

be *girded*, as men prepared and ſtrengthned for their work; and they muſt be *robed* and *crowned*, as men that counted their work and office their true honour.

V. 7. The high prieſt was to be *anointed* with the *holy anointing oil*—That the church might be filled with the ſweet ſavour of his adminiſtrations, and in token of the pouring out of the Spirit upon him, to qualify him for his work.

V. 10. There muſt be a *ſin-offering*, to make atonement for them. The law made them prieſts that had *infirmity;* and therefore they muſt firſt offer for their own ſin, before they could make atonement *for the people*, Heb. vii. 27, 28. They were to *put their hand on the head of their* ſacrifice; confeſſing that they deſerved to die for their own ſin, and deſiring that the killing of the beaſt might be accepted as a *vicarious* ſatisfaction. It was uſed as other ſin-offerings were; only, whereas the fleſh of other ſin-offerings was eaten by the prieſts, in token of the prieſts taking away the ſin of the people, this was appointed to be *all burnt* without the camp, to ſignify the imperfection of the legal diſpenſation, for the ſins of the prieſts themſelves could not be taken away by thoſe ſacrifices, but they muſt expect a better high prieſt, and a better ſacrifice.

V. 15. There muſt be a *burnt-offering*, a ram wholly burnt, in token of the dedication of themſelves wholly to God, as *living ſacrifices*, kindled with the fire, and aſcending in the flame of holy love. This ſin-offering muſt be offered, and then the burnt-offering, for till guilt be removed no acceptable ſervice can be performed.

V. 19. There

† *Pſal.* xlv. 7. cxxxiii. 2. *Heb.* i. 9. ‡ *Iſa.* liii. 6, 7, 8. § *Heb.* xiii. 10.

16 the ram. And thou ſhalt ſlay the ram, and thou ſhalt take his blood,
17 and ‖ ſprinkle *it* round about upon the altar. And thou ſhalt cut the ram in pieces, and * waſh the inwards of him, and his legs, and put
18 *them* unto his pieces, and unto his head. And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it
19 *is* a † ſweet ſavour, an offering made by fire unto the LORD. And thou ſhalt take the other ram, and Aaron and his ſons ſhall put
20 their hands upon the head of the ram. Then ſhalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon ‡ the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round
21 about. And thou ſhalt take of the blood that *is* upon the altar, and of the anointing oil, and ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and
22 his ſons, and his ſons garments with him. Alſo thou ſhalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidnies, and the

V. 19. There muſt be a *peace-offering*; it is called the *ram of conſecration*, becauſe there was more in this, peculiar to the occaſion, than in the other two. In the burnt-offering God had the glory of their prieſthood, in this they had the comfort of it. And in token of a mutual covenant between God and them, the blood of this ſacrifice was divided between God and them, part of the blood was *ſprinkled upon the altar round about*, and part upon them, upon their bodies, and upon their garments. Thus the benefit of the expiation made by the ſacrifice was applied and aſſured to them, and their whole ſelves from *head* to *foot* ſanctified to the ſervice of God. The blood was put upon the *extreme* parts of the body, to ſignify, that it was all as it were *incloſed* and *taken in* for God, the tip of the ear, and the great toe not excepted. And the *blood* and *oil* ſignified the blood of Chriſt, and the graces of the Spirit, which conſtitute and compleat the beauty of holineſs, and recommend us to God. The *fleſh of the ſacrifice*, with the meat-offering annexed to it, was likewiſe divided between God and them, that (to ſpeak with reverence) God and they might *feaſt together*, in token of friendſhip and fellowſhip.

V. 22. Part of it was to be firſt *waved* before the Lord, and then burnt upon the altar, theſe were firſt put into the hands of *Aaron* to be *waved* to and fro, in token of their being *offered to God*, and then they were to be burnt upon the altar, for the altar was to *devour* God's part of the ſacrifice. Thus God admitted *Aaron* and *his ſons* to wait at his table, taking the meat of his altar from their hands. Here, in a parentheſis as it were, comes in the law concerning the prieſts part of the peace-offerings afterwards, the *breaſt* and *ſhoulder*, which were now divided; *Moſes* had the *breaſt*, and the *ſhoulder* was burnt on the altar with God's part.

V. 31. The

‖ 1 *Pet.* i. 2. * *Jer.* iv. 14. † *Eph.* v. 2. ‡ 1 *Theſſ.* v. 23.

fat that *is* upon them, and the right ſhoulder; for it *is* a ram of
23 conſecration. And one loaf of bread, and one cake of oiled
bread, and one wafer out of the baſket of the unleavened bread,
24 that *is* before the LORD. And thou ſhalt put all in the hands of
Aaron, and in the hands of his ſons; and ſhalt wave them *for* a
25 wave-offering before the LORD. And thou ſhalt receive them of
their hands, and burn *them upon* the altar for a burnt-offering, for a
ſweet ſavour before the LORD: It is an offering made by fire unto
26 the LORD. And thou ſhalt take the breaſt of the ram of Aaron's
conſecrations, and wave it *for* a wave-offering before the LORD:
27 and it ſhall be thy part. And thou ſhalt ſanctify the breaſt of the
wave-offering, and the ſhoulder of the heave-offering, which is
waved, and which is heaved up of the ram of the conſecration,
even of *that* which *is* for Aaron, and of *that* which *is* for his ſons.
28 And it ſhall be Aaron's and his ſons by a ſtatute for ever, from the
children of Iſrael: for it *is* an heave-offering: and it ſhall be an
heave-offering from the children of Iſrael of the ſacrifice of their
29 peace-offerings, *even* their heave-offering unto the LORD. And the
holy garments of Aaron ſhall be his ſon's after him, to be anointed
30 therein, and to be conſecrated in them. *And* that ſon that is prieſt
in his ſtead ſhall put them on ſeven days, when he cometh into the
31 tabernacle of the congregation to miniſter in the holy *place*. And
thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in
32 the holy place. And Aaron and his ſons ſhall eat the fleſh of the
ram, and the bread that *is* in the baſket, by the door of the taber-
33 nacle of the congregation. And they ſhall eat thoſe things where-
with the atonement was made, to conſecrate *and* to ſanctify them:
34 but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy. And if
ought of the fleſh of the conſecrations, or of the bread remain
unto the morning; then thou ſhalt burn the remainder with fire:
35 it ſhall not be eaten, becauſe it *is* holy. And thus ſhalt thou do

V. 31. The other part of the fleſh of the ram, and of the bread, *Aaron* and his ſons were to eat at the door of the tabernacle, to ſignify that he not only called them *ſervants* but *friends*. He *ſupped with them*, and *they with him*. Their eating of the things wherewith the atonement was made, ſignified their *receiving the atonement*, their thankful acceptance of the benefit of it, and their joyful communion with God thereupon.

V. 35. *Seven days ſhalt thou conſecrate them*— Though all the ceremonies were performed on the *firſt day*, yet, they were not to look upon their conſecration as compleated till the *ſeven days end*, which put a ſolemnity

upon

unto Aaron, and to his ſons, according to all *things* which I have
36 commanded thee: ſeven days ſhalt thou conſecrate them. And
thou ſhalt offer every day a bullock *for* a ſin-offering, for atone-
ment: and thou ſhalt cleanſe the altar, when thou haſt made an
37 atonement for it, and thou ſhalt anoint it to ſanctify it. Seven days
thou ſhalt make an atonement for the altar, and ſanctify it; and it
ſhall be an altar moſt holy: § whatſoever toucheth the altar ſhall
38 be holy. Now this *is that* which thou ſhalt offer upon the altar;

upon their admiſſion, and a diſtance between this and their former ſtate, and obliged them to enter upon their work with a pauſe, giving them time to conſider the weight of it. This was to be obſerved in after ages: he that was to ſucceed *Aaron* in the high prieſthood, muſt put on the holy garments *ſeven days* together, in token of a deliberate advance into his office, and that one ſabbath might paſs over him, in his conſecration. Every day of the ſeven, in this firſt conſecration, a *bullock* was to be offered for a *ſin-offering*, which was to intimate, (1.) That though atonement was made, yet they muſt ſtill keep up a penitent ſenſe of ſin, and often repeat the confeſſion of it. (2.) That thoſe ſacrifices which were thus offered day by day, could not make the *comers thereunto perfect*, for then they would have ceaſed to be offered; *Heb.* x. 1, 2. They muſt therefore expect the *bringing in of a better hope*. Now this conſecration of the prieſts was a *ſhadow of good things to come*. 1. Our Lord Jeſus is the great high prieſt of our profeſſion, *called of God* to be ſo *conſecrated* for evermore, *anointed* with the Spirit above his fellows, whence he is called *Meſſiah*, the *Chriſt; clothed* with the holy garments, even with *glory* and *beauty*; *ſanctified* by his own blood, not that of *bullocks* and *rams*. 2. All believers are ſpiritual prieſts, to offer ſpiritual ſacrifices, 1 *Pet.* ii. 5. *waſhed* in the blood of Chriſt, and ſo *made to our God prieſts*, Rev. i. 5, 6. They alſo are *clothed* with the beauty of holineſs, and have received the *anointing*, 1 John ii. 27. His blood *ſprinkled upon the conſcience, purgeth it from dead works, that they may*, as prieſts, *ſerve the living God*. The Spirit of God is called the *finger of God* (*Luke* xi. 20. compared with *Mat.* xii. 28.) and by him the merit of Chriſt is effectually applied to our ſouls, as here *Moſes* with *his finger* was to put the blood upon *Aaron*. It is likewiſe intimated that goſpel miniſters are to be ſolemnly ſet apart to the work of the miniſtry with great deliberation and ſerioufneſs, both in the ordainers, and in the ordained, as thoſe that are employed in a great work, and intruſted with a great charge.

V. 36. The conſecration of *the altar*, ſeems to have been coincident with that of the prieſts; and the ſin-offerings, which were offered every day for ſeven days together, had reference to the altar, as well as the prieſts. An *atonement* was *made for the altar*. The altar was alſo *ſanctified*, not only ſet apart itſelf to a ſacred uſe, but made ſo *holy* as to *ſanctify the gifts* that were offered upon it, *Matth.* xxiii. 19. Chriſt is our altar, for our ſakes he *ſanctified himſelf*, that we and our performances might be *ſanctified* and recommended to God, *John* xvii. 19.

V. 38. This daily ſervice, a lamb offered upon the altar every morning, and every evening, typified the continual interceſſion which Chriſt ever lives to make in the virtue of his ſatisfaction for the continual ſanctification of his church: though

§ *Hag.* ii. 13. *Matt.* xxiii. 19. *Heb.* ix. 14.

39 two lambs of the firſt year, day by day continually. The one
lamb thou ſhalt offer in the morning: and the other lamb thou ſhalt
40 offer at even. And with the one lamb a tenth-deal of flour mingled
with the fourth part of an hin of beaten oil: and the fourth part
41 of an hin of wine *for* a ‖ drink-offering. And the other lamb thou
ſhalt offer at even, and ſhalt do thereto according to the meat-
offering of the morning, and according to the drink-offering thereof,
42 for a ſweet ſavour, an offering made by fire unto the LORD. *This
ſhall be* a continual burnt-offering throughout your generations, *at*
the door of the tabernacle of the congregation, before the LORD:
43 where I will meet you, to ſpeak there unto thee. And there I will
meet with the children of Iſrael, and *the tabernacle* ſhall be ſancti-
44 fied by my glory. And I will ſanctify the tabernacle of the con-
gregation, and the altar: I will ſanctify alſo both Aaron and his
45 ſons, to miniſter to me in the prieſts office. And I will * dwell
46 amongſt the children of Iſrael, and will be their God. And they
ſhall know that I *am* the LORD their God, that brought them forth
out of the land of Egypt, that I may dwell amongſt them: I *am* the
LORD their God.

CHAP. XXX.

Moſes *in this chapter farther inſtructed,* (1.) *Concerning the altar of incenſe,* ver. 1—10. (2.) *Concerning the ranſom money, which the* Iſraelites *were to pay when they were numbered,* ver. 11—16. (3.) *Concerning the laver of braſs,* ver. 17—21. (4.) *Concerning the* anointing oil, ver. 22—33. (5.) *Concerning the incenſe and perfume, which was to be burned on the golden altar,* ver. 34—38.

1 AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim-
2 wood ſhalt thou make it. A cubit *ſhall be* the length thereof,
and a cubit the breadth thereof, (four-ſquare ſhall it be) and two
cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the
3 ſame. And thou ſhalt overlay it with pure gold, the top thereof,

he offered himſelf *once for all,* yet that *one offering* thus becomes a continual offering. And this teaches us to offer up to God the ſpiritual ſacrifices of prayer and praiſe every day, morning and evening, in humble acknowledgment of our dependence upon him, and our obligations to him.

V. 40. *A tenth deal,* or tenth part of an *Ephah,* is about three quarts. A *hin* is five quarts.

V. 1. The altar of incenſe was to be about a yard high, and half a yard ſquare, with horns at the corners, a golden corniſh round it, with rings and ſtaves of gold for the

‖ *John* vi. 55. * *Pſal.* lxxviii. 60. *Zech.* ii. 10. *Rev.* xxi. 3.

and the ſides thereof round about, and the horns thereof: and
4 thou ſhalt make unto it a crown of gold round about. And two
golden rings ſhalt thou make to it under the crown of it, by the
two corners thereof, upon the two ſides of it ſhalt thou make *it:*
5 and they ſhall be for places for the ſtaves to bear it withal. And
thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with
6 gold. And thou ſhalt put it before the veil, that *is* by the ark of
the teſtimony: before the mercy-ſeat, that *is* over the teſtimony,
7 where I will meet with thee. And Aaron ſhall † burn thereon ſweet
incenſe every morning: when he dreſſeth the lamps he ſhall burn
8 incenſe upon it. And when Aaron lighteth the lamps at even, he
ſhall burn incenſe upon it; ‡ a perpetual incenſe before the LORD,
9 throughout your generations. Ye ſhall offer no ſtrange incenſe
thereon, nor burnt ſacrifice, nor meat-offering; neither ſhall ye
10 pour drink-offering thereon. And Aaron ſhall make an atonement

the convenience of carrying it, ver. 1—5. It doth not appear that there was any grate to this altar for the aſhes to fall into, that they might be *taken away*; but when they burn incenſe, a golden cenſer was brought, with coals in it, and placed upon the altar, and in that cenſer the incenſe was burnt, and with it all the coals were taken away, ſo that no coals or aſhes fell upon the altar. The altar of incenſe in *Ezekiel*'s temple is double to what it is here, *Ezek.* xli. 22. and it is there called an altar of wood, and there is no mention of gold, to ſignify that the incenſe in goſpel times ſhould be *ſpiritual*, the worſhip plain, and the ſervice of God enlarged. It was placed *before the veil*, on the outſide of that partition, but *before the mercy-ſeat*, which was within the veil. For though he that miniſtred at that altar could not ſee the mercy-ſeat, the veil interpoſing, yet he muſt look towards it, and direct his incenſe that way, to teach us, that though we cannot with our bodily eyes ſee the throne of grace, that bleſſed mercy-ſeat, yet we muſt in prayer by faith ſet ourſelves *before it, direct our prayer* and *look up*.

V. 7. *Aaron was to burn ſweet incenſe* upon this altar every morning and every evening. which was intended not only to take away the ill ſmell of the fleſh that was burnt daily on the brazen altar, but for the honour of God, and to ſhew the acceptableneſs of his people's ſervices to him. As by the offerings on the brazen altar ſatisfaction was made for what had been done diſpleaſing to God, ſo by the offering on this what they did well was, as it were, recommended to the divine acceptance.

V. 10. This altar was *purified* with the *blood of the ſin-offering* put upon *the horns of it* every year, upon *the day of atonement*. See *Lev.* xvi. 18, 19. The high prieſt was to take this in his way as he came out from the holy of holies. This was to intimate, that the ſins of the prieſts who miniſtred at this altar, and of the people for whom they miniſtred, put a ceremonial impurity upon it, from which it muſt be cleanſed by the blood of atonement. This altar typified the mediation of Chriſt: the brazen altar in the court was a type of Chriſt dying on earth; the golden altar in

† *Luke* i. 9. *Rom.* viii. 34. *Rev.* viii. 3, 4. ‡ 1 *Theſſ.* v. 17. *Heb.* vii. 25. ix. 24.

upon the horns of it once in a year, with the blood of the § sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it *is* most
11 holy unto the LORD. And the LORD spake unto Moses
12 saying, When thou takest the sum of the children of Israel, after their number; then shall they give every man a ransom for his soul unto the LORD, when thou numbrest them; that there be no
13 plague amongst them when *thou* numbrest them. This they shall

in the sanctuary was a type of Christ interceding in heaven. This altar was *before the mercy-seat*, for Christ always appears in the presence of God for us; and his intercession is unto God of a *sweet smelling savour*. And it typified the devotions of the saints, whose prayers are said to be set forth before God as *incense*, Psal. cxli. 2. As the smoke of the incense *ascended*, so must our desires, being kindled with the fire of holy love. When the priest was burning incense the people were *praying*, Luke i. 10. to signify that prayer is the true incense. This incense was a *perpetual incense*, for we must *pray always*. The lamps were *dressed* or *lighted* at the same time that the incense was *burnt*, to teach us that the reading of the scriptures (which are our *light* and *lamp*) is a part of our daily work, and should ordinarily accompany our prayers and praises. The devotions of sanctified souls are *well-pleasing* to God, of a *sweet-smelling savour*; the prayers of saints are compared to *sweet odours*, Rev. v. 8. but it is the *incense* which Christ *adds* to them that makes them *acceptable*; and his blood that *atones* for the guilt which cleaves to our best services. Yet if the heart and life be not holy, even *incense is an abomination*, Isa. i. 13.

V. 11. Perhaps the repetition of those words, *the Lord spake unto* Moses, here and afterwards, ver. 17. 22. 34. intimates, that God did not deliver these precepts to *Moses*, in a continued discourse, but with many intermissions, giving him time either to write what was said to him, or at least to charge his memory with it.

V. 12. Some think this refers only to the first numbering of them, when the tabernacle was set up, and that this tax was to make up what was wanting in the voluntary contributions. Others think it was to be always when the people were numbered; and that *David* offended in not demanding it when he numbered the people. But many of the *Jewish* writers are of opinion, it was to be an annual tribute; only it was *begun* when *Moses* first numbered the people. This was that *tribute-money* which Christ paid lest he should offend his adversaries. The tribute to be paid was *half a shekel*, about fifteen-pence of our money. In other offerings men were to give according to their ability, but this, which was the *ransom of the soul*, must be alike for all; for the rich have as much need of Christ as the poor, and the poor are as welcome to him as the rich. And this was to be paid as a *ransom of the soul, that there might be no plague among them*—Hereby they acknowledged that they received their lives from God, that they had forfeited their lives to him, and that they depended upon his power and patience for the continuance of them; and thus they did homage to the God of their lives, and deprecated those plagues which their sins had deserved. This money was employed in the service of the tabernacle; with it they bought sacrifices, flour, incense wine, oil, fuel, salt, priests garments, and all other things which the whole congregation was interested in.

V. 18. *The*

§ *Heb.* i. 3. ii. 17.

give, every one that paſſeth among them that are numbered; half a ſhekel after the ſhekel of the ſanctuary, (a ſhekel *is* twenty
14 gerahs) an half ſhekel *ſhall be* the offering of the LORD. Every one that paſſeth among them that are numbered, from twenty years old and above, ſhall give an offering unto the LORD.
15 The ‖ rich ſhall not give more, and the poor ſhall not give leſs, than half a ſhekel, when *they* give an offering unto the LORD, to
16 make an atonement for your ſouls. And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memorial unto the children of Iſrael before the LORD, to make
17 an atonement for your ſouls. And the LORD ſpake unto Moſes,
18 ſaying, Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withal;* and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein.
19 For Aaron and his ſons ſhall * waſh their hands and their † feet
20 thereat. When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn offering made by fire unto the
21 LORD. So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for ever to them, *even* to him and to
22 his ſeed throughout their generations. Moreover the LORD ſpake

V. 18. *The laver*, or font was a large veſſel, that would contain a good quantity of water. The *foot of braſs*, it is ſuppoſed, was ſo contrived as to receive the water, which was let out of the laver, by ſpouts or cocks. They then had a laver for the prieſts only to waſh in, but to us now there is a fountain opened for *Judah* and *Jeruſalem*, Zech. xiii. 1. an inexhauſtible *fountain of living water*, ſo that it is our own fault if we remain in our pollution. *Aaron* and his ſons were to waſh their hands and feet at this laver every time they went in to miniſter. For this purpoſe clean water was put into the laver, *freſh* every day. Though they waſhed themſelves ever ſo clean at their own houſes, that would not ſerve, they muſt waſh at the *laver*. This was deſigned, to teach them purity in all their miniſtrations, and to poſſeſs them with a reverence of God's holineſs, and a dread of the pollutions of ſin. They muſt not only waſh and be *made clean* when they were firſt conſecrated, but they muſt waſh and be *kept clean*, whenever they went in to miniſter. He only ſhall *ſtand in God's holy place* that hath *clean hands and a pure heart*, Pſal. xxiv. 3, 4. And it was to teach us, who are daily to attend upon God, daily to renew our

Job xxxiv. 19. *Gal.* iii. 28. *Col.* iii. 11. * *Pſal.* xxvi. 6. *Iſa.* i. 16. lii. 11. *Tit.* iii. 5. *Heb.* x. 22. *Rev.* i. 5, 6. † *John* xiii. 9, 10.

23 unto Moſes, ſaying, Take thou alſo unto thee principal ſpices, of pure myrrh five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of
24 ſweet calamus two hundred and fifty *ſhekels*, And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oil-olive
25 an hin. And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it ſhall be an ‡
26 holy anointing oil. And thou ſhalt § anoint the tabernacle of the
27 congregation therewith, and the ark of the teſtimony. And the table and all his veſſels, and the candleſtick and his veſſels, and the
28 altar of incenſe. And the altar of burnt-offering with all his veſſels,
29 and the laver and his foot. And thou ſhalt ſanctify them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy.
30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them,
31 that *they* may miniſter unto me in the prieſts office. And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy
32 anointing oil unto me, throughout your generations. Upon man's fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it is holy, *and* it ſhall be holy
33 unto you. Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his peo-
34 ple. And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices with pure

our repentance for ſin, and our believing application of the blood of Chriſt to our ſouls for remiſſion.

V. 23. Interpreters are not agreed concerning theſe ingredients: the ſpices, which were in all near half a hundred weight, were to be infuſed in the oil, which was to be about five or ſix quarts, and then ſtrained out, leaving an admirable ſmell in the oil. With this oil God's tent and all the furniture of it were to be anointed; it was to be uſed alſo in the conſecration of the prieſts. It was to be continued *throughout their generations*, ver. 31. *Solomon* was anointed with it, 1 *Kings* i. 39. and ſome other of the kings, and all the high prieſts, with ſuch a quantity of it, as that it ran down to the *ſkirts of the garments*; and we read of the making it up, 1 *Chron.* ix. 30. Yet all agree that in the ſecond temple there was none of this holy oil, which was probably owing to a notion they had, that it was not lawful to make it up; Providence over-ruling that want as a preſage of the better unction of the Holy Ghoſt in goſpel-times, the variety of whoſe gifts was typified by theſe ſweet ingredients.

V. 34. The *incenſe* which was burned upon the golden altar was prepared of *ſweet ſpices* likewiſe, though not ſo rare and rich as thoſe which the anointing oil was compounded of. This was prepared once a year, (the *Jews* ſay) a pound for each day

‡ 1 *John* ii. 20. 27. § *Pſal.* xlv. 8. cxxxiii. 2. *Cant.* i. 3. iii. 6. *Iſa.* lxi. 1. *Acts* x. 38. 2 *Cor.* i. 21, 22.

35 frankincenſe; of each there ſhall be alike *weight*. And thou ſhalt make
it a perfume, a confection after the art of the apothecary, tempered
36 together, pure *and* holy. And thou ſhalt beat *ſome* of it very ſmall,
and put of it before the teſtimony in the tabernacle of the congre-
gation, where I will meet with thee: it ſhall be unto you moſt holy.
37 And *as for* the perfume which thou ſhalt make, you ſhall not make
to yourſelves according to the compoſition thereof: it ſhall be unto
38 thee holy for the LORD. Whoſoever ſhall make like unto that, to
ſmell thereto, ſhall even be cut off from his people.

CHAP. XXXI.

In this chapter, I. *God appoints what workmen ſhould be employed in the building and furniſhing the tabernacle,* ver. 1—11. II. *He repeats the law of the ſabbath,* ver. 12—17. III. *He delivers to* Moſes *the two tables of the teſtimony,* ver. 18.

1, 2 AND the LORD ſpake unto Moſes, ſaying, See, I have * called by name, Bezaleel the ſon of Uri, the ſon of Hur, of
3 the tribe of Judah: And I have filled him with the † ſpirit of God,
in wiſdom, and in underſtanding, and in knowledge, and in all
4 manner of workmanſhip. To deviſe cunning works, to work in
5 gold, and in ſilver, and in braſs. And in cutting of ſtones to ſet
them, and in carving of timber, to work in all manner of work-
6 manſhip. And I, behold, I have given with him Aholiab the ſon
of Ahiſamach of the tribe of Dan; and in the hearts of all that are
wiſe-hearted I have put wiſdom; that they may make all that I

day of the year, and three pound over for the day of atonement. When it was uſed it was to be *beaten very ſmall*; thus it pleaſed the Lord to *bruiſe* the Redeemer, when he offered himſelf for a ſacrifice of a *ſweet ſmelling ſavour*. Concerning both theſe preparations the ſame law is here given, that the like ſhould not be made for any common uſe. Thus God would preſerve in the peoples minds a reverence for his own inſtitutions, and teach us not to profane or abuſe any thing whereby God makes himſelf known.

V. 2. *See I have called Bezaleel*, the grandſon of *Hur*, probably that *Hur* who had helped to hold up *Moſes*'s hand, chap. xvii. and was at this time in commiſſion with *Aaron* for the government of the people in the abſence of *Moſes*. *Aholiab* of the tribe of *Dan* is appointed next to *Bezaleel*, and partner with him. *Hiram*, who was the head-workman in the building of *Solomon*'s temple, was alſo of the tribe of *Dan*, 2 *Chron.* ii. 14.

V. 3. *And I have filled him with the ſpirit of God*; and ver. 6. *In the hearts of all that are wiſe-hearted I have put wiſdom.* Skill in common employments is the gift of God; It is he that puts even this *wiſdom into the inward parts*, Job xxxviii. 36. He teacheth the

* *Matt.* ix. 38. *Heb.* v. 4, 5. † *Iſa.* xxviii. 26. *Acts* ii. 4. 1 *Cor.* xii. 4. 8. *Eph.* iv. 8, 9.

7 have commanded thee. The tabernacle of the congregation, and
the ark of the teſtimony, and the mercy-ſeat that *is* thereupon, and
8 all the furniture of the tabernacle. And the table and his furniture,
and the pure candleſtick, with all his furniture, and the altar of
9 incenſe, And the altar of burnt-offering, with all his furniture,
10 and the laver and his foot. And the clothes of ſervice, and the
holy garments for Aaron the prieſt, and the garments of his ſons, to
11 miniſter in the prieſts office. And the anointing oil, and ſweet in-
cenſe for the holy *place*: according to all that I have commanded
12 thee, ſhall they do. And the LORD ſpake unto Moſes, ſaying,
13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſab-
baths ye ſhall keep: for it *is* a ‡ ſign between me and you, through-
out your generations; that *ye* may know that I *am* the LORD that
14 doth ſanctify you. Ye ſhall keep the ſabbath therefore: for it *is*
holy unto you. Every one that defileth it, ſhall ſurely be put to
death: for whoſoever doth *any* work therein, that ſoul ſhall be cut
15 off from amongſt his people. Six days may work be done, but in
the ſeventh *is* the ſabbath of reſt, holy to the LORD: whoſoever
doth *any* work on the ſabbath-day, he ſhall ſurely be put to death.
16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve
the ſabbath throughout their generations, *for* a perpetual covenant.

the *huſbandman* diſcretion, *Iſa.* xxviii. 26. and the tradeſman too, and he muſt have the praiſe of it.

V. 13. *It is a ſign between me and you*—The inſtitution of the ſabbath was a great inſtance of God's favour, and a ſign that he had diſtinguiſhed them from all other people: and their religious obſervance of it, was a great inſtance of their duty to him. God, by ſanctifying this day among them, let them *know* that he *ſanctified them*, and ſet them apart for his ſervice, otherwiſe he would not have revealed to them his *holy ſabbaths* to be the ſupport of religion among them. The *Jews* by obſerving one day in ſeven, after ſix days labour, teſtified that they worſhipped the God that made the world in ſix days, and reſted the ſeventh; and ſo diſtinguiſhed themſelves from other nations, who having firſt loſt the ſabbath, the memorial of the creation, by degrees loſt the knowledge of the creator, and gave the creature the honour due to him alone.

V. 14. *It is holy unto you*—That is, it is deſigned for your benefit as well as for God's honour; it ſhall be accounted holy by you.

V. 15. It is the *ſabbath of reſt, holy to the Lord*—It is ſeparated from common uſe, for the ſervice of God; and by the obſervance of it we are taught to reſt from worldly purſuits, and devote ourſelves, and all we are, have, and can do, to God's glory.

V. 16. It was to be obſerved *throughout their generations*, in every age, *for a perpetual covenant*—This was to be one of the moſt laſting tokens of the covenant between God and *Iſrael*.

V. 17. *On*

‡ *Ezek.* xx. 12. 20.

17 It *is* a ſign between me and the children of Iſrael for ever: for *in* ſix days the LORD made heaven and earth, and on the ſeventh day
18 he reſted, and was refreſhed. And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of § ſtone, written with the finger of God.

CHAP. XXXII.

Here is, I. *The ſin of* Iſrael, *and Aaron particularly in making the golden calf,* ver. 1—4. *and worſhipping it,* ver. 5, 6. II. *The notice which God gave of this to* Moſes, *who was now in the mount with him,* ver. 7, 8. *and the ſentence of his wrath againſt them,* ver. 9, 10. III. *The interceſſion which* Moſes *made for them,* ver. 11, 12, 13. *and the prevalency of that interceſſion,* ver. 14. IV. *His coming down from the mount, and being an eye-witneſs of their idolatry,* ver. 15—19. *in deteſtation of which he broke the tables,* ver. 19. *and burnt the golden calf,* ver. 20. V. *The examination of* Aaron *about it,* ver. 21—24. VI. *Execution done upon the ring-leaders in the idolatry,* ver. 25—29. VII. *The farther interceſſion* Moſes *made, to turn away the wrath of God from them,* ver. 30—32. *and a reprieve granted thereupon, reſerving them for a farther reckoning,* ver. 33—35.

1 AND when the * people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, Up, make us gods which ſhall go before us: for *as for* this Moſes, the Man that brought us up out of the land of

V. 17. *On the ſeventh day he reſted*—And as the work of creation is worthy to be thus commemorated, ſo the great Creator is worthy to be thus imitated, by a holy reſt the ſeventh day.

V. 18. *Theſe tables of ſtone,* were not prepared by *Moſes,* but probably by the miniſtry of angels. They were written *with the finger of God*—That is, by his will and power immediately, without the uſe of any inſtrument. They were written in *two* tables, being deſigned to direct us in our duty, towards God, and towards man. And they were called tables of *teſtimony,* becauſe this written law *teſtified* the will of God concerning them, and would be a teſtimony againſt them if they were diſobedient.

V. 1. *Up, make us gods which ſhall go before us.* They were weary of waiting for the promiſed land. They thought themſelves detained too long at *mount Sinai.* They had a God that ſtayed with them, but they muſt have a God to *go before them* to the land *flowing with milk and honey.* They were weary of waiting for the return of *Moſes: As for this Moſes, the man that brought us up out of Egypt, we know not what is become of him*—Obſerve, How ſlightly they ſpeak of his perſon, *this Moſes:* And how ſuſpiciouſly of his delay, *we know not what is become of him.* And they were weary of waiting for a divine inſtitution of religious worſhip among them, ſo they would have a worſhip of their own invention, probably ſuch as they had ſeen among the *Egyptians.* They ſay, *make us gods which ſhall go before us.* Gods! How many would they have? Is not one ſufficient? And what good would gods of

§ *Jer.* xxxi. 33. *Ezek.* xi. 19. 2 *Cor.* iii. 3. 7, 8. * 1 *Cor.* x. 7.

2 Egypt, we know not what is become of him. And Aaron ſaid unto them, Break off the † golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them*
3 unto me. And all the people brake off the golden ear-rings which
4 *were* in their ears, and brought *them* unto Aaron. And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a ‡ molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael,
5 which brought thee up out of the land of Egypt. And when Aaron ſaw *it*, he built an altar before it, and Aaron made proclamation,
6 and ſaid, To-morrow *is* a feaſt § to the LORD. And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people ſat down to eat and to drink, and

their own making do them? They muſt have ſuch Gods to *go before them* as could not go themſelves farther than they were carried!

V. 2. *And Aaron ſaid break off the golden ear-rings*—We do not find that he ſaid one word to diſcountenance their propoſal. Some ſuppoſe, that when *Aaron* bid them break off their ear-rings, he did it with deſign to cruſh the propoſal, believing that, though their covetouſneſs would have let them do it, yet their pride would not have ſuffered them to part with them.

V. 3. *And all the people brake off their ear-rings*—Which *Aaron* melted down, and, having a mold prepared, poured the melted gold into it, and then produced it in the ſhape of an *ox* or *calf*, giving it ſome finiſhing ſtrokes with a *graving tool.*

V. 5. *And Aaron built an altar before it*, and *proclaimed a feaſt*—A feaſt of dedication; yet he calls it a *feaſt to Jehovah*; for, as brutiſh as they were, they did not deſign to terminate their adoration in the image; but they made it for a repreſentation of the true God, whom they intended to worſhip in and through this image. And yet this did not excuſe them from groſs idolatry, no more than it will excuſe the Papiſts, whoſe plea it is, that they do not worſhip the image, but God by the image; ſo making themſelves juſt ſuch idolaters as the worſhippers of the golden calf, whoſe feaſt was a *feaſt to Jehovah*, and proclaimed to be ſo, that the moſt ignorant and unthinking might not miſtake it.

V. 6. *And they roſe up early on the morrow*, and offered ſacrifice to this new made deity. *And the people ſat down to eat and drink* of the remainder of what was ſacrificed, and then *roſe up to play*—To play the fool, to play the wanton. It was ſtrange that any of the people, eſpecially ſo great a number of them, ſhould do ſuch a thing. Had they not, but the other day, in this very place, heard the voice of the Lord God ſpeaking to them out of the midſt of the fire, *Thou ſhalt not make to thyſelf any graven image?*—Yet *They made a calf in Horeb*, the very place where the law was given. It was eſpecially ſtrange that *Aaron* ſhould be ſo deeply concerned, ſhould make the calf and proclaim the feaſt! *Is this* Aaron *the ſaint of the Lord!* Is this he that had not only *ſeen*, but had been employed in *ſummoning* the plagues of *Egypt*, and the judgments executed upon the gods of the *Egyptians?* What! and yet himſelf copying out the abandoned idolatries of *Egypt?* How true is it, that *the law made them prieſts which*

† *Iſa.* xlvi. 6. *Ezek.* xvi. 11, 12. 17. *Hoſ.* ii. 8. ‡ *Pſal.* cvi. 19—21. *Rom.* i. 23.
§ *Acts* vii. 41.

7 roſe up to play. And the LORD ſaid unto Moſes, Go, get thee
down: for ‖ thy people which thou broughteſt out of the land of
8 Egypt, have corrupted *themſelves*. They have turned aſide quickly
out of the way which I commanded them: they have made them a
molten calf, and have worſhipped it, and have ſacrificed thereunto,
and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up
9 out of the land of Egypt. And the LORD ſaid unto Moſes, I have
10 ſeen this people, and behold, it *is* a * ſtiff-necked people. Now
therefore let me alone, that my wrath may wax hot againſt them,
and that I may conſume them: and I will † make of thee a great
11 nation. And Moſes beſought the LORD his God, and ſaid, LORD,
why doth thy wrath wax hot againſt thy people, which thou haſt
brought forth out of the land of Egypt, with great power, and with
12 a mighty hand? Wherefore ſhould the Egyptians ſpeak and ſay,
For miſchief did he bring them out, to ſlay them in the mountains,
and to conſume them from the face of the earth? Turn from thy

which had infirmity, and *needed firſt to offer for their own ſins?*

V. 8. *They have turned aſide quickly*—Quickly after the law was given them, and they had promiſed to obey it; quickly after God had done ſuch great things for them, and declared his kind intentions to do greater.

V. 9. *It is a ſtiff-necked people*—Unapt to come under the yoke of the divine law, averſe to all good, and prone to evil, obſtinate to the methods of cure.

V. 10. *Let me alone*—What did *Moſes*, or what could he do, to hinder God from conſuming them? When God reſolves to abandon a people, and the decree is gone forth, no interceſſion can prevent it. But God would thus expreſs the greatneſs of his diſpleaſure, after the manner of men, who would have none to interceed for thoſe they reſolve to be ſevere with. Thus alſo he would put an honour upon prayer, intimating, that nothing but the interceſſion of *Moſes* could ſave them from ruin, that he might be a type of Chriſt, by whoſe mediation alone God would *reconcile the world unto himſelf*.

V. 11. *And Moſes beſought the Lord his God*—If God would not be called the *God of Iſrael*, yet he hoped he might addreſs him as *his own God*. Now *Moſes* is *ſtanding in the gap* to turn away the wrath of God. *Pſal.* cvi. 23. He took the hint which God gave him when he ſaid, *Let me alone*, which, though it ſeemed to *forbid* his interceding, did really *encourage* it, by ſhewing what power the prayer of faith hath with God.

V. 12. *Turn from thy fierce wrath*—Not as if he thought God were not *juſtly* angry, but he begs that he would not be ſo *greatly* angry as to conſume them. Let mercy rejoice againſt judgment; *repent of this evil*—Change the ſentence of deſtruction into that of correction, *againſt thy people which thou broughteſt up out of Egypt*—For whom thou haſt done ſo great things? *Wherefore ſhould the Egyptians ſay, For miſchief did he bring*

‖ *Iſa.* lix. 1, 2. * *Prov.* xxix. 1. *Iſa.* xlviii. 4. *Jer.* v. 5. vii. 26. xxvii. 8. *Ezek.* xx. 43, 44. xxxvi. 31, 32. *Hoſ.* iv. 16. *Acts* vii. 51. † *Matt.* iii. 9.

13 fierce wrath, and repent of this evil againſt thy people. Remember
Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſweareſt by
‡ thine own ſelf, and ſaidſt unto them, I will multiply your ſeed
as the ſtars of heaven, and all this land that I have ſpoken of, will
14 I give unto your ſeed, and they ſhall inherit *it* for ever. And the
LORD repented of the evil which he thought to do unto his people.
15 And Moſes turned and went down from the mount, and the two
tables of the teſtimony *were* in his hand: the tables *were* written on
both their ſides; on the one ſide and on the other *were* they written.
16 And the tables *were* the work of God, and the writing *was* the wri-
17 ting of God, graven upon the tables, And when Joſhua heard the
noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a
18 noiſe of war in the camp. And he ſaid, *It is* not the voice of *them*
that ſhout for maſtery, neither *is it* the voice of *them that* cry for be-
19 ing overcome: *but* the noiſe of *them that* ſing, do I hear. And it
came to paſs as ſoon as he came nigh unto the camp, that he ſaw the
calf, and the dancing: and Moſes § anger waxed hot, and he caſt
the tables out of his hands, and brake them beneath the mount.

bring them out—*Iſrael* is dear to *Moſes*, as his kindred, as his charge; but it is the glory of God that he is moſt concerned for. If *Iſrael* could periſh without any reproach to God's name, *Moſes* could perſuade himſelf to ſit down contented; but he cannot bear to hear God reflected on; and therefore this he inſiſts upon, *Lord, What will the Egyptians ſay?* They will ſay, God was either weak, and *could not*, or fickle, and *would not* compleat the ſalvation he begun.

V. 13. *Remember Abraham*—Lord, if *Iſrael* be cut off, what will become of the promiſe?

V. 14. *And the Lord repented of the evil he thought to do*—Though he deſigned to *puniſh* them, yet he would not *ruin* them. See here, the power of prayer, God ſuffers himſelf to be prevailed with by humble believing importunity. And ſee the compaſſion of God towards poor ſinners, and how ready he is to forgive.

V. 15. *On both their ſides*—Some on one table and ſome on the other, ſo that they were folded together like a book, to be depoſited in the ark.

V. 16. *The writing of God*—Very probably the firſt writing in the world.

V. 19. *He ſaw the calf, and the dancing, and* his *anger waxed hot*—It is no breach of the law of meekneſs to ſhew our diſpleaſure at wickedneſs. Thoſe are *angry and ſin not*, that are *angry at ſin* only. *Moſes* ſhewed himſelf angry, both by breaking the tables, and burning the calf, that he might by theſe expreſſions of a ſtrong paſſion awaken the people to a ſenſe of the greatneſs of their ſin. *He broke the tables before their eyes*, as it is *Deut.* ix. 17. that the ſight of it might fill them with confuſion when they ſaw what bleſſings they had loſt. The greateſt ſign of God's diſpleaſure againſt any people is his taking his law from them.

V. 20. *He*

‡ *Heb.* vi. 13, 17. § *Mark* iii. 5.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and
21 made the children of Iſrael drink *of it*. And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo
22 great a ſin upon them? And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people that they *are* ‖ *ſet* on miſ-
23 chief. For they ſaid unto me, Make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the
24 land of Egypt, we know not what is become of him. And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: So they gave *it* me: then I caſt it into the fire, and there came out this
25 calf. And when Moſes ſaw that the people *were* * naked (for Aaron had made them naked unto *their* † ſhame, amongſt their enemies)
26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the LORD's ſide? *let him come* unto me. And all the ſons of Levi ga-
27 thered themſelves unto him. And he ſaid unto them, Thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every

V. 20. *He burnt the calf*—Melted it down, and then filed it to duſt; and that the powder to which it was reduced might be taken notice of throughout the camp, *he ſtrawed it upon the water* which they all drunk off. That it might appear that *an idol is nothing in the world*, he reduced this to atoms, that it might be as *near nothing* as could be.

V. 21. *What did this people unto thee*—He takes it for granted that it muſt needs be ſomething more than ordinary that prevailed with *Aaron* to do ſuch a thing? Did they overcome thee by importunity, and hadſt thou ſo little reſolution as to yield to popular clamour! Did they threaten to ſtone thee, and couldeſt not thou have oppoſed God's threatnings to theirs?

V. 23. *They ſaid, make us Gods*—It is natural to us to endeavour thus to transfer our guilt. He likewiſe extenuates his own ſhare in the ſin, as if he had only bid them *break off their gold*, intending but to make a haſty eſſay for the preſent, and *childiſhly* inſinuates that when he caſt the gold into the fire, it came out either *by accident*, or by the *magic art* of ſome of the mixt multitude (as the *Jewiſh* writers dream) in this ſhape. This was all *Aaron* had to ſay for himſelf, and he had better have ſaid nothing, for his defence did but aggravate his offence; and yet as ſin did abound, grace did much more abound.

V. 25. *The people were naked*—Stript of their armour, and liable to inſults.

V. 26. *Then Moſes ſtood in the gate of the camp*, the place of judgment; *and ſaid, Who is on the Lord's ſide?*—The idolaters had ſet up the golden calf for their ſtandard, and now *Moſes* ſets up *his* in oppoſition to them.

V. 27. *Slay every man his brother*—That is, Slay all thoſe that you know to have been active for the making and worſhip-

ping

‖ *Pſal.* xxxvi. 4. *Prov.* iv. 16. 1 *John* v. 19. * *Rev.* iii. 18. xvi. 15. † *Rom.* ii. 23, 24. vi. 21.

28 man his neighbour. And the children of Levi did according to the
word of Moſes: and there fell of the people that day about three
29 thouſand men. For Moſes had ſaid, ‡ Conſecrate yourſelves to-
day to the LORD, even every man upon his ſon, and upon his bro-
30 ther; that he may beſtow upon you a bleſſing this day. And it
came to paſs on the morrow, that Moſes ſaid unto the people, Ye
have ſinned a great ſin: and now I will go up unto the LORD; §
31 peradventure I ſhall make an atonement for your ſin. And Moſes
returned unto the LORD, and ſaid, Oh, this people have ſinned a
32 great ſin, and have made them gods of gold, Yet now, if thou
wilt, forgive their ſin: and if not, ‖ blot me, I pray thee, out of
33 * thy book which thou haſt written. And the LORD ſaid unto
Moſes, † Whoſoever hath ſinned againſt me, him will I blot out
34 of my book. Therefore now ‡ go, lead the people unto *the place*
of which I have ſpoken unto thee: Behold mine angel ſhall go be-

ping of the golden calf, though they were your neareſt relations or deareſt friends. Yet it ſhould ſeem they were to ſlay thoſe only whom they found *abroad in the ſtreet* of the camp; for it might be hoped that thoſe who were retired into their tents were aſhamed of what they had done.

V. 28. *And there fell of the people that day about three thouſand men*—Probably theſe were but few in compariſon with the many that were guilty; but theſe were the men that headed the rebellion, and were therefore picked out to be made examples of, for terror to others.

V. 31. *Oh, this people have ſinned a great ſin*—God had firſt told him of it, ver. 7. and now he tells God of it by way of lamentation. He doth not call them God's people, he knew they were unworthy to be called ſo, but *this people*. This treacherous ungrateful people, they have *made them gods of gold*.

V. 32. *If not*—If the decree be gone forth, and there is no remedy but they muſt be ruined, *blot me, I pray thee out of the book which thou haſt written*—That is, out of the book of life. If all *Iſrael* muſt periſh, I am content to periſh with them. This expreſſion may be illuſtrated from *Rom.* ix. 3. *For I could wiſh myſelf to be an anathema from Chriſt, for my brethren's ſake. Does this imply no more than not enjoying Canaan?* Not that *Moſes* abſolutely deſired this, but only comparatively expreſſes his vehement zeal for God's glory, and love to his people, ſignifying, that the very thought of their deſtruction, and the diſhonour of God, was ſo intolerable to him, that he rather wiſhes, if it were poſſible, that God would accept of him, as a ſacrifice in their ſtead, and by his utter deſtruction, prevent ſo great a miſchief.

V. 33. *Whoſoever hath ſinned, him will I blot out of my book*—The ſoul that ſins ſhall die, and not the innocent for the guilty.

V. 34. *My angel ſhall go before them*—Some created *angel* that was employed in the common ſervices of his kingdom, which intimated that they were not to expect any thing for the future to be done for them out of the common road of providence. *When I viſit*—Hereafter he ſhall ſee cauſe

‡ *Prov.* xxi. 3. *Zech.* xiii. 3. § *Amos* v. 15. ‖ *Rom.* ix. 1—3. * *Luke* x. 20. *Phil.* iv. 3. *Rev.* iii. 5. xiii. 8. xx. 12. † *Ezek.* xviii. 4. ‡ *Iſa.* lix. 1, 2.

fore thee: Nevertheleſs in the day when I viſit, I will viſit their
35 ſin upon them. And the LORD plagued the people, becauſe they made the calf, which Aaron made.

CHAP. XXXIII.

In this chapter we have a farther account of the mediation of Moſes *between God and* Iſrael. I *He brings a very humbling meſſage from God to them,* ver. 1, 2, 3. 5. *which has a good effect upon them,* ver. 4, 6. II. *He ſettles a correſpondence between God and them; and both God and the people ſignify their approbation of that correſpondence, God by deſcending in a cloudy pillar, and the people by worſhipping at the tent-doors,* ver. 7—12. III. *He is earneſt with God in prayer, and prevails.* (1.) *For a promiſe of his preſence with the people,* ver. 12—17. (2.) *For a ſight of his glory for himſelf,* ver. 18—23.

1 AND the LORD ſaid unto Moſes, Depart, *and* go up hence, thou, and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac,
2 and to Jacob, ſaying, Unto thy ſeed will I give it: And I will ſend an angel before thee: and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the
3 Jebuſite: Unto a land flowing with milk and honey: for I will not go up in the midſt of thee: for thou *art* a ſtiff-
4 necked people: leſt I * conſume thee in the way. And when the people heard theſe evil tidings, they mourned: and
5 no man did put on his † ornaments. For the LORD had ſaid unto Moſes, Say to the children of Iſrael, Ye *are* a ſtiff-necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that
6 I may ‡ know what to do unto thee. And the children of Iſrael

cauſe to puniſh them for other ſins, *I will viſit* for this among the reſt. From hence the *Jews* have a ſaying, that from henceforward no judgment fell upon *Iſrael*, but there was in it an ounce of the powder of the golden calf.

V. 35. *And the Lord plagued the people*—Probably by the peſtilence, or ſome other infectious diſeaſe. Thus *Moſes* prevailed for a mitigation of the puniſhment, but could not wholly turn away the wrath of God.

V. 5. *I will come up*—As if he had ſaid, ye deſerve that I ſhould do ſo. *Put off thine ornaments, that I may know what to do with thee*—That is, put thyſelf into the poſture of a penitent, that the diſpute may be determined in thy favour, and mercy may rejoice againſt judgment.

V. 6. *And Iſrael ſtript themſelves of their ornaments, by the mount*; or, as ſome read it, *at a diſtance from the mount*—Stand afar off, like the publican, *Luke* xviii. 13. God bid them *lay aſide their ornaments*, and they did ſo; both to ſhew in general their deep mourning, and in particular to take a holy revenge upon themſelves for giving their ear-rings to make the golden calf of.

 V. 7. *Moſes*

* *Am.* xiii. 14. † 2 *Sam.* xix. 24. ‡ *Acts* xv. 18.

7 ſtript themſelves of their ornaments, by the mount Horeb. And
Moſes took the tabernacle, and pitched it without the camp, § afar
off from the camp, and called it the tabernacle of the congregation.
And it came to paſs, *that* every one who ſought the LORD, went
out unto the tabernacle of the congregation, which *was* without
8 the camp. And it came to paſs, when Moſes went out unto the ta-
bernacle, *that* all the people roſe up, and ſtood every man at his
tent-door, and looked after Moſes, until he was gone into the ta-
9 bernacle. And it came to paſs, as Moſes entered into the taber-
nacle, the cloudy pillar deſcended, and ſtood at the door of the
10 tabernacle, and *the LORD* ‖ talked with Moſes. And all the peo-
ple ſaw the cloudy pillar ſtand at the tabernacle-door: and all the
people roſe up and worſhipped, every man in his tent-door.
11 And the LORD ſpake unto Moſes face to face, as a man ſpeaketh
unto his friend. And he turned again into the camp; but his ſer-
vant Joſhua, the ſon of Nun, a young man, departed not out of
12 the tabernacle. And Moſes ſaid unto the LORD, See, thou
ſayeſt unto me, Bring up this people, and thou haſt not let me know
whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by
13 name, and thou haſt alſo found grace in my ſight. Now therefore,
I pray thee, if I have found grace in thy ſight, ſhew me now thy
way that I may know thee, that I may find grace in thy ſight: and

V. 7. *And Moſes took the tabernacle*—The tent wherein he gave audience, heard cauſes, and inquired of God, and *pitched it without, afar off from the camp*—To ſignify to them that they were unworthy of it. Perhaps this tabernacle was a model of the tabernacle that was afterwards to be erected, a haſty draught from the pattern ſhewed him in the mount, deſigned for direction to the workman, and uſed in the mean time as a *tabernacle of meeting* between God and *Moſes* about public affairs.

V. 8. *And when Moſes went out to the tabernacle*, the people *looked after him*—In token of their reſpect to him whom before they had ſlighted, and their dependence upon his mediation. By this it appeared, that they were full of concern what would be the iſſue.

V. 10. *And* when *they ſaw the cloudy pillar*, that ſymbol of God's preſence, give *Moſes* the meeting, they all *worſhipped every man at his tent-door*—Thereby they ſignified, Their humble adoration of the divine majeſty. Their thankfulneſs to God, that he was pleaſed to ſhew them this token for good, for if he had been pleaſed to kill them he would not have ſhewed them ſuch things as theſe. And their hearty concurrence with *Moſes* as their advocate, in every thing he ſhould promiſe for them.

V. 11. *And the Lord ſpake to Moſes face to face as a man ſpeaketh to his friend*—Which intimates not only that God revealed himſelf to *Moſes* with greater clearneſs than to any other of the prophets, but alſo with greater expreſſions of particular kindneſs than to any other. He ſpake not

§ *Pſal.* x. 1. *Prov.* xv. 29. *Iſa.* lix. 1, 2. ‖ *Pſal.* xcix. 7.

14 conſider that this nation *is* thy people. And he ſaid, * My preſence
15 ſhall go *with thee*, and I will give thee reſt. And he ſaid unto him,
16 If thy preſence go not *with me*, carry us not up hence. For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the
17 face of the earth. And the LORD ſaid unto Moſes, † I will do this thing alſo that thou haſt ſpoken; for thou haſt found grace in my
18 ſight, and I know thee by name. And he ſaid, I beſeech thee, ſhew

not as a prince to a ſubject, but as a *man to his friend*, whom he loves, and with whom he takes ſweet counſel. *And he turned again into the camp*—To tell the people what hopes he had of bringing this buſineſs to a good iſſue. But becauſe he intended ſpeedily to return to the tabernacle, he left *Joſhua* there.

V. 12. *Moſes* now returned to the door of the tabernacle, as an important ſupplicant for two favours, and *prevails* for both: herein he was a type of Chriſt the great interceſſor, *whom the Father heareth always*. He is earneſt with God for a *grant of his preſence* with *Iſrael* in the reſt of their march to *Canaan*. *Thou ſayſt, bring up this people*—Lord, it is thou thyſelf that *employeſt* me, and wilt thou not *own* me? I am in the way of my duty, and ſhall I not have thy preſence with me in that way? *Yet, Thou haſt ſaid, I know thee by name*, as a particular friend, *and thou haſt alſo found grace in my ſight*, above any other.

V. 13. *Now therefore, if I have found grace in thy ſight, ſhew me thy way*—What favour God had expreſſed to the people they had forfeited the benefit of; and therefore *Moſes* lays the ſtreſs of his plea upon what God had ſaid to *him*. By this therefore he takes hold on God, Lord, if thou wilt do any thing *for me*, do this *for the people*. Thus our Lord Jeſus, in his interceſſion, *preſents himſelf* to the Father, as one in whom he is always *well-pleaſed*, and ſo obtains mercy for us with whom he is juſtly *diſpleaſed*, *Shew me thy way, that I may know thee, that I may find grace in thy ſight*—He inſinuates that the people alſo, though moſt unworthy, yet were in ſome relation to God; *conſider that this nation is thy people*; a people that thou haſt done great things for, redeemed to thyſelf, and taken into covenant with thyſelf; Lord, they are thy own, do not leave them.

V. 15. *And he ſaid, If thy preſence go not with me, carry us not up hence*—He ſpeaks as one that dreaded the thought of going forward without God's preſence.

V. 16. *Wherein ſhall it be known* to the nations that have their eyes upon us, that *I, and thy people, have found grace in thy ſight; ſo as to be ſeparated from all people upon earth?* Is it not that *thou goeſt with us?* Nothing ſhort of that can anſwer theſe characters.

V. 17. *I will do this thing alſo that thou haſt ſpoken*—See the power of prayer! See the riches of God's goodneſs! See in type the prevalency of Chriſt's interceſſion, which he ever lives to make for all thoſe that come to God by him! And the ground of that prevalency, is purely in his own merit, it is *becauſe thou haſt found grace in my ſight*. And now God is perfectly reconciled to them, and his preſence in the pillar of cloud returns to them.

V. 18. *I beſeech thee ſhew me thy glory*—*Moſes* had lately been in the mount with God, and had had as intimate communion with God, as ever any man had on this ſide heaven, and yet he is ſtill deſiring

* *Iſa.* lxiii. 9. † *Iſa.* lxv. 24.

19 me thy glory. And he ſaid, I will make all my § goodneſs paſs
before thee, and I will proclaim the name of the LORD before thee;
and ‖ will be gracious to whom I will be gracious, and will ſhew
20 mercy on whom I will ſhew mercy. And he ſaid, Thou * canſt
21 not ſee my face: for there ſhall no man ſee me, and live. And
the LORD ſaid, Behold, *there is* a place by me; and thou ſhalt ſtand
22 upon a rock. And it ſhall come to paſs, while my glory paſſeth
by, that I will put thee in a cleft of the rock; and will † cover thee
23 with my hand while I paſs by. And I will take away mine hand,
and thou ſhalt ſee my back parts: but my face ſhall not be ſeen.

firing a farther acquaintance. *Shew me thy glory—Make me to ſee it*; ſo the word is: make it ſome way or other viſible, and enable me to bear the ſight of it. Not that he was ſo ignorant as to think God's eſſence could be ſeen with bodily eyes, but having hitherto only *heard* a voice out of a pillar of cloud or fire, he deſired to ſee ſome repreſentation of the divine glory, ſuch as God ſaw fit to gratify him with.

V. 20. *Thou canſt not ſee my face*—A full diſcovery of the glory of God would quite overpower the faculties of any mortal man. *I will make all my goodneſs paſs before thee*—He had given him wonderful inſtances of his goodneſs in being reconciled to *Iſrael;* but that was only goodneſs in the ſtream, he would ſhew him goodneſs in the ſpring. This was a ſufficient anſwer to his requeſt: *Shew me thy glory*, ſaith *Moſes*; I will *ſhew thee my goodneſs*, ſaith God. God's goodneſs is his glory; and he will have us to know him by the glory of his mercy, more than by the glory of his majeſty. And I *will be gracious to whom I will be gracious*—In beſtowing his gifts, and is not debtor to any, nor accountable to any; all his reaſons of mercy are fetched from within himſelf, not from any merit in his creatures, *and I will ſhew mercy on whom I will ſhew mercy*—For his grace is always free. He never damns by prerogative, but by prerogative he ſaves.

V. 22. *I will put thee in a cleft of the rock*—In that he was to be ſheltered from the dazzling light, and devouring fire of God's glory. This was the rock in *Horeb*, out of which water was brought, of which it is ſaid, *That rock was Chriſt*, 1 *Cor.* x. 4. 'Tis in the clefts of this rock that we are ſecured from the wrath of God, which otherwiſe would conſume us: God himſelf will protect thoſe that are thus hid: and it is only *through Chriſt* that we have *the knowledge of the glory of God.* None can ſee that to their comfort, but thoſe that *ſtand upon this rock*, and take ſhelter in it.

V. 23. *And I will take away my hand*—Speaking after the manner of men. *And thou ſhalt ſee my back-parts*—The face in man is the ſeat of majeſty, and men are known by their faces, in them we take a *full view* of men; that ſight of God *Moſes* might not have, but ſuch a ſight as we have of a man who is gone paſt us, ſo that we only ſee his back. Now *Moſes* was allowed to ſee this only, but when he was a witneſs to Chriſt's transfiguration, he ſaw *his face ſhine as the ſun.*

CHAP.

§ *Pſal.* lxv. 4. *Jer.* xxxi. 14. ‖ *Rom.* ix. 15. *Job.* xi. 7. * 1 *Tim.* vi. 16. *Rev.* i. 16, 17. † *Pſ.* xci. 1. 4.

CHAP. XXXIV.

Four inſtances of the return of God's favour we have in this chapter. I. *The orders he gives to* Moſes *to come up to the mount the next morning, and bring two tables of ſtone with him,* ver. 1—4. II. *His meeting him there, and the proclamation of his name.* ver. 6—9. III. *The inſtructions he gave him there, and his converſe with him forty days,* ver. 10—28. IV. *The honour he put upon him when he ſent him down with his face ſhining,* ver. 29—35. *In all which God dealt with* Moſes *as a mediator between him and* Iſrael, *and a type of the great Mediator.*

1 AND the LORD ſaid unto Moſes, * Hew thee two tables of ſtone
like unto the firſt: and I will write upon *theſe* tables the words
2 that were in the firſt tables which thou brakeſt. And be ready in
in the morning, and come up in the morning unto mount Sinai,
3 and preſent thyſelf there to me, in the top of the mount. And
no man ſhall come up with thee, neither let any man be ſeen
throughout all the mount: neither let the flocks nor herds feed
4 before that mount. And he hewed two tables of ſtone, like unto
the firſt; and Moſes roſe up early in the morning, and went up
unto mount Sinai, as the LORD had commanded him, and took in
5 his hand the two tables of ſtone. And the LORD deſcended in
the cloud, and ſtood with him there, and proclaimed the name
6 of the LORD, And the LORD paſſed by before him, and proclaimed,

V. 1. *Moſes* muſt prepare for the renewing of the tables. Before God himſelf provided the tables, and wrote on them; now *Moſes* muſt *hew him out the tables*, and God would only *write* upon them. When God was reconciled to them, he ordered the tables to be renewed, and *wrote* his law in them, which plainly intimates to us, that even under the goſpel (of which the interceſſion of *Moſes* was typical) the moral law ſhould continue to oblige believers. Though Chriſt has redeemed us from the *curſe of the law*, yet not from the *command* of it, but ſtill we are *under the law to Chriſt*. When our Saviour in his *ſermon on the mount* expounded the moral law, and vindicated it from the corrupt gloſſes with which the ſcribes and Phariſees had *broken* it, he did in effect *renew* the tables, and make them like the firſt; that is, reduce the law to its primitive ſenſe and intention.

V. 5. *The Lord deſcended*—By ſome ſenſible token of his preſence, and manifeſtation of his glory. He deſcended *in the cloud*—Probably that pillar of cloud which had hitherto gone before *Iſrael*, and had the day before met *Moſes* at the door of the tabernacle.

V. 6. *And the Lord paſſed by before him*—Fixed views of God are reſerved for the future ſtate; the beſt we have in this world are *tranſient*. *And proclaimed the name of the Lord*—By which he would make himſelf known. He had made himſelf known to *Moſes* in the glory of his ſelf-exiſtence, and ſelf-ſufficiency, when he proclaimed that name, *I am that I am*; now he makes himſelf known in the *glory of his grace* and goodneſs, and all-ſufficiency to us. The

* *Mal.* iii. 6.

* The LORD, The LORD God, merciful and gracious, long-ſuffer-
7 ing, and abundant in goodneſs and truth. Keeping mercy for thouſands, † forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear *the guilty*, ‡ viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the
8 third and to the fourth *generation*. And Moſes made haſte, and

proclaiming of it notes the univerſal extent of God's mercy; he is not only *good to Iſrael*, but *good to all*. The God with whom we have to do is *a great God*. He is *Jehovah, the Lord*, that hath his being of himſelf, and is the fountain of all being; *Jehovah-El*, the *Lord, the ſtrong God*, a God of almighty power himſelf, and the original of all power. This is prefix'd before the diſplay of his mercy, to teach us to think and to ſpeak even of God's goodneſs with a holy awe, and to encourage us to depend upon theſe mercies. He is *a good God*. His greatneſs and goodneſs illuſtrate each other. That his greatneſs may not make us afraid, we are told how good he is; and that we may not preſume upon his goodneſs, we are told how great he is. Many words are here heaped up to acquaint us with, and convince us of God's goodneſs. 1*ſt*, He is *merciful*. This ſpeaks his *pity*, and *tender compaſſion*, like that of a father to his children. This is put firſt, becauſe it is the firſt wheel in all the inſtances of God's good-will to fallen man. 2*dly*, He is *gracious*. This ſpeaks both freeneſs, and kindneſs: it ſpeaks him not only to have a compaſſion to his creatures, but a complacency in them, and in doing good to them; and this of his own good-will, not for the ſake of any thing in them. 3*dly*, He is *long-ſuffering*. This is a branch of God's goodneſs which our wickedneſs gives occaſion for. He is *long-ſuffering*, that is, he is *ſlow to anger*, and delays the executions of his juſtice, he *waits to be gracious*, and lengthens out the offers of his mercy. 4*thly*, He is *abundant in goodneſs and truth*. This ſpeaks *plentiful* goodneſs; it *abounds* above our deſerts, above our conception. The ſprings of mercy are always *full*, the ſtreams of mercy always *flowing*; there is mercy enough in God, enough for all, enough for each, enough for ever. It ſpeaks *promiſed* goodneſs, *goodneſs and truth* put together, goodneſs engaged by promiſe. 5*thly*, He *keepeth mercy for thouſands*. This ſpeaks, 1. *Mercy extended* to thouſands of perſons. When he *gives* to ſome, ſtill he *keeps* for others, and is never exhauſted: 2. *Mercy entailed* upon thouſands of generations, even to thoſe upon whom the ends of the world are come; nay, the line of it is drawn parallel with that of eternity itſelf. 6*thly*, He *forgiveth iniquity, tranſgreſſion and ſin*—Pardoning mercy is inſtanced in, becauſe in that divine grace is moſt magnified, and becauſe that it is that opens the door to all other gifts of grace. He forgives offences of all ſorts, *iniquity, tranſgreſſion* and *ſin*, multiplies his pardons, and with him is *plenteous redemption*. He is *a juſt* and *holy God*. For, 1*ſt*, He *will by no means clear the guilty*. He will *not clear the* impenitently *guilty*, thoſe that go on ſtill in their treſpaſſes; he will not *clear the guilty* without ſatisfaction to his juſtice. 2*dly*, He *viſits the iniquity of the fathers upon the children*—Eſpecially for the puniſhment of idolaters. Yet he *keepeth not his anger for ever*, but viſits to the third and fourth generation only, while he *keeps mercy for thouſands*—This is God's name for ever, and this is his memorial unto all generations.

V. 8. *And Moſes made haſte, and bowed his head*—Thus he expreſſed his humble reverence

* *Numb.* xiv. 17, 18. *Pſal.* ciii. 7. *Jer.* xxxii. 18. *Jon.* iv. 2. † *Rom.* iv. 6, 7.
‡ *Job* x. 14.

9 bowed his head toward the earth, and worſhipped. And he ſaid,
If now I have found grace in thy ſight, O LORD, let my LORD, I pray
thee, go amongſt us, (for it *is* a ſtiff-necked people) and pardon
our iniquity and our ſin, and § take us for thine inheritance.
10 And he ſaid, Behold, I make a covenant: before all the peo-
ple I will do ‖ marvels, ſuch as have not been done in all the earth,
nor in any nation: and all the people amongſt which thou *art* ſhall
ſee the work of the LORD: for it is a * terrible thing that I will do
11 with thee. Obſerve thou that which I command thee this day:
Behold, I drive out before thee the Amorite, and the Canaanite,
and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

rence and adoration of God's glory, together with his joy in this diſcovery God had made of himſelf, and his thankfulneſs for it. Then likewiſe he expreſſed his holy ſubmiſſion to the will of God made known in this declaration, ſubſcribing to his juſtice as well as mercy, and putting himſelf and his people *Iſrael* under the government of ſuch a God as *Jehovah* had now proclaimed himſelf to be. Let this God be our God for ever and ever!

V. 9. *And he ſaid, I pray thee go among us*—For thy preſence is all to our ſafety and ſucceſs. *And pardon our iniquity and our ſin*—Elſe we cannot expect thee go among us. *And take us for thine inheritance*—Which thou wilt have a particular eye to, and concern for. Theſe things God had already promiſed *Moſes*; and yet he prays for them, not as doubting the ſincerity of God's grants, but as one ſollicitous for the ratification of them. But it is a ſtrange plea he urges, *for it is a ſtiff-necked people*—God had given this as a reaſon why he would not go along with them, chap. xxxiii. 3. Yea, ſaith *Moſes*, the rather go along with us; for the worſe they are, the more need they have of thy preſence. *Moſes* ſees them ſo *ſtiff-necked*, that he has neither patience nor power enough to deal with them; therefore, Lord, do thou *go among us;* elſe they will never be kept in awe; thou wilt ſpare, and bear with them, for thou art *God and not man.*

V. 10. *Behold I make a covenant*—When the covenant was broke, it was *Iſrael* that broke it; now it comes to be renewed, it is God that makes it. If there be quarrels, we muſt bear all the blame; if there be peace, God muſt have all the glory. *Before all thy people I will do marvels*—Such as the drying up of *Jordan*, the ſtanding ſtill of the ſun. Marvels indeed, for they were without precedent, *ſuch as have not been done in all the earth; the people ſhall ſee*, and own *the work of the Lord*; and they were the terror of their enemies: it is *a terrible thing that I will do.*

V. 11. *Obſerve that which I command thee*—We cannot expect the benefit of the promiſes, unleſs we make conſcience of the precepts. The two great precepts are, 1. *Thou ſhalt worſhip no other gods*—A good reaſon is annexed; *for the Lord, whoſe name is Jealous, is a jealous God*—As tender in the matters of his worſhip as the huſband is of the honour of the marriage-bed. 2. *Thou ſhalt make thee no molten gods*—Thou ſhalt not worſhip the true God by images. This was the ſin they had lately fallen into, which therefore they are particularly cautioned againſt. That they might not be tempted to *worſhip other gods*, they muſt not

§ *Pſal.* xxxiii. 12. *Zech.* ii. 12. ‖ *Joſh.* x. 12, 13. vi. 20. *Pſal.* lxxxviii. 20. * *Pſal.* xlv. 4.

12 Take heed to thyſelf, leſt thou make a covenant with the inhabi-
tants of the land whither thou goeſt, leſt it be for a ſnare in the
13 midſt of thee: But ye ſhall deſtroy their altars, break their images,
14 and cut down their groves. For thou ſhalt worſhip no other God:
15 for the LORD, whoſe name *is* Jealous, *is* a jealous God: Leſt thou
make a ‖ covenant with the inhabitants of the land, and they go a
whoring after their gods, and do ſacrifice unto their gods; and
16 *one* * call thee, and thou † eat of his ſacrifice; And ‡ thou take
of their daughters unto thy ſons, and their daughters go a whoring
after their gods, and make thy ſons go a whoring after their gods.
17 Thou ſhalt make thee no molten gods. The feaſt of unleavened
bread ſhalt thou keep: ſeven days ſhalt thou eat unleavened bread,
as I commanded thee in the time of the month Abib: for in the
19 month Abib thou cameſt out from Egypt. § All that openeth the
matrix *is* mine: and every firſtling among thy cattle, *whether* ox or
20 ſheep, *that is male.* But the firſtling of an aſs thou ſhalt redeem
with a lamb: and if thou redeem *him* not, then ſhalt thou break
his neck. All the firſt-born of thy ſons thou ſhalt redeem: and
21 none ſhall appear before me empty. ‖‖ Six days thou ſhalt work,
but on the ſeventh day thou ſhalt reſt: in earing time and in harveſt
22 thou ſhalt reſt. And thou ſhalt obſerve the feaſt of weeks, of the
firſt-fruits of wheat-harveſt, and the feaſt of in-gathering at the
23 year's end. Thrice in the year ſhall all your men-children appear

not join in affinity or friendſhip with thoſe that did.

V. 12. *Take heed to thyſelf*—It is a ſin thou art prone to, and that will *eaſily beſet thee*; carefully abſtain from all advances towards it, *make no covenant with the inhabitants of the land*—If God in kindneſs to them drove out the *Canaanites*, they ought in duty to God not to harbour them: If they eſpouſed their children they would be in danger of eſpouſing their gods. That they might not be tempted to *make molten gods*, they muſt utterly deſtroy thoſe they found, and all that belonged to them, the altars and groves, leſt, if they were left ſtanding, they ſhould be brought in proceſs of time either to uſe them, or to take pattern by them.

V. 21. Here is a repetition of ſeveral appointments made before, eſpecially relating to their ſolemn feaſts: when they had made the calf they proclaimed a feaſt in honour of it; now, that they might never do ſo again, they are here charged with the obſervance of the feaſts which God had inſtituted. *Thou ſhalt reſt*, even *in earing-time and in harveſt*—The moſt buſy times of the year. All wordly buſineſs muſt give way to that holy reſt: harveſt-work will proſper the better for the religious obſervation of the ſabbath-day in harveſt-time. Hereby we muſt ſhew that we prefer our communion with God, before either the buſineſs or the joy of harveſt.

V. 23. *Thrice in the year ſhall all the men-children*

‖ *Ezek.* vi. 9. *Hoſ.* iv. 12. *James* iv. 4. * *Prov.* ix. 15. † *Pſal.* cvi. 28. *Ezek.* xiii. 6. 1 *Cor.* x. 20. *Rev.* ii. 20. ‡ *Neh.* xiii. 25. § *Ezek.* xliv. 30. ‖‖ *Luke* xiii. 14.

24 before the LORD God, the God of Iſrael. For I will caſt out the
nations before thee, and enlarge thy borders; neither ſhall any
man † deſire thy land, when thou ſhalt go up to appear before
25 the LORD thy God, thrice in the year. Thou ſhalt not offer the
blood of my ſacrifice with leaven, neither ſhall the ſacrifice of the
26 feaſt of paſſover be left unto the morning. The firſt of the firſt-
fruits of thy land thou ſhalt bring unto the houſe of the LORD thy
27 God. Thou ſhalt not ſeethe a kid in his mother's milk. And the
LORD ſaid unto Moſes, Write thou theſe words: for after the tenor
of theſe words I have made a covenant with thee and with Iſrael.
28 And he was there with the LORD forty days and forty nights; he
did neither eat bread nor drink water: and ‡ he wrote upon the
29 tables the words of the covenant, the ten commandments. And
it came to paſs when Moſes came down from mount Sinai (*with* the
two tables of teſtimony in Moſes hand, when he came down from
the mount) that Moſes knew not that the ſkin of his face § ſhone
30 while he talked with him. And when Aaron and all the children
of Iſrael ſaw Moſes, behold, the ſkin of his face ſhone, and they
31 were ‖ afraid to come nigh him. And Moſes called unto them;
and Aaron and all the rulers of the congregation returned unto
32 him: and Moſes talked with them. And afterward all the chil-

children appear—But it might be ſuggeſted, when all the males from every part were gone up to worſhip in the place that God ſhould chuſe, the country would be left expoſed to the inſults of their neighbours; and what would become of the poor women and children? Truſt God with them.

V. 24. *Neither ſhall any man deſire thy land*—Not only they ſhall not invade it, but they ſhall not ſo much as *think* of invading it. What a ſtanding Miracle was this, for ſo many Generations?

V. 28. *He wrote*—God.

V. 29. The *ſkin of his face ſhone*—This time of his being in the mount he heard only the ſame he had heard before. But he *ſaw* more of the glory of God, which having *with open face beheld*, he was in ſome meaſure *changed into the ſame image*. This was a great honour done to *Moſes*, that the people might never again queſtion his miſſion, or think or ſpeak ſlightly of him. He carried his credentials in his very countenance, ſome think as long as he lived, he retained ſome remainders of this glory, which perhaps contributed to the vigour of his old age; that eye could not *wax dim* which had ſeen God, nor that face wrinkle which had ſhone with his glory.

V. 30. *And Aaron and the children of Iſrael ſaw it, and were afraid*—It not only dazzled their eyes, but ſtruck ſuch an awe upon them as obliged them to retire. Probably they doubted whether it was a token of God's favour, or of his diſpleaſure.

† *Prov.* xvi. 7. *Acts* xviii. 10. ‡ *Deut.* x. 2. § 2 *Cor.* iii. 7. ‖ *Rom.* iii. 20. iv. 15.

dren of Iſrael came nigh: and he gave them in commandment all
33 that the LORD had ſpoken with him in mount Sinai. And *till* Moſes
34 had done ſpeaking with them, he put a ‖ veil on his face. But when Moſes went in before the LORD to ſpeak with him, he took the veil off, until he came out. And he came out, and ſpake unto
35 the children of Iſrael, *that* which he was commanded. And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes face ſhone: and Moſes put the veil upon his face again, until he he went in to ſpeak with him.

CHAP. XXXV.

The great affair of ſetting up God's worſhip is now upon its former channel again. I. Moſes *gives* Iſrael *thoſe inſtructions he had received, which required a preſent obſervance,* (1.) *Concerning the ſabbath,* ver. 1—3. (2.) *Concerning the contribution that was to be made for erecting the tabernacle,* ver. 4—9. (3.) *Concerning the framing of the tabernacle, and the utenſils of it,* ver. 10—19. II. *The people bring in their contributions,* ver. 20—29. III. *The head workmen are nominated,* ver. 30—35.

1 AND Moſes gathered all the congregation of the children of Iſ-
rael together, and ſaid unto them, Theſe *are* the words which
2 the LORD hath commanded that ye ſhould * do them. Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy day, a ſabbath of reſt to the LORD: whoſoever doth work †
3 therein ſhall be put to death. Ye ſhall kindle no fire throughout

V. 33. *And Moſes put a veil upon his face*—This veil ſignified the darkneſs of that diſpenſation; the ceremonial inſtitutions had in them much of Chriſt and the goſpel, but a veil was drawn over it, ſo that the children of *Iſrael* could not diſtinctly and *ſtedfaſtly ſee thoſe good things to come which the law had a ſhadow of.* It was beauty veil'd, gold in the mine, a pearl in the ſhell; but thanks be to God, by the goſpel, the veil is taken away from off the old teſtament; yet ſtill it remains upon the hearts of thoſe who ſhut their eyes againſt the light.

V. 34. *When he went before the Lord,* he *put off the veil*—Every veil muſt be thrown aſide when we go to preſent ourſelves unto the Lord. This ſignified alſo, as it is explained, 2 *Cor.* iii. 16. that when a ſoul *turns to the Lord,* the *veil ſhall be taken away,* that *with open face* it may *behold his glory.*

V. 2. *Six days ſhall work be done*—Work for the tabernacle, *but on the ſeventh day*—You muſt not ſtrike a ſtroke, no not at the tabernacle-work; the honour of the *ſabbath* was above that of the *ſanctuary.*

V. 3. *Ye ſhall kindle no fire*—For any ſervile work, as that of ſmiths or plumbers. We do not find that ever this prohibition extended farther.

V. 21. *Every*

‖ 2 *Cor.* iii. 13, 14. * *Matt.* vii. 21. *Rom.* ii. 13. *James* i. 22. † *Iſa.* lviii. 13.

4 your habitations upon the ſabbath-day. And Moſes ſpake unto all
the congregation of the children of Iſrael, ſaying, This *is* the thing
5 which the LORD commanded, ſaying, Take ye from amongſt you
an offering unto the LORD: Whoſoever *is* of a willing heart, let him
6 bring it, an offering of the LORD; gold, and ſilver, and braſs. And
blue, and purple, and ſcarlet, and fine linen, and goats *hair*.
7 And rams ſkins died red, and badgers ſkins, and ſhittim-wood.
8 And oil for the light, and ſpices for anointing oil, and for the ſweet
9 incenſe. And onyx-ſtones, and ſtones to be ſet, for the ephod, and
10 for the breaſt-plate. And every wiſe-hearted among you, ſhall
11 come and make all that the LORD hath commanded. The taber-
nacle, his tent, and his covering, his taches, and his boards, his bars,
12 his pillars, and his ſockets. The ark and the ſtaves thereof, *with*
13 the mercy-ſeat, and the veil of the covering. The table and his
14 ſtaves, and all his veſſels, and the ſhew-bread. The candleſtick
alſo for the light, and his furniture, and his lamps, with the oil for
15 the light. And the incenſe-altar, and his ſtaves, and the anointing
oil, and the ſweet incenſe, and the hanging for the door at the en-
16 tring in of the tabernacle, The altar of burnt-offering with his
brazen grate, his ſtaves, and all his veſſels, the laver and his foot,
17 The hangings of the court, its pillars, and their ſockets, and the
18 hanging for the door of the court. The pins of the tabernacle,
19 and the pins of the court, and their cords, The clothes of ſervice,
to do ſervice in the holy *place*, the holy garments for Aaron the
prieſt, and the garments of his ſons to miniſter in the prieſts office.
20 And all the congregation of the children of Iſrael departed
21 from the preſence of Moſes. And they came, every one whoſe
heart ſtirred him up, and every one whom his ſpirit made willing,
and they brought the LORD's offering to the work of the tabernacle
of the congregation, and for all his ſervice, and for the holy gar-
22 ments. And they came both men and women, as many as were
willing-hearted, *and* brought bracelets and ear-rings, and rings,
and tablets, all jewels of gold: and every man that offered, *offered*

V. 21. *Every one whom his ſpirit made willing*—What they did they did *chearfully*. They were *willing;* and it was not any external inducement that made them ſo, but their *ſpirits*. It was from a principle of love to God, and his ſervice; a deſire of his preſence with them by his ordinances; gratitude for the great things he had done for them; and faith in his promiſes of what he would do farther.

23 an offering of gold unto the LORD. * And every man with whom
was found blue, and purple, and ſcarlet, and fine linen, and
goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*.
24 Every one that did offer an offering of ſilver and braſs, brought
the LORD's offering: and every man with whom was found ſhittim
25 wood for any work of the ſervice, brought *it*. And all the † wo-
men that were wiſe-hearted, did ‡ ſpin with their hands, and
brought that which they had ſpun, *both* of blue, and of purple, *and*
26 of ſcarlet, and of fine linen. And all the women whoſe
27 heart ſtirred them up in wiſdom, ſpun goats *hair*. And the rulers
brought onyx-ſtones, and ſtones to be ſet, for the ephod, and for the
28 breaſt-plate: And ſpice, and oil for the light, and for the anoint-
29 ing oil, and for the ſweet incenſe. The children of Iſrael brought
a willing offering unto the LORD, every man and woman, whoſe
heart made them § willing to bring for all manner of work, which
the LORD had ‖ commanded to be made by the hand of Moſes.
30 And Moſes ſaid unto the children of Iſrael, See, the LORD hath
called by name Bezaleel the ſon of Uri, the ſon of Hur, of the
31 tribe of Judah. And he hath ** filled him with the ſpirit of God, in
wiſdom, in underſtanding, and in knowledge, and in all manner
32 of workmanſhip; And to deviſe curious works, to work in gold,
33 and in ſilver, and in braſs. And in the cutting of ſtones to ſet
them, and in carving of wood to make any manner of cunning
34 work. And he hath put in his heart that he may teach, *both* he and
35 Aholiab the ſon of Ahiſamach of the tribe of Dan. Them hath he
filled with wiſdom of heart, to work all manner of work, of the en-
graver, and of the cunning workman, and of the embroiderer, in
blue, and in purple, in ſcarlet, and in fine linen, and of the
weaver, *even* of them that do any work, and of thoſe that deviſe
cunning work.

V. 22. *Tablets* or Lockets.

V. 30. *The Lord hath called Bezaleel*—And thoſe whom God *called by name* to this ſervice, he *filled with the ſpirit of God*, to qualify them for it. The work was extraordinary which *Bezaleel* was deſigned for, and therefore he was qualified in an extraordinary manner for it. Thus when the apoſtles were appointed to be maſter-builders in ſetting up the goſpel-tabernacle, they were *filled with the ſpirit of God in wiſdom and underſtanding*.

CHAP.

* 2 *Cor.* viii. 12. † *Luke* viii. 2, 3. *Gal.* iii. 28. ‡ *Prov.* xxxi. 19. *Rom.* xvi. 3, 6, 12. *Phil.* iv 3. § 2 *Cor.* ix. 7. ‖ *Iſai.* viii. 20. ** *Iſai.* xxviii. 26.

CHAP. XXXVI.

In this chapter, I. *The work of the tabernacle is begun,* ver. 1—4. II. *A ſtop put to the people's contributions,* ver. 5—7. III. *A particular account of the making the tabernacle; the fine curtains of it,* ver. 8—13. *The coarſe ones,* ver. 14—19. *The boards,* ver. 20—30. *The bars,* ver. 31—34. *The partition veil,* ver. 35, 36. *and the hangings of the door,* ver. 37, 38.

1 THEN wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdom and underſtanding, to know how to work all manner of work for the ſervice of the ſanc-
2 tuary, according to all that the LORD had commanded. And Moſes * called Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the LORD had put wiſdom, *even* every one whoſe
3 heart ſtirred him up to come unto the work to do it. And they received of Moſes all the offering which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it *withal.* And they brought yet unto him free offerings † every
4 morning. And all the wiſe men that wrought all the work of the
5 ſanctuary, came every man from his work which they made. And they ſpake unto Moſes, ſaying, The people bring ‡ much more than enough for the ſervice of the work which the LORD command-
6 ed to make. And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary.
7 So the people were reſtrained from bringing. For the ſtuff they had was ſufficient for all the work to make it, and too much.
8 And every wiſe-hearted man among them, that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubim of cunning work made

V. 2. *And Moſes called Bezaleel*—"Even thoſe whom God has qualified for, and inclined to the ſervice of the tabernacle, yet muſt wait for a call to it, either extraordinary, as that of preachers and apoſtles, or ordinary, as that of *paſtors and teachers.* And obſerve who they were that *Moſes* called; thoſe *in whoſe heart God had put wiſdom* for this purpoſe, beyond their natural capacity, and *whoſe heart ſtirred him up to come to the work* in good earneſt." Thoſe are to be called to the building of the goſpel tabernacle, whom God has by his grace made in ſome meaſure fit for the work, and free to it: ability and willingneſs, with reſolution, are the two things to be regarded in the call of miniſters.

V. 35. The

* *Acts* vi. 3. *Col.* iv. 17. *Heb.* v. 14. † *Pſal.* v. 3. ci. 8. *Iſa.* l. 4. *Jer.* xxi. 12. ‡ 2 *Cor.* viii. 3.

9 he them. The length of one curtain *was* twenty and eight cubits,
the breadth of one curtain four cubits: the curtains *were* all of one
10 ſize. And he coupled the five curtains one unto another: and
11 *the other* five curtains he coupled one unto another. And he made
loops of blue on the edge of one curtain, from the ſelvedge in the
coupling: likewiſe he made in the uttermoſt *ſide* of *another* curtain,
12 in the coupling of the ſecond. Fifty loops made he in one curtain,
and fifty loops made he in the edge of the curtain which *was* in the
13 coupling of the ſecond: the loops held one *curtain* to another. And
he made fifty tatches of gold, and coupled the curtains one unto
14 another with the tatches. So it became one tabernacle. And
he made curtains *of* goats *hair*, for the tent over the tabernacle:
15 eleven curtains he made them. The length of one curtain *was* thir-
ty cubits, and four cubits *was* the breadth of one curtain: the
16 eleven curtains *were* of one ſize. And he coupled five curtains by
17 themſelves, and ſix curtains by themſelves. And he made fifty
loops upon the uttermoſt edge of the curtain in the coupling, and
fifty loops made he upon the edge of the curtain, which coupleth
18 the ſecond. And he made fifty tatches *of* braſs to couple the tent
19 together, that it might be one. And he made a covering for the
tent, *of* rams ſkins died red, and a covering *of* badgers ſkins above
20 *that*. And he made boards for the tabernacle, *of* ſhittim-wood,
21 ſtanding up. The length of a board *was* ten cubits, and the breadth
22 of a board one cubit and a half. One board had two tenons, equal-
ly diſtant one from another: thus did he make for all the boards of
23 the tabernacle. And he made boards for the tabernacle: twenty
24 boards for the ſouth-ſide, ſouth-ward. And forty ſockets of ſilver
he made under the twenty boards: two ſockets under one board
for his two tenons, and two ſockets under another board for his
25 two tenons. And for the other ſide of the tabernacle *which is* to-
26 ward the north-corner, he made twenty boards, And their forty
ſockets of ſilver: two ſockets under one board, and two ſockets
27 under another board. And for the ſides of the tabernacle weſt-
28 ward, he made ſix boards. And two boards made he for the cor-
29 ners of the tabernacle in the two ſides. And they were coupled
beneath, and coupled together at the head thereof, to one ring:
30 thus he did to both of them in both the corners. And there were
eight boards, and their ſockets *were* ſixteen ſockets of ſilver, under
31 every board two ſockets. And he made bars *of* ſhittim-wood: five

for

32 for the boards of the one ſide of the tabernacle, And five bars for
the boards of the other ſide of the tabernacle, and five bars for the
33 boards of the tabernacle for the ſides weſt-ward. And he made the
middle bar to ſhoot through the boards from the one end to the
34 other. And he overlaid the boards with gold, and made their
rings *of* gold *to be* places for the bars, and overlaid the bars with
35 gold. And he made a veil *of* blue, and purple, and ſcarlet, and
fine twined linen: *with* cherubim made he it of cunning work.
36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid
them with gold: their hooks *were of* gold, and he caſt for them
37 four ſockets of ſilver. And he made an hanging for the tabernacle
door, *of* blue, and purple, and ſcarlet, and fine twined linen, of
38 needle-work, And the five pillars of it with their hooks: and he
overlaid their chapiters, and their fillets with gold: but their five
ſockets *were of* braſs.

CHAP. XXXVII.

Bezaleel *and his workmen are ſtill buſy, making,* I. *The ark with the mercy-ſeat and the cherubim,* ver. 1—9. II. *The table with its veſſels,* ver. 10—16. III. *The candleſtick with its appurtenances,* ver. 17—24. IV. *The golden altar for incenſe.* ver. 25—28. V. *The holy oil and incenſe,* ver. 29.

1 AND Bezaleel made the ark *of* ſhittim-wood; two cubits and a
half *was* the length of it, and a cubit and a half the breadth

V. 35. The veil made for a partition between the holy place and the moſt holy, ſignified the darkneſs and diſtance of that diſpenſation compared with the New Teſtament, which ſhews us the glory of God more clearly, and invites us to draw near to it; and the darkneſs and diſtance of our preſent ſtate in compariſon with heaven, where we ſhall be *ever with the Lord,* and *ſee him as he is.*

V. 37. *An hanging*—Which divided the holy place from the court.

V. 1—9. Theſe ſeveral ornaments where with the tabernacle was furniſhed, the people were not admited to ſee, but the prieſts only; and therefore it was requiſite they ſhould be thus largely deſcribed, particularly to them. And *Moſes* would thus ſhew the great care which he and his workmen took to make every thing exactly according to the pattern ſhewed him in the mount. Thus he appeals to every reader concerning his fidelity to him that appointed him, *in all his houſe.* And thus he teacheth us to have reſpect to all God's commandments, even to every jot and tittle of them. In theſe verſes we have an account of the making of the ark with its glorious and ſignificant appurtenances, the mercy-ſeat and the cherubim. Conſider theſe three together, and they repreſent the glory of a holy God, the ſincerity of a holy heart, and the communion that is between them by a Mediator. It is the glory of a holy God that he dwelleth between the cherubim, that is, is continu-

ally

2 of it, and a cubit and a half the height of it. And he overlaid it
with pure gold within and without, and made a crown of gold to it
3 round about. And he caſt for it four rings of gold, *to be ſet* by the
four corners of it: even two rings upon the one ſide of it, and two
4 rings upon the other ſide of it. And he made ſtaves *of* ſhittim-
5 wood, and overlaid them with gold. And he put the ſtaves into
6 the rings, by the ſides of the ark, to bear the ark. And he made
the mercy-ſeat *of* pure gold: two cubits and a half *was* the length
7 thereof, and one cubit and a half the breadth thereof. And he
made two cherubim *of* gold, beaten out of one piece made he
8 them, on the two ends of the mercy-ſeat: One cherub on the end
on this ſide, and another cherub on the *other* end on that ſide: out
of the mercy-ſeat made he the cherubim on the two ends thereof.
9 And the cherubim ſpread out *their* wings on high, *and* covered
with their wings over the mercy-ſeat, with their faces one to ano-
ther; *even* to the * mercy-ſeat-ward were the faces of the cherubim.
10 And he made the table *of* ſhittim-wood: two cubits *was* the length
thereof, and a cubit the breadth thereof, and a cubit and a half
11 the height thereof. And he overlaid it with pure gold, and made
12 thereunto a crown *of* gold round about. Alſo he made thereunto
a border of an hand-breadth, round about: and made a crown of
13 gold for the border thereof round about. And he caſt for it four
rings of gold, and put the rings upon the four corners that *were* in
14 the four feet thereof. Over againſt the border were the rings, the
15 places for the ſtaves, to bear the table. And he made the ſtaves *of*
16 ſhittim-wood, and overlaid them with gold to bear the table. And
he made the veſſels which *were* upon the table, its diſhes and its

ally attended by the bleſſed angels, whoſe ſwiftneſs was ſignified by the wings of the cherubim, and their unanimity in their ſervices, by their faces being one towards another. It is the character of an upright heart, that, like the ark of the teſtimony, it hath the law of God hid and kept in it. By Jeſus Chriſt the great propitiation there is reconciliation made, and a communion ſettled, between us and God: he interpoſeth between us and God's diſpleaſure; and through him we become intitled to God's favour.

V. 10. Obſerve how much the diſpenſation of the goſpel exceeds that of the law. Tho' here was a table furniſhed, it was only with *ſhew-bread*, bread to be *looked upon*, not to be *fed upon*, while it was on the table, and afterwards only by the prieſts: but to the table Chriſt has ſpread in the new covenant all good Chriſtians are invited gueſts, and to them it is ſaid, *Eat, O friends, come eat of my bread.* What the law gave but a ſight of at a diſtance, the goſpel gives the enjoyment of.

17. V. This

* 1 *Pet.* i. 12.

ſpoons, and its bowls, and its covers to cover withal, *of* pure gold.
17 And he made the candleſtick *of* pure gold: *of* beaten work made
he the candleſtick, its ſhaft and its branch, its bowls, its knops,
18 and its flowers were of the ſame. And ſix branches going out of
the ſides thereof: three branches of the candleſtick out of the one
ſide thereof, and three branches of the candleſtick out of the other
19 ſide thereof. Three bowls made after the faſhion of almonds, in
one branch, a knop and a flower; and three bowls made like
almonds, in another branch, a knop and a flower; ſo throughout
20 the ſix branches, going out of the candleſtick. And in the candle-
ſtick *were* four bowls made like almonds, its knops and its flowers.
21 And a knop under two branches of the ſame, and a knop under
two branches of the ſame, and a knop under two branches of the
22 ſame, according to the ſix branches going out of it. Their knops
and their branches were of the ſame: all of it *was* one beaten work
23 *of* pure gold. And he made its § ſeven lamps, and its ſnuffers, and
24 its ſnuff diſhes, *of* pure gold. *Of* a talent of pure gold made he it,
25 and all the veſſels thereof. And he made the incenſe-altar *of* ſhit-
tim-wood: the length of it *was* a cubit, and the breadth of it a cu-
bit, (*it was* four-ſquare) and two cubits *was* the height of it; the
26 horns thereof were of the ſame. And he overlaid it with pure
gold, *both* the top of it, and the ſides thereof round about, and
the horns of it: alſo he made unto it a crown of gold round about.
27 And he made two rings of gold for it, under the crown thereof, by
the two corners of it, upon the two ſides thereof, to be places for
28 the ſtaves to bear it withal. And he made the ſtaves *of* ſhittim-

V. 17. This *candleſtick*, which was not of wood overlaid with gold, but all *beaten-work of pure gold* only, ſignified that light of divine revelation with which God's church upon earth (which is his tabernacle among men) hath always been enlightened, being always ſupplied with freſh oil from Chriſt the good olive, *Zech.* iv. 2, 3. The bible is a golden candleſtick, it is of *pure gold*; from it light is diffuſed to every part of God's tabernacle, that by it the ſpiritual prieſts may ſee to do the ſervice of his ſanctuary. The candleſtick has not only its *bowls* for neceſſary uſe, but its *knops and flowers* for ornament; many things which God ſaw fit to beautify his word with, which we can no more give a reaſon for than for theſe knops and flowers, and yet muſt be ſure they were added for good purpoſe. Let us bleſs God for this candleſtick, have an eye to it continually, and dread the removal of it *out of its place!*

V. 25. The incenſe burnt on this altar daily, ſignified both the prayers of ſaints, and the interceſſion of Chriſt, to which is owing the acceptableneſs of them.

§ *Zech.* iv. 2 *Rev.* iv. 5.

29 wood, and overlaid them with gold. And he made the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

CHAP. XXXVIII.

Here is an account, I. *Of the making of the brazen altar,* ver. 1—7. *and the laver,* ver. 8. II. *The preparing of the hangings for the incloſing of the court in which the tabernacle was to ſtand,* ver. 9—20. III. *A ſummary account of the gold, ſilver and braſs that was contributed to, and uſed in the preparing of the tabernacle,* ver. 21—31.

1 AND he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof, (*it was* four ſquare) and three cubits the height thereof.
2 And he made the horns thereof on the four corners of it: The horns
3 thereof were of the ſame, and he overlaid it with braſs. And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pans: all the veſſels
4 thereof made he *of* braſs. And he made for the altar a braſen grate of net-work, under the compaſs thereof, beneath unto the midſt
5 of it. And he caſt four rings for the four ends of the grate of braſs,
6 *to be* places for the ſtaves. And he made the ſtaves *of* ſhittim-wood,
7 and overlaid them with braſs. And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hol-
8 low with boards. And he made the laver *of* braſs, and the foot of it *of* braſs, of the * looking-glaſſes of *the women* aſſembling, which aſſembled at the door of the tabernacle of the congregation.

V. 1. *The altar of burnt-offering*—On this all their ſacrifices were offered. Chriſt was himſelf the altar to his own ſacrifice of atonement, and ſo he is to all our ſacrifices of acknowledgment. We muſt have an eye to him in offering them, as God hath in accepting them.

V. 8. This *laver* ſignified the proviſion that is made in the goſpel for cleanſing our ſouls from the pollution of ſin by the merit of Chriſt, that we may be fit to ſerve the holy God in holy duties. This is here ſaid to be made of *the looking-glaſſes of the women that aſſembled at the door of the tabernacle.* It ſhould ſeem theſe women were eminent for devotion, attending more conſtantly at the place of public worſhip than others, and notice is here taken of it to their honour. Theſe *looking-glaſſes* were of the fineſt braſs, burniſhed for that purpoſe. In *the laver*, either they were artfully joined together, or elſe molten down and caſt anew; but it is probable the laver was ſo brightly burniſhed that the ſides of it ſtill ſerved for looking-glaſſes, that the prieſts when they came to waſh might there ſee their faces, and ſo diſcover the ſpots to waſh them clean.

V. 9. *And*

2 * *James* i. 23, 24.

9 And he made the court: on the ſouth-ſide ſouth-ward, the hangings of the court *were of* fine twined linen, an hundred cubits.
10 Their pillars *were* twenty, and their braſen ſockets twenty: the
11 hooks of the pillars, and their fillets *were of* ſilver. And for the north-ſide, *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars,
12 and their fillets, *of* ſilver. And for the weſt-ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of
13 the pillars, and their fillets *of* ſilver. And for the eaſt-ſide eaſt-
14 ward, fifty cubits. The hangings of the one ſide *of the gate were*
15 fifteen cubits, their pillars three, and their ſockets three. And for the other ſide of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets
16 three. All the hangings of the court round about, *were* of fine
17 twined linen. And the ſockets for the pillars *were of* braſs: the hooks of the pillars, and their fillets, *of* ſilver; and the overlaying of their chapiters *of* ſilver: and all the pillars of the court *were*
18 filleted with ſilver. And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.
19 And their pillars *were* four, and their ſockets *of* braſs four, their hooks *of* ſilver, and the overlaying of their chapiters, and their fil-
20 lets *of* ſilver. And all the pins of the tabernacle, and of the court
21 round about, *were of* braſs. This is the ſum of the tabernacle, *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites, by the

V. 9. *And he made the court*—The walls of the court, were like the reſt, curtains, or hangings. This repreſented the ſtate of the Old Teſtament church, it was *a garden incloſed*; the worſhippers were then confined to a little compaſs. But the incloſure being of curtains only, intimated that that confinement of the church to one particular nation was not to be perpetual. The diſpenſation itſelf was a tabernacle-diſpenſation, moveable and mutable, and in due time to be taken down and folded up, when the *place of the tent* ſhould be *enlarged*, and its *cords lengthened*, to make room for the *Gentile* world.

V. 21. *By the hand of Ithamar*—Here we have a breviate of the account which by *Moſes*'s appointment the *Levites* took and kept of the gold, ſilver, and braſs, that was brought in for the tabernacle's uſe, and how it was employed. *Ithamar* the ſon of *Aaron* was appointed to draw up this account. All the gold amounted to twenty nine talents, and ſeven hundred and thirty ſhekels over; which ſome compute to be about one hundred and fifty thouſand

22 hand of Ithamar, ſon to Aaron the prieſt. And Bezaleel the ſon of
Uri, the ſon of Hur, of the tribe of Judah, made all that the LORD
23 commanded Moſes. And with him *was* Aholiab, ſon of Ahiſa-
mach, of the tribe of Dan, an engraver, and a cunning workman,
and an embroiderer in blue, and in purple, and in ſcarlet, and
24 fine linen. All the gold that was occupied for the work, in all the
work of the holy *place*, even the gold of the offering, was twenty
and nine talents, and ſeven hundred and thirty ſhekels, after the
25 ſhekel of the ſanctuary. And the ſilver of them that were number-
ed of the congregation, *was* an hundred talents, and a thouſand
ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel
26 of the ſanctuary. A bekah for every man, *that is*, half a ſhekel,
after the ſhekel of the ſanctuary, for every one that went to be
numbered, from twenty years old and upward, for ſix hundred
27 thouſand and three thouſand and five hundred and fifty *men*. And
of the hundred talents of ſilver, were caſt the ſockets of the ſanc-
tuary, and the ſockets of the vail; an hundred ſockets of the
28 hundred talents, a talent for a ſocket. And of the thouſand ſeven
hundred ſeventy and five *ſhekels*, he made hooks for the pillars,
29 and overlaid their chapiters, and filleted them. And the braſs of
the offering *was* ſeventy talents, and two thouſand and four hun-
30 dred ſhekels. And therewith he made the ſockets to the door of
the tabernacle of the congregation, and the braſen altar, and the
31 braſen grate for it, and all the veſſels of the altar. And the ſock-
ets of the court round about, and the ſockets of the court-gate,
and all the pins of the tabernacle, and all the pins of the court
round about.

pounds worth of gold, according to the preſent value of it. The ſilver amounted to about thirty-four thouſand pounds of our money. The raiſing of the gold by voluntary contribution, and of the ſilver by way of tribute, ſhews that either way may be taken for the defraying of public expences, provided that nothing be done with partiality.

CHAP.

CHAP. XXXIX.

This chapter gives us an account of the finiſhing of the work of the tabernacle. I. *The laſt thing prepared was the holy garments. The ephod, and its curious girdle,* ver. 1—5. *The onyx-ſtones for the ſhoulders,* ver. 6, 7. *The breaſt-plate with the precious ſtones in it,* ver. 8—21. *The robe of the ephod,* ver. 22—26. *The coats, bonnets and breeches for the inferior prieſts,* ver. 27—29. *And the plate of the holy crown,* ver. 30, 31. II. *A ſummary account of the whole work,* ver. 32—43.

1 AND of the blue, and purple, and ſcarlet, they made clothes
of ſervice, to do ſervice in the holy *place*, and made the *
2 holy garments for Aaron; as the LORD commanded Moſes. And
he made the ephod *of* gold, blue, and purple, and ſcarlet, and fine
3 twined linen. And they did beat the gold into thin plates, and
cut *it into* wires; to work *it* in the blue, and in the purple, and in
4 the ſcarlet, and in the fine linen, *with* cunning work. They made
ſhoulder-pieces for it, to couple *it* together: by the two edges was
5 it coupled together. And the † curious girdle of his ephod that
was upon it, *was* of the ſame, according to the work thereof; of
gold, blue, and purple, and ſcarlet, and fine twined linen; as the
6 LORD commanded Moſes. And they wrought onyx-ſtones incloſed
in ouches of gold, graven as ſignets are graven, with the names of
7 the children of Iſrael. And he put them on the ſhoulders of the
ephod, *that they ſhould be* ſtones for a memorial to the children of
8 Iſrael; as the LORD commanded Moſes. And he made the breaſt-
plate *of* cunning-work, like the work of the ephod; of gold, blue,

V. 1. The prieſts garments are called here *clothes of ſervice*—Thoſe that wear robes of honour muſt look upon them as clothes of ſervice; for thoſe upon whom *honour* is put, from them *ſervice* is expected. Holy garments were not made for men to ſleep in, but to do *ſervice in*, and then they are indeed for *glory and beauty*. Theſe alſo were ſhadows of good things to come, but the ſubſtance is Chriſt. He is our great high prieſt; he put upon him the *clothes of ſervice* when he undertook the work of our redemption; arrayed himſelf with the gifts and graces of the Spirit, which he *received not by meaſure;* charged himſelf with all God's ſpiritual *Iſrael*, bare them on *his ſhoulder*, carried them in his boſom, and preſented them in the *breaſt-plate of judgment* unto his Father. And, laſtly, he crowned himſelf with *holineſs to the Lord*, conſecrated his whole undertaking to the honour of his Father's *holineſs*. And all true believers are ſpiritual prieſts. The *clean linen* with which all their clothes of ſervice muſt be made, is *the righteouſneſs of ſaints*: and *holineſs to the Lord* muſt be ſo written upon their foreheads, that all who converſe with them may ſee they bear the image of God's holineſs.

V. 32. *Thus*

* *Pſal.* xciii. 5. † *Iſa.* xi. 5.

9 and purple, and ſcarlet, and fine twined linen. It was four-ſquare,
they made the breaſt-plate double: a ſpan *was* the length thereof,
10 and a ſpan the breadth thereof, *being* doubled. And they ſet in it
four rows of ſtones: *the firſt* row *was* a ſardius, a topaz, and a car-
11 buncle: this *was* the firſt row. And the ſecond row an emerald, a
12 ſapphire, and a diamond. And the third row, a ligure, an agate,
13 and an amethyſt. And the fourth row, a beryl, an onyx, and a
jaſper: *they were* incloſed in ouches of gold in their incloſings.
14 And the ſtones *were* according to the names of the children of Iſ-
rael, twelve, according to their names, like the engravings of a ſig-
net, every one with his name, according to the twelve tribes.
15 And they made upon the breaſt plate chains, at the ends, *of*
16 wreathen work, *of* pure gold. And they made two ouches *of* gold,
and two gold rings: and put the two rings in the two ends of the
17 breaſt-plate. And they put the two wreathen chains of gold in the
18 two rings on the ends of the breaſt-plate. And the two ends of the
two wreathen chains they faſtened in the two ouches, and put them
19 on the ſhoulder-pieces of the ephod, before it. And they made
two rings of gold, and put *them* on the two ends of the breaſt-
plate, upon the border of it, which *was* on the ſide of the ephod
20 inward. And they made two *other* golden rings, and put them on
the two ſides of the ephod underneath, toward the fore part of it,
over againſt the *other* coupling thereof, above the curious girdle of
21 the ephod. And they did bind the breaſt-plate by his rings unto
the rings of the ephod, with a lace of blue, that it might be above
the curious girdle of the ephod, and that the breaſt-plate might not
be looſed from the ephod; as the LORD commanded Moſes.
22 And he made the robe of the ephod *of* woven work, all *of* blue.
23 And *there was* a hole in the midſt of the robe, as the hole of an
habergeon, *with* a band round about the hole, that it ſhould not
24 rent. And they made upon the hems of the robe, pomegranates,
25 *of* blue, and purple, and ſcarlet, *and* twined *linen*. And they made
bells *of* pure gold, and put the bells between the pomegranates,
upon the hem of the robe, round about between the pomegranates.
26 A bell and a pomegranate, a bell and a pomegranate round about
the hem of the robe to miniſter *in*; as the LORD commanded Moſes.
27 And they made coats *of* fine linen, *of* woven work, for Aaron, and
28 for his ſons. And a mitre *of* fine linen, and goodly bonnets *of* fine
29 linen, and linen breeches *of* fine twined linen. And a girdle *of* fine
twined

twined linen, and blue, and purple, and ſcarlet, *of* needle work, as the
30 LORD commanded Moſes. And they made the plate of the holy crown,
of pure gold, and wrote upon it a writing, *like to* the engravings of a
31 ſignet, HOLINESS TO THE LORD. And they tied unto it a lace
of blue, to faſten *it* on high upon the mitre; as the LORD com-
32 manded Moſes. Thus was all the work of the tabernacle of the
tent of the congregation finiſhed: and the children of Iſrael did
according to all that the LORD commanded Moſes, ‡ ſo did they.
33 And they brought the tabernacle unto Moſes, the tent, and all his
furniture, his taches, his boards, his bars, and his pillars, and his
34 ſockets. And the covering of rams ſkins died red, and the cover-
35 ing of badgers ſkins, and the vail of the covering. The ark of the
36 teſtimony, and the ſtaves thereof, and the mercy-ſeat. The table,
37 *and* all the veſſels thereof, and the ſhew-bread. The pure candle-
ſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order,
38 and all the veſſels thereof, and the oil for light. And the golden
altar, and the anointing oil, and the ſweet incenſe, and the hang-
39 ing for the tabernacle-door. The braſen altar, and his grate of
40 braſs, his ſtaves and all his veſſels, the laver and his foot. The
hangings of the court, his pillars, and his ſockets, and the hanging
for the court-gate, his cords, and his pins, and all the veſſels of the
41 ſervice of the tabernacle, for the tent of the congregation. The clothes
of ſervice to do ſervice in the holy *place*, and the holy garments for
Aaron the prieſt, and his ſons garments to miniſter in the prieſts office.
42 According to all that the LORD commanded Moſes, ſo the children of
43 Iſrael made all the work. And Moſes did look upon all the work,

V. 32. *Thus was all the work finiſhed*—In not much more than *five months*. Though there was a great deal of fine work, ſuch as uſed to be the work of time, embroidering, and engraving, not only in gold, but in precious ſtones, yet they went through with it in a little time, and with the greateſt exactneſs imaginable. The workmen were *taught of God*, and ſo were kept from making blunders, which would have retarded them. And the people were hearty and zealous in the work, and impatient till it was finiſhed. God had *prepared their hearts*, and then *the thing was done ſuddenly*, 2 Chron. xxix. 36.

V. 43. *And Moſes did look upon all the work*—Piece by Piece, *and behold they had done it according to the pattern ſhewed him*—For the ſame that *ſhewed him* the pattern, guided *their* hand in the work. *And Moſes bleſſed them*—He not only praiſed them, but prayed for them: he *bleſſed them* as one having authority. We read not of any wages *Moſes* paid them for their work, but his

‡ 1 *Tim.* v. 21. vi. 13, 14. *Heb.* iii. 2.

and behold, they had done it as the LORD had commanded, even ſo had they done it: And Moſes bleſſed them.

CHAP. XL.

In this chapter, I. *Orders are given for ſetting up the tabernacle, and fixing all the appurtenances of it,* ver. 1—8. *and the conſecrating of it,* ver. 8—11. *and of the prieſts,* ver. 12—15. II. *Care taken to do all this, and as it was appointed to be done,* ver. 16—33. III. *God's taking poſſeſſion of it by the cloud,* ver. 34—38.

1,2 AND the LORD ſpake unto Moſes ſaying, On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the
3 tent of the congregation. And thou ſhalt put therein the ark of
4 the teſtimony, and cover the ark with the veil. And thou ſhalt bring in the table and ſet in order the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick, and light
5 the lamps thereof. And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the
6 door to the tabernacle. And thou ſhalt ſet the altar of the burnt-offering, before the door of the tabernacle of the tent of the
7 congregation And thou ſhalt ſet the laver between the tent of the
8 congregation and the altar, and ſhalt put water therein. And thou ſhalt ſet up the court round about, and hang up the hanging at the
9 court-gate. And thou ſhalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and ſhalt hallow it, and all the
10 veſſels thereof: and it ſhall be holy. And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the

his bleſſing he *gave them.* For though ordinarily the labourer be worthy of his hire, yet in this caſe, they wrought for themſelves. The honour and comfort of God's tabernacle among them would be recompence enough. And they had their meat from heaven on free-coſt, for themſelves and their families, and their raiment waxed not old upon them; ſo that they neither needed wages, nor had reaſon to expect any. But indeed this bleſſing in the name of the Lord was wages enough for all their work. Thoſe whom God employs he will bleſs, and thoſe whom he bleſſeth, they are *bleſſed indeed.* The bleſſing he commands is *life for evermore.*

V. 2. The time for doing this is, *On the firſt day of the firſt month*—This wanted but fourteen days of a year ſince they came out of *Egypt.* Probably the work was made ready juſt at the end of the year, ſo that the appointing this day gave no delay. In *Hezekiah*'s time they began to ſanctify the temple *on the firſt day of the firſt month,* 2 Chron. xxix. 17. The new moon (which by their computation was the firſt day of every month) was obſerved by them with ſome ſolemnity; and therefore this firſt new moon of the year was thus made remarkable.

11 altar: and it ſhall be an altar moſt holy. And thou ſhalt anoint the
12 laver and his foot, and ſanctify it. And thou ſhalt bring Aaron
and his ſons unto the door of the tabernacle of the congregation,
13 and waſh them with water. And thou ſhalt put upon Aaron the
holy garments, and anoint him, and ſanctify him: that he may
14 miniſter unto me in the prieſt's office. And thou ſhalt bring his
15 ſons, and clothe them with coats: And thou ſhalt anoint them
as thou didſt anoint their father, that they may miniſter unto me
in the prieſt's office; for their anointing ſhall ſurely be an ever-
16 laſting prieſthood, throughout their generations. Thus did Moſes:
17 according to all that the LORD commanded him, ſo did he. And it
came to paſs, in the firſt month, in the ſecond year, on the firſt
18 *day* of the month, *that* the tabernacle was reared up. And Moſes
reared up the tabernacle, and faſtened its ſockets, and ſet up the
boards thereof, and put in the bars thereof, and reared up its
19 pillars. And he ſpread abroad the tent over the tabernacle, and
put the covering of the tent above upon it; as the LORD commanded
20 Moſes. And he took and put the teſtimony into the ark, and ſet
the ſtaves on the ark, and put the mercy-ſeat above upon the ark.
21 And he brought the ark into the tabernacle, and ſet up the veil of
the covering, and covered the ark of the teſtimony; as the
22 LORD commanded Moſes. And he put the table in the tent
of the congregation, upon the ſide of the tabernacle north-ward,
23 without the veil. And he ſet the bread in order upon it, before
24 the LORD; as the LORD had commanded Moſes. And he put the
candleſtick in the tent of the congregation, over againſt the table,
25 on the ſide of the tabernacle ſouth-ward. And he lighted the lamps
26 before the LORD, as the LORD commanded Moſes. And he put the
27 ‡golden altar in the tent of the congregation, before the veil. And
he burnt ſweet incenſe thereon, as the LORD commanded Moſes.
28 And he ſet up the hanging at the door of the tabernacle. And he
29 put the altar of burnt-offering by the door of the tabernacle of the
tent of the congregation, and offered upon it the burnt-offering,
30 and the meal-offering; as the LORD commanded Moſes. And he

V. 15. *Their anointing ſhall be an everlaſting prieſthood*—A ſeal that their prieſthood ſhall continue as long as the *Jewiſh* polity laſts. He ſignifies that this unction ſhould be ſufficient for all ſucceeding prieſts. None were afterwards anointed but the high-prieſts.

‡ *Rom.* xvi. 25, 26. *Eph.* iii. 5. *Heb.* x. 1.

ſet the laver between the tent of the congregation and the altar,
31 and put water there, to waſh *withal*. And Moſes, and Aaron, and
32 his ſons waſhed their hands and their feet thereat. When they went into the congregation, and when they came near unto the
33 altar, they waſhed; as the LORD commanded Moſes. And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate: ſo Moſes finiſhed the work.
34 Then a § cloud covered the tent of the congregation, and the glory
35 of the LORD ‖ filled the tabernacle. And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode
36 thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the chil-

V. 34. As when God had *finiſhed* this earth, which he deſigned for man's habitation, he made man, and put him in poſſeſſion of it; ſo when *Moſes* had *finiſhed* the tabernacle, which was deſigned for God's dwelling-place among men, God came and took poſſeſſion of it. By theſe viſible tokens of his coming among them, he teſtified both the return of his favour, which they had forfeited by the golden calf, and his gracious acceptance of their care and pains about the tabernacle. Thus God ſhewed himſelf well-pleaſed with what they had done, and abundantly rewarded them. *A cloud covered the tent*—The ſame *cloud* which, as *the chariot or pavilion* of the *Shechinah*, had come up before them out of *Egypt*, now ſettled upon the tabernacle, and hovered over it, even in the hotteſt and cleareſt day; for it was none of thoſe clouds which the ſun ſcatters. This cloud was intended to be a token of God's preſence, conſtantly viſible day and night to all *Iſrael*. A protection of the tabernacle: they had ſheltered it with one covering upon another, but after all, the cloud that covered it was its beſt guard: And a guide to the camp of *Iſrael* in their march through the wilderneſs. While the cloud continued on the tabernacle, they reſted; when it removed, they removed and followed it, as being purely under a divine conduct. *And the glory of the Lord filled the tabernacle*—The *Shechinah* now made an awful entry into the tabernacle, paſſing through the outer part of it into the moſt holy place, and there ſeating itſelf between the cherubim. It was in *light* and *fire*, and, for ought we know, no otherwiſe, that the *Shechinah* made itſelf viſible. With theſe the tabernacle was now *filled*; yet as before *the buſh*, ſo now *the curtains* were *not conſumed*, for to thoſe that have *received the anointing*, the majeſty of God is not deſtroying. Yet now ſo dazzling was the light, and ſo dreadful was the fire, that *Moſes* was *not able to enter into the tent of the congregation*, at the door of which he attended, till the ſplendor was a little abated, and the *glory of the Lord* retired within the veil. But what *Moſes* could not do, our Lord Jeſus has done, whom God *cauſed to draw near and approach*, and *as the forerunner he is for us entred*, and has invited us to *come boldly* even to the mercy-ſeat. He was *able to enter into the holy place not made with hands*; he is himſelf the true tabernacle, *filled with the glory of God*, even with that divine *grace and truth* which were figured by this *fire and light*. In him the *Shechinah* took up its *reſt for ever*, for *in him dwells all the fulneſs of the Godhead bodily*.

dren

§ *Iſa.* v. 4. *Rev.* xv. 8. ‖ 1 *Kings* viii. 10. *Ezek.* xliii. 4, 5. 7. *Rev.* xxi. 11.

37 dren of Iſrael went onward in all their journies. But if the cloud
were not taken up, then they journeyed not, till the day that it was
38 taken up. For the * cloud of the LORD *was* upon the tabernacle by
day, and fire was on it by night, in the ſight of all the houſe of
Iſrael, throughout all their journies.

* *Neh.* ix. 19. *Pſal.* lxxviii. 14. cv. 39.

NOTES
ON
The Third Book of MOSES called *LEVITICUS.*

This book, containing the actions of about one month's ſpace, acquaint us with the Levitical ceremonies uſed after the tabernacle was erected in the wilderneſs, and is therefore called Leviticus: *It treats of laws concerning perſons, and things, clean and unclean; as alſo purifyings in general once a year, and divers particular cleanſings, with a brief repetition of divers laws, together with certain feaſts, of ſeven years reſt, of the jubilee, and the redemption of things conſecrated to God; but eſpecially of ſuch ceremonies as were uſed about offerings and ſacrifices, which were both expiatory for treſpaſſes committed, whether by the People or the prieſts; and alſo euchariſtical, in the owning of God's bleſſings. Here are declared alſo laws for the regulating of theſe, and preſcribing the lawful time for marriages; here is ſet down how ſeveral abominable ſins are puniſhable by the magiſtrate; and how theſe things are to be managed by certain perſons appropriated to the tribe of* Levi, *whoſe office is confirmed from heaven, and the male-adminiſtration of it threatned, and the judgment particularly inflicted on* Nadab *and* Abihu *for an example. Here are promiſes, and threatnings, to the obſervers, or breakers of this law. The records of even theſe abrogated laws are of uſe to us, for the ſtrengthening of our faith in it, as the lamb ſlain from the foundation of the world; and for the increaſe of our thankfulneſs to God, for freeing us from that heavy yoke.*

LEVITICUS.

CHAP. I.

Directions concerning burnt-offerings: A bullock ver. 1—9. *A ſheep, goat, lamb, or kid,* ver. 10—13. *A turtle dove, or young pigeon,* ver. 14—17.

1 AND the LORD called unto Moſes, and ſpake unto him
out of the tabernacle of the congregation, ſaying,
2 Speak unto the children of Iſrael, and ſay unto them, * If any
man of you bring an offering unto the LORD, ye ſhall bring your
3 offering of the cattle, *even* of the herd, and of the flock. If his
offering *be* a † burnt ſacrifice of the herd, let him offer a male with-
out blemiſh; he ſhall offer it of his own voluntary will, at the

V. 1. *Moſes*—Stood without, *Exod.* xl. 35. waiting for God's call. *The tabernacle*—From the mercy-ſeat in the tabernacle.

V. 2. There are divers kinds of ſacrifices here preſcribed, ſome by way of acknowledgment to God for mercies either deſired or received; others by way of ſatisfaction to God for men's ſins; others were mere exerciſes of devotion. And the reaſon why there were ſo many kinds of them was, partly a reſpect to the childiſh ſtate of the *Jews*, who by the cuſtom of nations, and their own natural inclinations were much addicted to outward rites and ceremonies, that they might have full employment of that kind in God's ſervice, and thereby be kept from temptations to idolatry; and partly to repreſent as well the ſeveral perfections of Chriſt, the true ſacrifice, and the various benefits of his death, as the ſeveral duties which men owe to their Creator and Redeemer, all which could not be ſo well expreſſed by one ſort of ſacrifice. *Of the flock*—Or, *Of the ſheep;* though the *Hebrew* word contains both the ſheep and goats. Now God choſe theſe creatures for his ſacrifices, either, 1. In oppoſition to the *Egyptian* idolatry, to which divers of the *Iſraelites* had been uſed, and were ſtill in danger of revolting to again, that the frequent deſtruction of theſe creatures might bring ſuch ſilly deities into contempt. Or, 2. Becauſe theſe are the fitteſt repreſentations both of Chriſt and of true Chriſtians, as being gentle, and harmleſs, and patient, and uſeful to men. Or, 3. As the beſt and moſt profitable creatures, with which it is fit God ſhould be ſerved, and which we ſhould be ready to part with, when God requires us to do ſo. Or, 4. As things moſt common, that men might never want a ſacrifice when they needed, or God required it.

V. 3. *A burnt ſacrifice*—Strictly ſo called, ſuch as was to be all burnt, the ſkin excepted. For every ſacrifice was burnt, more or leſs. The ſacrifices ſignified that the whole man, in whoſe ſtead the ſacrifice was offered, was to be intirely offered or devoted to God's ſervice; and that the whole man did deſerve to be utterly conſumed, if God ſhould deal ſeverely with him; and directed us to ſerve the Lord with all ſingleneſs of heart, and to be ready to offer to God even ſuch ſacrifices or ſervices wherein we ourſelves ſhould have no

* Chap. xxii. 18. † *Iſa.* lvi. 7. lviii. 5. lx. 7. *Jer.* vi. 20. *Rom.* xii. 1. *Heb.* x. 5.

4 door of the tabernacle of the congregation before the LORD. ‡ And
he ſhall put his hand upon the head of the burnt-offering, and
5 it ſhall be accepted for him to make atonement for him. And
he ſhall kill the bullock before the LORD: and the prieſts, Aaron's
ſons, ſhall bring the blood, and § ſprinkle the blood round about
upon the altar that is by the door of the tabernacle of the
6 congregation. And he ſhall ſlay the burnt-offering, and cut it
7 into his pieces. And the ſons of Aaron the prieſt ſhall ‖ put fire

no part or benefit. *A male*—As being more perfect than the female, *Mal.* i. 14. and more truly repreſenting Chriſt. *Without blemiſh*—To ſignify, 1. That God ſhould be ſerved with the beſt of every kind. 2. That man, repreſented by theſe ſacrifices, ſhould aim at all perfection of heart and life, and that chriſtians ſhould one day attain to it, *Eph.* v. 27. 3. The ſpotleſs and compleat holineſs of Chriſt. *Of his own will*—According to this tranſlation, the place ſpeaks only of free-will offerings, or ſuch as were not preſcribed by God to be offered in courſe, but were offered by the voluntary devotion of any perſon, either by way of ſupplication for any mercy, or by way of thankſgiving for any bleſſing received. But it may ſeem improper to reſtrain the rules here given to free-will offerings, which were to be obſerved in other offerings alſo. *At the door*—In the court near the door, where the altar ſtood, ver. 5. For here it was to be ſacrificed, and here the people might behold the oblation of it. And this farther ſignified, that men could have no entrance, neither into the earthly tabernacle, the church, nor into the heavenly tabernacle of glory, but by Chriſt, who is the door, *John* x. 7, 9. by whom alone we have acceſs to God.

V. 4. *He ſhall put his hand*—Both his hands, *Levit.* viii. 14, 18. and xvi. 21. Whereby he ſignified, 1. that he willingly gave it to the Lord. 2. That he judged himſelf worthy of that death which it ſuffered in his ſtead; and that he laid his ſins upon it with an eye to him upon whom God would *lay the iniquity of us all*, Iſa. liii. 6. and that together with it he did freely offer up himſelf to God. *To make atonement*—Sacramentally; as directing his faith and thoughts to that true propitiatory ſacrifice which in time was to be offered up for him. And although burnt-offerings were commonly offered by way of thankſgiving; yet they were ſometimes offered by way of atonement for ſin, that is, for ſins in general, as appears from *Job* i. 5. but for particular ſins there were ſpecial ſacrifices.

V. 5. *And he*—Either, 1. the offerer, who is ſaid to do it, namely, by the prieſt; for men are commonly ſaid to do what they cauſe others to do, as *John* iv. 1, 2. Or, 2. the prieſt, as it follows, or the *Levite*, whoſe office this was. *Shall ſprinkle the blood*—Which was done in a conſiderable quantity, and whereby was ſignified, 1. That the offerer deſerved to have his blood ſpilt in that manner. 2. That the blood of Chriſt ſhould be poured forth for ſinners, and that this was the only mean of their reconciliation to God, and acceptance with him.

V. 6. *Pieces*—Namely, the head, and fat, and inwards, and legs, ver. 8, 9.

V. 7. *Put fire*—Or, *diſpoſe the fire*, that is, blow it up, and put it together, ſo as it might be fit for the preſent work. For the fire there uſed and allowed came down from heaven, *Levit.* ix. 24. and was to be carefully

‡ *Exod.* xxix. 10. 15. *Rom.* v. 25. 2 *Cor.* v. 19. *Eph.* i. 7. *Col.* i. 14. 19, 20. § *Iſa.* lii. 15. *Heb.* xii. 24. 1 *Pet.* i. 2. ‖ 1 *Theſſ.* v. 19. 1 *Tim.* iv. 14. 2 *Tim.* i. 6.

8 upon the altar, and lay the wood in order upon the fire. And the
priests Aaron's sons shall lay the parts, the head and the fat, in
order upon the wood that *is* on the fire which *is* upon the altar.
9 But his inwards and his legs, shall he wash in water, and the priest
shall burn all on the altar, *to be* a burnt-sacrifice, an offering made
10 by fire of a sweet savour unto the LORD. And if his offer-
ing *be* of the flocks, *namely*, of the ‖ sheep, or of the goats for a
11 burnt-sacrifice, he shall bring it a male without blemish. And he
shall kill it on the side of the altar north-ward, before the LORD:
and the priests Aaron's sons shall sprinkle his blood round about
12 upon the altar. And he shall cut it into his pieces with his head
and his fat; and the priest shall lay them in order on the wood that
13 *is* on the fire which *is* upon the altar: But he shall wash the in-
wards, and the legs with water, and the priest shall bring *it* all, and
burnt *it* upon the altar: it *is* a burnt-sacrifice, an offering made
14 by fire, of a sweet savour unto the LORD. And if the burnt-
sacrifice for his offering to the LORD *be* of fowls, then he shall
bring his offering of * turtle doves, or of young pigeons.
15 And the priest shall bring it unto the altar: and wring off his

carefully preserved there, and all other fire was forbidden, *Levit.* x. 1, *&c.*

V. 8. *The fat*—All the fat was to be separated from the flesh, and to be put together, to increase the flame, and to consume the other parts of the sacrifice more speedily.

V. 9. *But the inwards shall he wash*—To signify the universal and perfect purity both of the inwards, or the heart, and of the legs, or ways or actions, which was in Christ, and which should be in all christians. And he washed not only the parts now mentioned, but all the rest, the trunk of the body, and the shoulders. *A sweet savour*—Not in itself, for so it rather caused a stink, but as it represented Christ's offering up himself to God *as a sweet-smelling savour*.

V. 11. *North-ward*—Here this and other kinds of sacrifices were killed, *Levit.* vi. 25. and vii. 2. because here seems to have been the largest and most convenient place for that work, the altar being probably near the middle of the east-end of the building, and the entrance being on the south-side. Besides this might design the place of Christ's death both more generally, in *Jerusalem*, which was *in the sides of the north*, Psal. xlviii. 2. and more specially, on mount *Calvary*, which was on the north-west side of *Jerusalem*.

V. 14. *Turtle-doves*—These birds were appointed for the poor who could not bring better. And these birds are preferred before others, partly because they were easily gotten, and partly because they are fit representations of Christ's chastity, and meekness, and gentleness, for which these birds are remarkable. The pigeons must be young, because then they are best; but the turtle-doves are better when they are grown up, and therefore they are not confined to that age.

V. 15. *His head*—From the rest of the body; as sufficiently appears, because this was to be burnt by itself, and the body

‖ *Isa.* iii. 7. *John* i. 29. * Chap. v. *Luke* ii. 24. *Mark* xii. 43. 2 *Cor.* iii. 12.

head, and burn *it* on the altar: and the blood thereof ſhall be
16 wrung out at the ſide of the altar. And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar on the eaſt-part,
17 by the place of the aſhes. And he ſhall cleave it with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it is a burnt-ſacrifice, an offering made by fire, *of* a ſweet ſavour unto the LORD.

CHAP. II.

Directions concerning the meal-offerings. I. *Of fine flour with oil and frankincenſe,* ver. 1—11. II. *Of the firſt-fruits,* ver. 12.—16.

1 AND when any will offer a * meal-offering unto the LORD, his offering ſhall be *of* fine flour: and he ſhall pour oil upon it,

dy afterwards, ver. 17. And whereas it is ſaid *Lev.* v. 8. *He ſhall—wring his head from his neck, but ſhall not divide* it *aſunder*, that is ſpoken not of the burnt-offering as here, but of the ſin-offering.

V. 16. *With its feathers*—Or, *with its dung or filth*, contained in the crop and in the guts. *On the eaſt*—Of the Tabernacle. Here the filth was caſt, becauſe this was the remoteſt place from the holy of holies, which was in the weſt-end; to teach us, that impure things and perſons ſhould not preſume to approach to God, and that they ſhould be baniſhed from his preſence. *The place of the aſhes*—Where the aſhes fell down and lay, whence they were afterwards removed without the camp.

V. 17. He ſhall cleave the bird through the whole length, yet ſo as not to ſeparate the one ſide from the other. *A ſweet ſavour unto the Lord*—Yet after all, *to love God with all our hearts, and to love our neighbour as ourſelves, is better than all burnt-offerings and ſacrifices.*

V. 1. *A meal-offering*—(Not *meat-offering*, an ancient falſe print, which has run thro' many editions of our bible.) This was of two kinds, the one joined with other offerings, *Numb.* xv. 4. 7. 10. which was preſcribed, together with the meaſure or proportion of it: the other, of which this place ſpeaks, was left to the offerer's good will both for the thing, and for the quantity. And the matter for this offering was things without life, as meal, corn, or cakes. Now this ſort of ſacrifices *were* appointed, 1. becauſe theſe are things of greateſt neceſſity and benefit to man, and therefore it is meet that God ſhould be ſerved with them, and owned and praiſed as the giver of them. 2. In condeſcenſion to the poor, that they might not want an offering for God, and to ſhew that God would accept even the meaneſt ſervices, when offered with a ſincere mind. 3. Theſe were neceſſary proviſions for the feaſt which was to be preſented to God, and for the uſe of the prieſts, who were to attend upon theſe holy miniſtrations. *He ſhall pour oil*—This may note the graces of the Holy Ghoſt, which are compared to oil, and anointing with it, *Pſal.* xlv. 7. 1 *John* ii. 20. and which are neceſſary to make any offering acceptable to God. *Frankincenſe*—Manifeſtly deſigned Chriſt's ſatisfaction and interceſſion, which is compared to a ſweet odour, *Eph.* v. ver. 2.

V. 2. *He*

2 * *John* vi. 35.

2 and put frankincenſe thereon. And he ſhall bring it to Aaron's
ſons the prieſts: and he ſhall take thereout his handful of the flour
thereof, and of the oil thereof, with all the frankincenſe thereof,
† and the prieſt ſhall burn the memorial of it upon the altar, *to be*
3 an offering made by fire *of* a ſweet ſavour unto the LORD. And ‡
the remnant of the meal-offering *ſhall be* Aaron's and his ſons: *it is*
4 a § thing moſt holy of the offering of the LORD made by fire. And
if thou bring an oblation of a meal-offering baken in the oven, *it*
ſhall be ‖ unleavened cakes of fine flour mingled with oil, or un-
5 leavened wafers anointed with oil. And if the oblation *be* a meal-
offering *baken* in a pan, it ſhall be *of* fine flour unleavened, mingled
6 with oil. Thou ſhalt part it in pieces, and pour oil thereon: it is a
7 meal-offering. And if thy oblation *be* a meal-offering *baken* in the
8 frying-pan, it ſhall be made of fine flour with oil. And thou ſhalt
bring the meal-offering that is made of theſe things unto the LORD,
and when it is preſented unto the prieſt, he ſhall bring it unto the
9 altar, And the prieſt ſhall take from the meal-offering * a memo-
rial thereof, and ſhall burn it upon the altar: it *is* an †† offering
10 made by fire of a ſweet ſavour unto the LORD. And that which is
left of the meal-offering, *ſhall be* Aaron's and his ſons: *It is* a thing
11 moſt holy, of the offerings of the LORD made by fire. No meal-
offering which he ſhall bring unto the LORD, ſhall be made with
leaven: for ye ſhall burn no leaven, nor any honey in any offering

V. 2. *He ſhall take*—That prieſt to whom he brought it, and who is appointed to offer it. *The memorial*—That part thus ſelected and offered; which is called a memorial, either 1. to the offerer, who by offering this part is minded, that the whole of that be brought, and of all which he hath of that kind, is God's to whom this part was paid as an acknowledgment. Or 2. to God, whom (to ſpeak after the manner of men) this did put in mind of his gracious covenant and promiſes of favour, and acceptance of the offerer and his offering. *A ſweet ſavour unto the Lord*—And ſo are our ſpiritual offerings, which are made by the fire of holy love, particularly that of almſgiving. *With ſuch ſacrifices God is well-pleaſed.*

V. 3. *Sons*—To be eaten by them, *Lev.* vi. 16. *Moſt holy*—Or ſuch as were to be eaten only by the prieſts, and that only in the holy place near the altar.

V. 4. *In the oven*—Made in the ſanctuary for that uſe.

V. 6. *In pieces*—Becauſe part of it was offered to God, and part given to the prieſts.

V. 11. *No leaven*—Namely, in that which is offered of free-will; for in other offerings it might be uſed, *Lev.* vii. 13. xxiii. 17. This was forbidden, partly to mind them of their deliverance out of *Egypt*, when they were forced thro' haſte to bring away their meal or dough (which was the matter of this oblation) unleavened; partly to ſignify what Chriſt would be, and what

† Chap. v. 12. vi. 15. ‡ Chap. vii. 6. *Eccles.* vii. 31. § *Numb.* xviii. 9. ‖ 1 *Cor.* v. 8.
* Ver. 2. †† *Exod.* xxix. 18.

12 of the LORD made by fire. For the oblation of the firſt-fruits,
ye may offer them unto the LORD; but they ſhall not be burnt
13 on the altar for a ſweet ſavour. And every oblation of thy meal-
offering, * ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer
the ſalt of the covenant of thy God to be lacking from thy
14 meal-offering: with all thine offerings thou ſhalt offer ſalt. And
if thou offer a meal-offering of thy firſt-fruits unto the LORD, thou
ſhalt offer for the meal-offering of thy firſt-fruits, green ears of
15 corn dried by the † fire, *even* corn beaten out of full ears. And
thou ſhalt put oil upon it, and lay frankincenſe thereon; it *is* a meal-
16 offering. And the prieſt ſhall burn the memorial of it, *part* of the
beaten corn thereof, and *part* of the oil thereof, with all the
frankincenſe thereof: *it is* an offering made by fire unto the
LORD.

what they ſhould be, pure and free from all error in the faith and worſhip of God, and from all hypocriſy, and malice or wickedneſs, all which are ſignified by *leaven*. *Nor any honey*—Either, 1. becauſe it hath the ſame effect with leaven in paſte or dough, making it ſour, and ſwelling. Or, 2. in oppoſition to the ſacrifices of the *Gentiles*, in which the uſe of honey was moſt frequent. Or, 3. to teach us, that God's worſhip is not to be governed by men's fancies and appetites but by God's will.

V. 12. *Ye may offer them*—Or either of them, leaven or honey. *They ſhall not be burnt*—But reſerved for the prieſts.

V. 13. *Salt*—To ſignify that incorruption of mind, and ſincerity of grace, which in ſcripture is ſignified by ſalt, *Mark* ix. 49. *Col.* iv. 6. and which is neceſſary in all them that would offer an acceptable offering to God. Or in teſtimony of that communion which they had with God in theſe exerciſes of worſhip; ſalt being the great ſymbol of friendſhip in all nations is called, either, 1. becauſe it repreſented the perpetuity of God's covenant with them, which is deſigned by *ſalt*, *Numb.* viii. 19. 2 *Chron.* xiii. 5. Or, 2. becauſe it was ſo particularly required as a condition of their covenant with God; this being made abſolutely neceſſary in all their offerings; and as the neglect of ſacrifices was a breach of covenant on their part, ſo alſo was the neglect of ſalt in their ſacrifices.

V. 14. *Firſt-fruits*—Of thine own free-will; for there were other firſt-fruits, and that of ſeveral ſorts, which were preſcribed, and the time, quality, and proportion of them appointed by God.

V. 16. *Made by fire*—The fire denotes that fervency of ſpirit, which ought to be in all our religious ſervices. Holy love is the fire, by which all our offerings muſt be made: elſe they are not of a ſweet ſavour to God.

* *Ezek.* xliii. 24. *Mark* ix. 49. *Col.* iv. 6. † *Iſa.* liii. 5.

CHAP. III.

Directions concerning peace-offerings. A bullock or an heifer, ver. 1—5. *A lamb*, ver. 6—11. *A goat*, ver. 12—16. *No fat or blood to be eaten*, ver. 17.

1 AND if his oblation *be* a ſacrifice of * peace-offering, if he
offer *it* of the herd, whether *it be* a male or female, he ſhall
2 offer it without blemiſh before the LORD. And † he ſhall lay his
hand upon the head of his offering, and kill it at the door of the
tabernacle of the congregation: and Aaron's ſons the prieſts ſhall
3 ſprinkle the blood upon the altar round about. And he ſhall offer
of the ſacrifice of the peace-offering, an offering made by fire
unto the LORD, the fat that covereth the inwards, and all the fat
4 that is upon the inwards. And the two kidnies, and the fat that *is*
on them, which *is* by the flanks, and the caul above the liver,
5 with the kidnies, it ſhall he take away. And Aaron's ſons ſhall
burn it on the altar upon the burnt-ſacrifice, which *is* upon the
wood that *is* on the fire: *it is* an offering made by fire, of a ſweet
6 ſavour unto the LORD. And if his offering for a ſacrifice of peace-

V. 1. *A peace-offering*—This was an offering for peace and proſperity, and the bleſſing of God, either, 1. obtained, and ſo it was a thank-offering, or, 2. deſired; and ſo it was a kind of ſupplication to God. *A female*—Which were allowed here, tho' not in burnt-offerings, becauſe thoſe principally reſpected the honour of God, who is to be ſerved with the beſt; but the peace-offerings did primarily reſpect the benefit of the offerer, and therefore the choice was left to himſelf. *Burnt-offerings* had regard to God, as in himſelf the beſt of beings, and therefore were wholly burned. But *peace-offerings* had regard to God as a benefactor to his creatures, and therefore were divided between the altar, the prieſt, and the offerer.

V. 2. *At the door*—Not on the north-ſide of the altar, where the burnt-offering was killed, as alſo the ſin-offering, and the treſpaſs-offering, but in the very entrance of the court where the brazen altar ſtood, which place was not ſo holy as the other; as appears both becauſe it was more remote from the holy of holies, and becauſe the aſhes of the ſacrifices were to be laid here. And the reaſon of this difference is not obſcure, both becauſe part of this ſacrifice was to be waved by the hands of the offerer, *Levit.* vii. 30. who might not come into the court; and becauſe this offering was not ſo holy as the others, which were to be eaten only by the prieſt, whereas part of theſe were eaten by the offerer.

V. 5. *Upon the burnt-ſacrifice*—Either, 1. Upon the remainders of it, which were yet burning; or rather, 2. After it; for the daily burnt-offering was firſt to be offered, both as more eminently reſpecting God's honour; and as the moſt ſolemn and ſtated ſacrifice, which ſhould take place of all occaſional oblations, and as a ſacrifice of an higher nature, being for atonement, without which no peace could be obtained, nor peace-offering offered with acceptance.

V. 9. *The*

* *Eph.* ii. 13. *Heb.* xiii. 15. † *Exod.* xxix. 10.

offering unto the LORD, be *of* the flock, male or female, he ſhall
7 offer it without blemiſh. If he offer a lamb for his offering, then
8 ſhall he offer it before the LORD. And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's ſons ſhall ſprinkle the blood thereof, round
9 about upon the altar. And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the LORD, the fat thereof *and* the ‡ whole rump, it ſhall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that *is* upon
10 the inwards. And the two kidnies, and the fat that is upon them, which *is* by the flanks, and the caul above the liver with the kidnies,
11 it ſhall he take away; And the prieſt ſhall burn it upon the altar:
12 *it is* the food of the offering made by fire unto the LORD. And if his offering *be* a goat, then he ſhall offer it before the LORD;
13 And he ſhall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the ſons of Aaron ſhall
14 ſprinkle the blood thereof upon the altar round about. And he ſhall offer thereof his offering, *even* an offering made by fire unto the LORD, the fat that covereth the inwards, and all the fat that *is*
15 upon the inwards. And the two kidnies and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with
16 the kidnies, it ſhall he take away. And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire for a ſweet
17 ſavour. All the fat *is* the LORD's. *It ſhall be* a perpetual ſtatute for your generations, throughout all your dwellings, that ye eat neither fat, nor § blood.

V. 9. *The rump*—Which in ſheep is fat, and ſweet, and in theſe parts was very much larger and better than ours.

V. 11. *Burnt it*—The parts now mentioned; the reſt fell to the prieſt, *Levit.* vii. 31. *The food*—That is, the feuel of the fire, or the matter of the offering. It is called *food*, Heb. *bread*, to note God's acceptance of it, and delight in it; as men delight in their food.

V. 16. *Shall burn them*—The parts mentioned, among which the tail is not one, as it was in the ſheep, becauſe that in goats is a refuſe part. *All the fat*—This is to be limited, 1. To thoſe beaſts, which were offered or offerable in ſacrifice, as it is explained, *Levit.* vii. 23. 25. 2. To that kind of fat which is above-mentioned, and required to be offered, which was ſeparated, or eaſily ſeparable from the fleſh; for the fat which was here and there mixed with the fleſh they might eat.

V. 17. *All your dwellings*—Not only at or near the tabernacle, not only of thoſe

‡ *Matt.* x. 22. 1 *Cor.* i. 17. *Rev.* ii. 10. § *Gen.* ix. 4. Chap. vii. 23. 26. xvii. 10. 14. *Deut.* xii. 16. 1 *Sam.* xiv. 33. *Ezek.* xliv. 7.

CHAP. IV.

Directions concerning ſin-offerings; which were intended for ſins committed thro' ignorance, either by the prieſt himſelf, ver. 1—12. *or by the whole congregation,* ver. 13—21. *or by a ruler,* ver. 22—26. *or by a private perſon,* ver. 27—35.

1, 2 AND the LORD ſpake unto Moſes, ſaying, Speak unto the children of Iſrael, ſaying, * If a ſoul ſhall ſin through ignorance againſt any of the commandments of the LORD (*concerning things* which ought not to be done) and ſhall do againſt any of 3 them: If the prieſt that is anointed, do ſin according to the ſin of

beaſts which you actually ſacrifice, but alſo in your ſeveral dwellings, and of all that kind of beaſts. *Fat*—Was forbidden, 1. To preſerve the reverence of the holy rites and ſacrifices. 2. That they might be taught hereby to acknowledge God as their Lord, and the Lord of all the creatures, who might reſerve what he pleaſed to himſelf. 3. To exerciſe them in obedience to God, and ſelf-denial and mortification of their appetites, even in thoſe things which probably many of them would much deſire. *Blood*—Was forbidden partly to maintain reverence to God and his worſhip; partly out of oppoſition to idolaters, who uſed to drink the blood of their ſacrifices; partly with reſpect to Chriſt's Blood, thereby manifeſtly ſignified. God would not permit the very ſhadows of this to be uſed as *a common thing*. Nor will he allow us, tho' we have the comfort of the atonement made, to aſſume to ourſelves any ſhare in the honour of making it.

V. 1. *The Lord ſpake unto Moſes*—The laws contained in the three firſt chapters, ſeem to have been delivered to *Moſes* at one time. Here begin the laws of another day, which God delivered from between the Cherubim.

V. 2. *If a ſoul ſin*—This muſt neceſſarily be underſtood of more than common daily infirmities; for if every ſuch ſin had required an offering, it had not been poſſible either for moſt ſinners to bear ſuch a charge, or for the altar to receive ſo many ſacrifices, or for the prieſts to manage ſo infinite a work. And for ordinary ſins, they were ceremonially expiated by the daily offering, and by that on the great day of atonement, *Levit.* xvi. 30. *Through ignorance*—Or, *error*, either not knowing his act to be ſinful, as appears by comparing ver. 13, 14. or not conſidering it, but falling into ſin thro' the power of ſome ſudden paſſion or temptation, as the *Hebrew* word ſignifies, *Pſal.* cxix. 67. *Things which ought not to be done*—The words may be rendered, *in* or *about every*, or *any of the commandments of the Lord which ſhould not be done;* or, *which* concern things *that ſhould not be done*, namely, in any negative commands. (And there is great reaſon why a ſacrifice ſhould be more neceſſary for theſe, than for other ſins, becauſe affirmative precepts do not ſo ſtrictly and conſtantly bind men as the negative do.) Then he ſhall offer according to his quality, which is here to be underſtood out of the following Verſes.

V. 3. *If the prieſt*—That is, the high-prieſt, who only was anointed after the firſt time. His *anointing* is mentioned, becauſe he was not compleat high-prieſt 'till he was anointed. *Do ſin*—Either in doctrine or practice, which it is here ſuppoſed he may do. And this is noted as a character of imperfection in the prieſthood of the

* *Numb.* xv. 24.

the people, then let him bring for his ſin which he hath ſinned, † a young bullock without blemiſh unto the LORD for a ſin-offering.
4 And he ſhall bring the bullock to the door of the tabernacle of the congregation before the LORD, and ſhall lay his hand upon the bul-
5 lock's head, and kill the bullock, before the LORD. And the prieſt that is anointed ſhall take of the bullock's blood, and bring it to ‡
6 the tabernacle of the congregation. And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before
7 the LORD, before the veil of the ſanctuary. And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the LORD, which *is* in the tabernacle of the congregation, and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the
8 congregation. And he ſhall take off from it all the fat of the bullock for the ſin-offering: the fat that covereth the inwards, and all
9 the fat that *is* upon the inwards, And the two kidnies, and the fat that *is* upon them, which *is* by the flanks, and the caul above the
10 liver, with the kidnies, it ſhall be taken away, § As it was taken off from the bullock of the ſacrifice of peace-offerings: and the

the law, whereby the *Iſraelites* were directed to expect another and better high-prieſt, even one who is *holy, harmleſs, and ſeparate from ſinners*, Heb. vii. 26. *According to the ſin of the people*—In the ſame manner as any of the people do; which implies that God expected more circumſpection from him, than from the people. But the words may be rendered, *to the ſin* or *guilt of the people*, which may be mentioned as an aggrevation of his ſin, that by it he commonly brings ſin, and guilt, and puniſhment upon the people, who are infected or ſcandalized by his example. *A young bullock*—The ſame ſacrifice which was offered for all the people, to ſhew how much his ſin was aggravated by his quality. *Sin-offering*—Heb. *ſin*, which word is oft taken in that ſenſe.

V. 4. *On the head*—To teſtify both his acknowledgment of his ſin, and faith in God's promiſe for the expiation of his ſins through Chriſt, whom that ſacrifice typified. *Kill the bullock*—By one of the prieſts, whom he ſhould cauſe to do it.

V. 5. *To the tabernacle*—Into the tabernacle; which was not required nor allowed in any other ſacrifice, poſſibly to ſhew the greatneſs of the high-prieſt's ſin, which needed more than ordinary diligence in him, and favour from God to expiate it.

V. 6. *Seven times*—A number much uſed in ſcripture, as a number of perfection; and here preſcribed, either to ſhew that his ſins needed more then ordinary purgation, and more exerciſe of his faith and repentance, both which graces he was obliged to join with that ceremonial rite. *Before the veil*—The ſecond veil dividing between the holy of holies, which is generally called *the veil of the ſanctuary*.

V. 7. *All the blood*—All the reſt; for part was diſpoſed elſewhere.

V. 12. *The*

† Chap. ix. 2. ‡ *Heb.* x. 19, 20. § Chap. iii. 3.

11 prieſt ſhall burn them upon the altar of the burnt-offering. ‖ And the ſkin of the bullock, and all his fleſh, with his head and with his
12 legs, and his inwards and his dung. Even the whole bullock ſhall he carry forth * without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where
13 the aſhes are poured out, ſhall he be burnt. And if the whole congregation of Iſrael ſin through ignorance, † and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which
14 ſhould not be done, and are guilty: When the ſin which they have ſinned againſt it is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of
15 the congregation. And the elders of the congregation ſhall lay their hands upon the head of the bullock before the LORD: and the
16 bullock ſhall be killed before the LORD. And the prieſt that is anointed ſhall bring of the bullock's blood to the tabernacle of the
17 congregation. And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the LORD, *even* before the

V. 12. *The whole bullock*—So no part of this was to be eaten by the prieſts, as it was in other ſin-offerings. The reaſon is plain, becauſe the offerer might not eat of his own ſin-offering, and the prieſt was the offerer in this caſe, as alſo in the ſin-offering for the whole congregation below, of which the prieſt himſelf was a member. *Shall be carried forth*—Not himſelf, which would have defiled him, but by another whom he ſhall appoint for that work. *Without the camp*—To ſignify either, 1. The abominable nature of ſin, eſpecially in high and holy perſons, or when it overſpreads a whole people. Or, 2. The removing of the guilt or puniſhment of that ſin from the people. Or, 3. That Chriſt ſhould ſuffer without the camp or gate. *Where the aſhes are*—For the aſhes, though at firſt they were thrown down near the altar, *Lev.* i. 16. yet afterwards they, together with the filth of the ſacrifices, were carried into a certain place without the camp.

V. 13. *The whole congregation*—The body of the people, or the greater part of them, their rulers concurring with them.

V. 14. *A bullock*—But if the ſin of the congregation was only the omiſſion of ſome ceremonial duty, a kid of the goats was to be offered, *Numb.* xv. 24.

V. 15. *The elders*—Who here acted in the name of all the people, who could not poſſibly perform this act in their own perſons.

V. 17. *And ſprinkle it*—It was not to be poured out there, but ſprinkled only; for the cleanſing virtue of the blood of Chriſt was ſufficiently repreſented by ſprinkling. It was ſprinkled *ſeven times*: ſeven is a number of perfection; becauſe God made the world in ſix days, and reſted the ſeventh. This ſignified the perfect ſatisfaction Chriſt made, and the compleat cleanſing of our ſouls thereby.

V. 18. *The*

‖ *Exod.* xxii. 14. *Numb.* xix. 5. * *Heb.* xiii. 11—14 † Chap. lii. 3, 4.

18 veil. And he ſhall put *ſome* of the blood upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of burnt-offering, which *is at* the door of the tabernacle of the
19 congregation. And he ſhall take all his fat from him, and burn it
20 upon the altar. And he ſhall do with the bullock as he did ‡ with the bullock for a ſin-offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven
21 them. And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the
22 congregation. When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the LORD his God, *concerning things* which ſhould not be done, and is guilty:
23 If his ſin wherein he hath ſinned, come to his knowledge, he ſhall
24 bring his offering, a kid of the goats, a male without blemiſh. And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it *is* a
25 ſin-offering. And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of
26 brunt-offering. And he ſhall burn all his fat upon the altar, as § the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him, as concerning his ſin, and it ſhall be forgiven
27 him. And ‖ if any one of the common people ſin through ignorance, while he doth *ſomewhat againſt* any one of the commandments of the LORD, *concerning things* which ought not to be done, and be
28 guilty: If his ſin which he hath committed come to his knowledge; then he ſhall bring his offering, a kid of the goats, a female without

V. 18. *The altar*—Of incenſe: *Which is before the Lord*—That is, before the holy of holies, where the Lord was in a more ſpecial manner preſent.

V. 20. *For a ſin-offering*—That is, for the prieſt's ſin-offering, called the *firſt bullock*, ver. 21.

V. 22. *A ruler*—Of the people, or a civil magiſtrate.

V. 24. *The burnt-offering*—So called by way of eminency, to wit, the daily burnt-offering. *It is a ſin-offering*—And therefore to be killed where the burnt-offering is killed; whereby it is diſtinguiſhed from the peace-offering, which were killed elſewhere.

V. 26. *It ſhall be forgiven*—Both judicially, as to all eccleſiaſtical cenſures or civil puniſhment; and really, upon condition of repentance and faith in the Meſſiah to come.

V. 28. *A female*—Which here was ſufficient,

‡ Ver. 3. § Chap. xxxv. ‖ *Numb.* xv. 27.

29 blemiſh, for his ſin which he hath ſinned. And he ſhall lay his hand
upon the head of the ſin-offering, and ſlay the ſin-offering in the
30 place of the burnt-offering. And the prieſt ſhall take of the blood
thereof with his finger, and put *it* upon the horns of the altar of
burnt-offering, and ſhall pour out all the blood thereof at the bot-
31 tom of the altar. And * he ſhall take away all the fat thereof † as
the fat is taken away from off the ſacrifice of peace-offerings: and
the prieſt ſhall burn *it* upon the altar, for a ‡ ſweet ſavour unto the
LORD; and the prieſt ſhall make an atonement for him, and it ſhall
32 be forgiven him. And if he bring a lamb for a ſin-offering, he ſhall
33 bring it a female without blemiſh. And he ſhall lay his hand upon
the head of the ſin-offering, and ſlay it for a ſin-offering in the
34 place where they kill the burnt-offering. And the prieſt ſhall take
of the blood of the ſin-offering with his finger, and put *it* upon the
horns of the altar of burnt-offering, and ſhall pour out all the blood
35 thereof at the bottom of the altar. And he ſhall take away all the
fat thereof, as the fat of the lamb is taken away from the ſacri-
fice of the peace-offerings: and the prieſts ſhall burn them up-
on the altar, according to the offerings made by fire unto the LORD;
and the prieſt ſhall make an atonement for his ſin that he hath com-
mitted, and it ſhall be forgiven him.

cient, becauſe the ſin of one of thoſe was leſs than the ſin of the ruler, for whom a male was required.

V. 33. *He ſhall ſlay it*—Not by himſelf, but by the hands of the prieſt.

V. 35. *Burn them*—The fat; but he uſeth the plural number, becauſe the fat was of ſeveral kinds, as we ſaw ver. 8, 9. Heb. *upon* the offerings, together with them, or after them; becauſe the burnt-offerings were to have the firſt place.

CHAP.

* *Lev.* iii. 14. † Chap. iii. 3. ‡ *Exod.* xxix. 18.

CHAP. V.

Directions concerning treſpaſs-offerings. Both this and the ſin-offering were intended to make atonement for ſin, but the former was more general: The latter was to be offered only in ſome particular caſes. If a man ſinned, by hearing and concealing blaſphemy, ver. 1. *By touching an unclean thing,* ver. 2, 3. *By ſwearing,* ver. 4. *He was to offer a lamb or kid,* ver. 5, 6. *Or two young pigeons,* ver. 7—10. *Or fine flour,* ver. 11—13. *Or a ram, if he had embezzled holy things,* ver. 14—19.

1 AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it,* then he ſhall
2 bear his iniquity. Or * if a ſoul † touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hid-
3 den from him, he alſo ſhall be unclean, and guilty. Or if he touch the ‡ uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withal, and *it* be hid from him, when he knoweth *of*
4 *it,* then he ſhall be guilty. Or if a ſoul ſwear, pronouncing with *his* lips to do evil, or § to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and *it* be hid from him; when he knoweth

V. 1. *And hear*—*And* for *that is,* as that particle is often uſed. For this declares in particular what the ſin was. Or, namely, that of curſing, or blaſphemy, or execration, as the word commonly ſignifies, and that either againſt one's neighbour, or againſt God. This may ſeem to be principally intended here, becauſe the crime ſpoken of is of ſo high a nature, that he who heard it, was obliged to reveal it, and proſecute the guilty. *He hath ſeen*—Been preſent when it was ſaid. *Or known*—By ſufficient information from others. *His iniqity*—That is, the puniſhment of it; ſo that word is oft uſed, as *Gen.* xix. 15. *Num.* xviii. 1.

V. 2. *If it be hidden from him*—If he do it unawares, yet that would not excuſe him, becauſe he ſhould have been more circumſpect to avoid all unclean things. Hereby God deſigned to awaken men to watchfulneſs againſt, and repentance for, their unknown, or unobſerved ſins. *He ſhall be clean*—Not morally, for the conſcience was not directly polluted by theſe things, but ceremonially.

V. 3. *When he knoweth*—As ſoon as he knoweth it, he muſt not delay to make his peace with God. *Otherwiſe he ſhall be guilty*—For his violation and contempt of God's authority and command.

V. 4. *If a ſoul ſwear*—Raſhly, without conſideration either of God's law, or his own power or right, as *David* did, 1 *Sam.* xxv. 22. *To do evil*—To himſelf, to puniſh himſelf either in his body, or eſtate, or ſomething elſe which is dear to him. Or rather to his neighbour. *And it be hid from him*—That is, he did not know, or not conſider, that what he ſwore to do, was or would be impoſſible, or unlawful: When he diſcovers it to be ſo, either by his own conſideration, or by information from others, whether it was good or evil which he ſwore to do.

* Chap. xi. 24. 28. 31. 39. † *Pſal.* xix. 12. 1 *John* iii. 20. ‡ Chap. xii. xiii. xv. § *Pſal.* xlix. 18.

5 *of it*, then he ſhall be guilty in one of theſe. And it ſhall be when
he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that
6 he hath ſinned in that *thing*. And he ſhall bring his treſpaſs-of-
fering unto the LORD for his ſin which he hath ſinned, a female
from the flock, a lamb or kid of the goats, for a ſin-offering: and
7 the prieſt ſhall make an atonement for him concerning his ſin. And
‖ if he be not able to bring a lamb, then he ſhall bring for his treſ-
paſs which he hath committed, two turtle doves, or two young pi-
geons unto the LORD: one for a ſin-offering; and the other for a
8 burnt-offering. And he ſhall bring them unto the prieſt, who
ſhall offer *that* which *is* for the ſin-offering firſt, and * wring off his
9 head from his neck, but ſhall not divide *it* aſunder. And he ſhall
ſprinkle of the blood of the ſin-offering upon the ſide of the altar,
and the reſt of the blood ſhall be wrung out at the bottom of the
10 altar: it *is* a ſin-offering. And he ſhall offer the ſecond *for* a burnt-
offering, according to the † manner: and the prieſt ſhall make an
atonement for him for his ſin which he had ſinned, and it ſhall be
11 forgiven him. But if he be not able to bring two turtle doves, or

V. 5. *In one of theſe things*—In one of the three forementioned caſes, either by ſinful ſilence, or by an unclean touch, or by raſh ſwearing. *He ſhall confeſs*—Before the Lord in the place of public worſhip. And this confeſſion is not to be reſtrained to the preſent caſe, but by a parity of reaſon, and comparing of other ſcriptures, to be extended to other ſacrifices for ſin, to which this was a conſtant companion.

V. 6. *His treſpaſs-offering*—But how comes confeſſion and a ſacrifice to be neceſſary for him that touched an unclean thing, when ſuch perſons were cleanſed with ſimple waſhing, as appears from *Lev.* xi. and *Numb.* xix? This place ſpeaks of him that being ſo unclean did come into the tabernacle, as may be gathered by comparing this place with *Numb.* xix. 13. which if any man did, knowing himſelf to be unclean, which was the caſe there, he was to be *cut off* for it; and if he did it ignorantly, which is the caſe here, he was upon diſcovery of it to offer this ſacrifice.

V. 7. *Not able*—Through poverty. And this exception was allowed alſo in other ſin-offerings. *For a ſin-offering*—Which was for that particular ſin, and therefore offered firſt before the burnt-offering, which was for ſins in general; to teach us not to reſt in general confeſſions and repentance, but diſtinctly and particularly, as far as we can, to ſearch out, and confeſs, and loath, and leave our particular ſins, without which God will not accept our other religious ſervices.

V. 9. *It is a ſin-offering*—This is added as the reaſon why its blood was ſo ſprinkled and ſpilt.

V. 10. *According to the manner*—Or *order* appointed by God. *The prieſt ſhall make an atonement*—Either declaratively, he ſhall pronounce him to he pardoned; or typically, with reſpect to Chriſt.

V. 11. *The tenth part of an ephah*—About ſix pints. *He ſhall put no oil, neither frankincenſe*—Either to diſtinguiſh theſe from the meal-offerings, *Lev.* ii. 1. or as a fit expreſ-

‖ Chap. xiv. 21. . 2 *Cor.* v. 12. * Chap. i. 15. † Chap. i. 14.

two young pigeons, then he that ſinned ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin-offering: he ſhall put no oil upon it, neither ſhall he put *any* frankincenſe thereon:
12 for it *is* a ſin-offering. Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, ‡ *even* a memorial thereof and burn *it* on the altar, § according to the offerings made by fire unto the
13 LORD: it *is* a ſin offering. And the prieſt ſhall make an atonement for him as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the ‖ prieſts, as a
14, 15 meal-offering. And the LORD ſpake unto Moſes, ſaying, If a ſoul commit a treſpaſs, and ſin through ignorance in the holy things of the LORD, then he ſhall bring for his treſpaſs unto the LORD, a ram without blemiſh out of the flocks, with thy eſtimation by ſhekels of ſilver, after the * ſhekel of the ſanctuary for a treſpaſs-
16 offering. And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall † add the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, and it ſhall be forgiven
17 him. And if ‡‡ a ſoul ſin and commit any of theſe things which are forbidden to be done by the commandments of the LORD, though

ſion of their ſorrow for their ſins, in the ſenſe whereof they were to abſtain from things pleaſant; or to ſignify that by his ſins he deſerved to be utterly deprived both of the oil of gladneſs, the gifts, graces and comforts of the Holy Ghoſt; and of God's gracious acceptance of his prayers and ſacrifices, which is ſignified by incenſe, *Pſal.* cxli. 2.

V. 13. *As a meal-offering*—As it was in the meal-offering, where all, except one handful, fell to the ſhare of the prieſts. And this is the rather mentioned here, becauſe in the foregoing ſacrifices, *Lev.* iv. 3. *&c.* 13, *&c.* the prieſt had no part reſerved for him.

V. 15. *A treſpaſs*—Againſt the Lord and his prieſts. *Through ignorance*—For if a man did it knowingly, he was to be cut off, *Numb.* xv. 30. *In the holy things*—In things conſecrated to God, and to holy uſes; ſuch as tithes and firſt-fruits, or any things due, or devoted to God, which poſſibly a man might either with-hold, or employ to ſome common uſe. *A ram*—A more chargeable ſacrifice than the former, as the ſin of ſacrilege was greater. *With thy eſtimation*—As thou ſhalt eſteem or rate it, thou, O prieſt; and at preſent, thou, O *Moſes*, for he as yet performed the prieſt's part. And this was an additional charge and puniſhment to him; beſides the ram, he was to pay for the holy thing which he had with-held or abuſed, ſo many ſhekels of ſilver as the prieſt ſhould eſteem proportionable to it.

V. 17. The former law concerns the alienation of holy things from ſacred to common uſe; this may concern other miſcarriages about holy things, and holy duties, as may be gathered from ver. 9. where this is ſaid to be a *treſpaſs againſt the Lord*, not in a ge-

‡ Chap. ii. 2. § Chap. iv. 35. ‖ 1 *Cor.* ix. 13. * *Exod.* xxx. 13. † Chap. xxii. 14. xxvii. 13. 15. 27. *Numb.* v. 6. ‡‡ Chap. iv. 2. *Numb.* v. 7.

18 he ‖ knew it not, yet is he guilty, and ſhall bear his iniquity. And
he ſhall bring a ram without blemiſh out of the flock, with thy eſti-
mation, for a treſpaſs-offering unto the prieſt: and the prieſt ſhall
make an atonement for him, concerning his ignorance wherein he
19 erred, and knew it not; and it ſhall be forgiven him. It *is* a treſ-
paſs-offering: he hath certainly treſpaſſed againſt the LORD.

CHAP. VI.

Farther directions concerning treſpaſs-offerings, ver. 1—7. *Concerning the burnt-offerings*, ver. 8—13. *Concerning the meal-offerings*, ver. 14—18. *Particularly that at the conſecration of the prieſts*, ver. 19—23. *Concerning the ſin-offering*, ver. 24—30.

1,2 AND the LORD ſpake unto Moſes, ſaying, If a ſoul ſin and
commit a treſpaſs * againſt the LORD, and lie unto his neigh-
bour in that which was delivered him to keep, or in fellowſhip, or
in a thing taken away by † violence, or hath ‡ deceived his neigh-
3 bour. Or have found that which is loſt, and lieth concerning it,
and § ſweareth falſly: in any of all theſe that a man doeth, ſinning
4 therein: Then it ſhall be, becauſe he hath ſinned, and is guilty,
that he ſhall reſtore that which he took violently away, or the thing
which he hath deceitfully gotten, or that which was delivered

neral ſenſe, for ſo every ſin was; but in a proper and peculiar ſenſe.

V. 2. *If a ſoul ſin*—This ſin, though directly committed againſt man, is emphatically ſaid to be done *againſt the Lord*, not only in general, for ſo every ſin againſt man is alſo againſt the Lord, but in a ſpecial ſenſe, becauſe this was a violation of human ſociety, whereof God is the author, and preſident, and defender: and becauſe it was a ſecret ſin, of which God alone was the witneſs and judge: and becauſe God's name was abuſed in it by perjury. *To keep*—In truſt. *Or in fellowſhip*—Heb. *Or in putting of the hand*: that is, commerce or fellowſhip in trading, which is very uſual when one man puts any thing into another's hand, not to keep it, but to improve it for the common benefit of them both, in which caſes of partnerſhip it is eaſy for one to deceive the other, and therefore proviſion is made againſt it. And this is called *a putting of the hand*, becauſe ſuch agreements uſed to be confirmed by giving or joining their hands together. *By violence*—Secretly; for he ſeems to ſpeak here of ſuch ſins as could not be proved by witneſs. *Or hath deceived*—Got any thing from him by calumny, or fraud, or circumvention; ſo the word ſignifies.

V. 3. *Sweareth falſly*—His oath being required, ſeeing there was no other way of diſcovery left.

V. 4. *Is guilty*—This guilt being manifeſted by his voluntary confeſſion upon remorſe, whereby he reapeth this benefit, that he only reſtores the principal with the addition of a fifth part; whereas if he were convicted of his fault, he was to pay double, *Exod.* xxii. 9.

V. 5. *In*

‖ *Pſal.* xix. 12. *Luke* xii. 48. *Heb.* v. 2. * *Acts* v. 4. † *Judges* ix. 25. ‡ *Luke* xix. 8.
§ *Numb.* v. 6.

5 him to keep, or the loſt thing which he found: Or all that
about which he hath ſworn falſly, he ſhall even § reſtore it in the
principal, and ſhall add the fifth part more thereto, *and* give it unto
him to whom it appertaineth, ‖ in the day of his treſpaſs-*offering*.
6 And he ſhall bring his treſpaſs-offering unto the LORD, a ram without
blemiſh out of the *flock, with thy eſtimation, for a treſpaſs-offering
7 unto the prieſt. And the prieſt ſhall make an atonement for him before
the LORD: and it ſhall be forgiven him, for any thing of all, that he hath
8 done, in treſpaſſing therein. And the LORD ſpake unto Moſes, ſaying,
9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt-
offering, (It *is* the burnt-offering, for the burning upon the altar †
all night unto the morning, and the fire of the altar ſhall be burn-
10 ing in it.) And the prieſt ſhall put on his linen garment, and his li-
nen breeches ſhall be put upon his fleſh, and take up the aſhes
which the fire hath conſumed with the burnt-offering on the altar,
11 and he ſhall put them beſides the altar. And he ſhall put off his
garments, and put on other garments, and carry forth the aſhes
12 without the camp unto a clean place. And the fire upon the altar
ſhall be burning in it: it ſhall not be put out; and the prieſt ſhall

V. 5. *In the day*—It muſt not be delayed, but reſtitution to man muſt accompany repentance towards God. Wherever wrong has been done, reſtitution muſt be made, and till it is made to the utmoſt of our power we cannot look for forgiveneſs; for the keeping of what is unjuſtly got, avows the taking: And both together make but one continued act of unrighteouſneſs.

V. 9. *And the Lord ſpake*—Hitherto he hath preſcribed the ſacrifices themſelves; now he comes to the manner of them. *The burnt-offering*—The daily one, which *Exod.* xxix. 38. *Numb.* xxviii. 3. as the following words ſhew. This was to be ſo managed and laid on piece after piece, that the fire might be conſtantly maintained by it. The morning burnt-offerings were to be kept burning all the day from morning to night alſo; but he mentions not that, becauſe there was ſuch a conſtant ſucceſſion of ſacrifices in the day-time that there needed no law for feeding and keeping in the fire then; the only danger was for the night, when other ſacrifices were not offered, but only the evening burnt-offering, which if it had been conſumed quickly, as the morning burnt-offering was, there had been danger of the going out of that fire, which they were commanded diligently and conſtantly to keep in.

V. 10. *The aſhes which the fire hath conſumed*—That is, the wood conſumed into aſhes.

V. 11. *Other garments*—Becauſe this was no ſacred, but a common work. *A clean place*—Where no dung or filth was laid. The prieſt himſelf was to do all this. God's ſervants muſt think nothing below them but ſin.

V. 12. *It ſhall not be put out*—The fire coming down from heaven, was to be perpetually preſerved, and not ſuffered to go out, partly that there might be no occaſion

§ Chap. v. 16. ‖ *Matt.* v. 23. * Chap. v. 15. † *Pſal.* iv. 4. lxiii. 6.

burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the ‖ fat of the peace-
13 offerings. The fire ſhall ever be burning upon the altar, it ſhall
14 never go out. * And this *is* the law of the meal-offering: the ſons
15 of Aaron ſhall offer it before the LORD, before the altar. And he ſhall take of it his handful of the flour of the meal-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meal-offering, and ſhall burn *it* upon the altar *for* a ſweet ſavour, *even* the
16 † memorial of it unto the LORD. And the ‡ remainder thereof ſhall Aaron and his ſons eat: it ſhall be eaten unleavened in the holy place: in the court of the tabernacle of the congregation they ſhall
17 eat it. It ſhall not be baken with leaven: § I have given it *unto them* for their portion of my offerings made by fire: it *is* ‖‖ moſt holy, as
18 *is* the ſin-offering, and as the treſpaſs-offering. All the males among the children of Aaron ſhall eat of it: *it ſhall be a ſtatute* for ever in your generations, concerning the offerings of the LORD made by fire:
19 ** every one that toucheth them ſhall be holy. And the LORD
20 ſpake unto Moſes, ſaying, This *is* the offering of Aaron, and of his ſons, which they ſhall offer unto the LORD, in the day when he is anointed: the tenth part of an †† Ephah of fine flour for a meal-offering perpetual, half of it in the morning, and half thereof

ſion or temptation to offer ſtrange fire; and partly to teach them whence they were to expect the acceptance of all their ſacrifices, even from the divine mercy, ſignified by the fire that came down from heaven, which was an uſual token of God's favourable acceptance. *Every morning*—Though the evening alſo be doubtleſs intended, yet the morning is only mentioned, becauſe then the altar was cleanſed, and the aſhes taken away, and a new fire made. *Thereon*—Upon the burnt-offering, which thereby would be ſooner conſumed, that ſo way might be made for other ſacrifices.

V. 13. Thus ſhould we keep the fire of holy love ever burning in our hearts.

V. 14. *Of the meal-offering*—Of that which was offered alone, and that by any of the people, not by the prieſt, for then it muſt have been all burnt. This law before delivered, is here repeated for the ſake of ſome additions made to it.

V. 16. *His ſons*—The males only might eat theſe, becauſe they were moſt holy things; whereas the daughters of *Aaron* might eat other holy things. *In the court*—In ſome ſpecial room appointed for that purpoſe. The reaſon why this was to be eaten only by holy perſons, and that in an holy place, is given ver. 17. becauſe *it is moſt holy*.

V. 17. *It*—That part which remains to the prieſt; for the part offered to God ſeems not to have been baked at all.

V. 18. *Every one*—That is, none ſhould touch, or eat them, but conſecrated perſons, prieſts, or their ſons.

V. 21. *When*

‖ Chap. iii. 3. 9. 14. * Chap. ii. 1. *Numb.* xv. 4. † Chap. ii. 2. ‡ Chap. ii. 3.
§ *Numb.* xviii. 9, 10. ‖‖ Chap. ii. 3. ** Chap. xxii. 4, 5, 6. †† *Exod.* xvi. 36.

21 at night. In a pan it ſhall be made with oil, *and when it is* baken,
thou ſhalt bring it in: *and* the baken pieces of the meal-offering
22 ſhalt thou offer *for* a ſweet ſavour unto the LORD. And the prieſt
of his ſons ‡ that is anointed in his ſtead ſhall offer it: *it is* a ſtatute
23 for ever unto the LORD; § it ſhall be wholly burnt. For every
meal-offering for the prieſt ſhall be wholly burnt: it ſhall not be
24, 25 eaten. And the LORD ſpake unto Moſes, ſaying, Speak unto
Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering:
‖ in the place where the burnt-offering is killed, ſhall the ſin-offer-
26 ing be killed before the LORD: it *is* moſt holy. * The prieſt that
offereth it for ſin, ſhall eat it: in the holy place ſhall it be eaten,
27 in the court of the tabernacle of the congregation. Whatſoever
ſhall touch the fleſh thereof, ſhall be holy: and when there is
ſprinkled of the blood thereof upon any garment, thou ſhalt waſh
28 that whereon it was ſprinkled in the holy place. But the earthen
veſſel wherein it is ſodden, † ſhall be broken: and if it be ſodden
in a braſen pot, it ſhall be both ſcoured, and rinſed in water.

V. 21. *When he is anointed*—For high-prieſt; for he only of all the prieſts was to be anointed in future ages. This law of his conſecration was delivered before, and is here repeated becauſe of ſome additions made to it. *Perpetual*—Whenſoever any of them ſhall be ſo anointed. *At night*—Or, *in the evening;* the one to be annexed to the morning-ſacrifice, the other to the even-ing-ſacrifice, over and beſides that meal-offering which every day was to be added to the daily morning and evening ſacrifices.

V. 21. *Thou*—Who art ſo anointed and conſecrated.

V. 23. *It ſhall not be eaten*—No part of it ſhall be eaten by the prieſt, as it was when the offering was for the people. The reaſon of the difference is, partly becauſe when he offered it for the people, he was to have ſome recompence for his pains; partly to ſignify the imperfection of the Le-vitical prieſt, who could not bear their own iniquity; for the prieſt's eating part of the people's ſacrifices did ſignify his ty-pical bearing of the people's iniquity; and partly to teach the prieſts and miniſters of God, that it is their duty to ſerve God with ſingleneſs of heart, and to be content with God's honour, though they have no pre-ſent advantage by it.

V. 26. *For ſin*—For the ſins of the ru-lers, or of the people, or any of them, but not for the ſins of the prieſts; for then its blood was brought into the tabernacle, and therefore it might not be eaten.

V. 27. *Upon any garment*—Upon the prieſt's garment; for it was he only that ſprinkled it, and in ſo doing he might ea-ſily ſprinkle his garments. *In the holy place*—Partly out of reverence to the blood of ſacrifices, which hereby was kept from a prophane or common touch; and partly that ſuch garments might be decent, and fit for ſacred adminiſtrations.

V. 28. *Broken*—Becauſe being full of pores, the liquor in which it was ſodden might eaſily ſink into it, whereby it was ceremonially holy, and therefore was bro-ken, leſt afterwards it ſhould be abuſed to common uſes. *Rinſed*—And not broken, as

‡ Chap. iv. 3. § *Exod.* xxix. 25. ‖ Chap. i. 3. 5. 11. * Chap. xxi. 22. † Chap. xi. 33.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.
30 § And no ſin-offering whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place* ſhall be eaten, it ſhall be burnt in the fire.

CHAP. VII.

Farther directions, concerning the treſpaſs-offering, ver. 1—7. *The burnt-offering and meal-offering*, ver. 8—10. *The peace-offering*, ver. 11—21. *Fat and blood again forbidden*, ver. 22—27. *The prieſt's ſhare of it*, ver. 28—34. *The concluſion of theſe inſtructions*, ver. 35—38.

1 LIKEWISE * this *is* the law of the treſpaſs-offering: † it *is* moſt
2 holy. In ‡ the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering, and the blood thereof ſhall he ſprinkle
3 round about upon the altar. And he ſhall offer of it all the fat there-
4 of, the rump, and the fat that covereth the ‖ inwards, And the two kidnies, and the fat that *is* on them which *is* by the flanks, and the caul *that is* above the liver, with the kidnies, it ſhall he take
5 away. And the prieſt ſhall burn them upon the altar, *for* an of-
6 fering made by fire unto the LORD: it *is* a treſpaſs-*offering*. §§ Every male among the prieſts may eat thereof: it ſhall be eaten in the
7 holy place: it *is* moſt holy. As the ſin-offering *is*, ſo is ** the treſpaſs-offering; *there is* one law for them: the prieſt that maketh a-
8 tonement therewith ſhall have *it*. And the prieſt that offereth any man's burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of
9 the burnt offering which he hath offered. And all †† the meal-offering that is baken in the oven, and all that is dreſſed in the fry-
10 ing-pan, and in the pan, ſhall be the prieſt's that offereth it. And

as being of conſiderable value, which therefore God would not have unneceſſarily waſted. And this being of a more ſolid ſubſtance than an earthen veſſel, was not ſo apt to drink in the moiſture.

V. 7. *So is*—In the matter following, for in other things they differed. *The prieſts ſhall have it*—That part of it, which was by God allowed to the prieſt.

V. 9. *All the meal-offering*—Except the part reſerved by God, *Levit.* ii. 2, 9. Becauſe theſe were ready dreſt and hot, and to be preſently eaten; *ſhall be the prieſts*—The prieſt, who offered it, was in reaſon to expect, ſomething more than his brethren who laboured not about it; and that he had only in this offering; for the others were equally diſtributed.

V. 10. *Dry*—Without oil, or drink-offering, as thoſe *Levit.* v. 11. *Numb.* v. 15. *All the ſons of Aaron*—Theſe were to be equally divided among all the prieſts. And there

§ *Heb.* xiii. 11. * Chap. v. vi. † Chap. xxi. 22. ‡ Chap. i. 3. 5. 11. ‖ *Pſal.* li. 6. *Jer.* iv. 14. §§ *Numb.* xviii. 9, 10. ** Chap. vi. 26. †† Chap. ii. 3. 10.

every meal-offering mingled with oil, and dry, ſhall all the ſons
11 of Aaron have, one *as much as* another. And this *is* the law of the
12 ſacrifice of peace-offerings which he ſhall offer unto the LORD. If
he offer it for a thankſgiving, then he ſhall offer with the * ſacri-
fice of thankſgiving unleavened cakes mingled with oil, and un-
leavened wafers anointed with oil, and cakes mingled with oil,
13 of fine flour fried. Beſides the cakes, he ſhall offer *for* his offer-
ing leavened bread, with the ſacrifice of thankſgiving *for* his
14 peace. And of it he ſhall offer one out of the whole oblation *for*
an heave-offering unto the LORD, *and it* ſhall be the prieſts that
15 ſprinkleth the blood of the peace-offerings. And the fleſh of the
ſacrifice of his peace-offerings for thankſgiving ſhall be eaten the
ſame day that it is offered: he ſhall not leave any of it until the
16 morning. But if the ſacrifice of his peace-offering *be* a vow, or a
voluntary offering, it ſhall be eaten the ſame day that he offereth
his ſacrifice; and on the morrow alſo, the remainder of it ſhall be
17 eaten. But the remainder of the fleſh of the ſacrifice on the third
18 day, ſhall be burnt with fire. And if *any* of the fleſh of the ſacri-
fice of his peace-offerings be eaten at all on the third day, it ſhall
not be accepted, neither ſhall it be imputed unto him that offereth
it; it ſhall be an abomination, and the ſoul that eateth of it ſhall
19 bear his iniquity. And the fleſh that toucheth any unclean *thing*,
ſhall not be eaten: it ſhall be burnt with fire: and as for the fleſh,

there was manifeſt reaſon for this difference, becauſe theſe were in greater quantity than the former; and being raw, might more eaſily be reſerved for the ſeveral prieſts to dreſs it in that way which each of them liked.

V. 13. *Leavened bread*—Becauſe this was a ſacrifice of another kind than thoſe in which leaven was forbidden, this being a ſacrifice of thankſgiving for God's bleſſings, among which leavened bread was one. Leaven indeed was univerſally forbidden, *Lev.* ii. 11. But that prohibition concerned only things offered and burnt upon the altar, which this bread was not.

V. 14. *Of it*—That is, of the offering, one of each part of the *whole*: it being moſt agreeable to the rules laid down before and afterward, that the prieſt ſhould have a ſhare in the unleavened cakes and wafers, as well as in the leavened bread.

V. 16. *A vow*—Offered in performance of a vow, the man having deſired ſome ſpecial favour from God, and vowed the ſacrifice to God if he would grant it. *On the morrow alſo*—Which was not allowed for the thank-offering.

V. 18. *Neither ſhall it be imputed*—For an acceptable ſervice to God.

V. 19. *And the fleſh*—Namely of the holy offering, of which he is here treating; and therefore the general word is to be ſo limited; for other fleſh one might eat in this caſe. *That toucheth*—After its oblation; which might eaſily happen, as it

* *Pſal.* l. 14.

20 all that be clean ſhall eat thereof. But the ſoul that eateth *of* the
fleſh of the ſacrifice of peace-offerings that *pertain* unto the LORD,
† having his uncleanneſs upon him, even that ſoul ſhall be ‡ cut
21 off from his people. Moreover, the ſoul that ſhall touch any un-
clean thing, *as* ‖ the uncleanneſs of man, or *any* § unclean beaſt,
or any abominable unclean thing, and eat of the fleſh of the ſacri-
fice of peace-offerings, which *pertain* unto the LORD, even that ſoul
22 ſhall be cut off from his people. And the LORD ſpake unto Mo-
23 ſes, ſaying, Speak unto the children of Iſrael, ſaying, Ye ſhall
24 eat no manner of fat, of ox, or of ſheep, or of goat. And the fat of
the beaſt that dieth of itſelf, and the fat of that which is torn with
beaſts, may be uſed in any other uſe: but ye ſhall in no wiſe eat
25 of it. For whoſoever eateth the fat of the beaſt, of which men
offer an offering made by fire unto the LORD, even the ſoul that
26 eateth it, ſhall be cut off from his people. * Moreover, ye ſhall
eat no manner of blood, *whether it be* of fowl, or of beaſt, in any
27 of your dwellings. Whatſoever ſoul *it be* that eateth any manner
28 of blood, even that ſoul ſhall be cut off from his people. And
29 the LORD ſpake unto Moſes, ſaying, Speak unto the children of
Iſrael, ſaying, He that offereth the ſacrifice of his peace-offering
unto the LORD, ſhall bring his oblation unto the LORD, of the ſa-

it was conveyed from the altar to the place where it was eaten: for it was not eaten in the holy place, as appears, becauſe it was eaten by the prieſts, together with the offerers, who might not come thither. *The fleſh*—That is, the other fleſh; that which ſhall not be polluted by any unclean touch. *All that are clean*—Whether prieſts or offerers, or gueſts invited to the feaſt.

V. 20. *That eateth*—Knowingly; for if it were done ignorantly, a ſacrifice was accepted for it. Not being cleanſed from his uncleanneſs according to the appointment, *Levit.* xi. 24, *&c.* This verſe ſpeaks of uncleanneſs from an internal cauſe, as by an iſſue, *&c.* for what was from an external cauſe is ſpoken of in the next verſe.

V. 21. *Of man*—Or, of *women*, for the word ſignifies both.

V. 23. The general prohibition of eating fat, *Levit.* iii. 17. is here explained of thoſe kind of creatures which were ſacrificed. The fat of others they might eat.

V. 24. He ſpeaks ſtill of the ſame kinds of beaſts, and ſhews that this prohibition reaches not only to the fat of thoſe beaſts which were offered to God, but alſo of thoſe that died, or were killed at home. And if this ſeems a ſuperfluous prohibition, ſince the lean as well as the fat of ſuch beaſts were forbidden, *Levit.* xxii. 8. it muſt be noted, that prohibition reached only to the prieſts, ver. 4.

V. 29. *Shall bring*—Not by another, but by himſelf, that is, thoſe parts of the peace-

† Chap. xv. 3. ‡ *Pſal.* lxvi. 18. ‖ Chap. xii. xiii. xv. § Chap. xi. 24. 28.
* *Gen.* ix. 4. Chap. iii. 17. xvii. 14.

30 crifice of his peace-offerings. His own hands ſhall bring the of-
ferings of the LORD made by fire, the fat with the breaſt, it ſhall
he bring, that the breaſt may be waved *for* a wave-offering before
31 the LORD. And the prieſt ſhall burn the fat upon the altar: but
32 the breaſt ſhall be Aaron's and his ſons. And the right ſhoulder
ſhall be given unto the prieſt *for* an heave-offering of the ſacrifices
33 of your peace-offerings. He among the ſons of Aaron that offer-
eth the blood of the peace-offerings, and the fat, ſhall have the
34 right ſhoulder for *his* part. For the wave-breaſt and heave-ſhoul-
der have I taken of the children of Iſrael, from off the ſacrifices of
their peace-offerings, and have given them unto Aaron the prieſt,
and unto his ſons, by a ſtatute for ever, from among the children
35 of Iſrael. This *is the portion* of the anointing of Aaron and *of* the
anointing of his ſons, out of the offerings of the LORD made by
fire, in the day *when* he preſented them, to miniſter unto the LORD
36 in the prieſts office. Which the LORD commanded to be given
them of the children of Iſrael, in the day that he anointed them,
37 *by* a ſtatute for ever throughout their generations. This *is* the law
of the burnt-offering, of the meat-offering, and of the ſin-*offering*,
and of the treſpaſs-*offering*, and of the conſecrations, and of the ſa-
38 crifice of the peace-offerings: Which the LORD commanded Mo-

peace-offering, which are in a ſpecial manner offered to God. *His oblation unto the Lord*—That is, to the tabernacle, where the Lord was preſent in a ſpecial manner. Though part of ſuch offerings might be eaten in any clean place, *Levit.* x. 14. yet not till they had been killed, and part of them offered to the Lord in the place appointed by him for that purpoſe.

V. 30. *His own hands*—After the beaſt was killed, and the parts of it divided, the prieſt was to put the parts mentioned into the hands of the offerer. *Offerings made by fire*—So called, not ſtrictly, as burnt-offerings are, becauſe ſome parts of theſe were left for the prieſt, but more largely, becauſe even theſe peace-offerings were in part, tho' not wholly, burnt. *Waved*—To and fro, by his hands, which were ſupported and directed by the hands of the prieſt.

V. 31. *His ſons*—The portion of every ſucceeding high-prieſt and his family.

V. 34. *The wave-breaſt and heave-ſhoulder*—The *breaſt* or heart is the ſeat of wiſdom, and the *ſhoulder* of ſtrength for action; and theſe two may denote that wiſdom, and power, which were in Chriſt our high-prieſt, and which ought to be in every prieſt.

V. 35. *Of the anointing of Aaron*—That is, of the prieſthood; the ſign put for the thing ſignified; and the *anointing* by a like figure is put for the part of the ſacrifices belonging to the prieſt by virtue of his anointing. This was their portion appointed them by God in that day, and therefore to be given to them in after ages.

V. 37. *Of the conſecrations*—That is, of the ſacrifice offered at the conſecration of the prieſts.

ſes in mount Sinai in the day that he commanded the children of Iſrael to offer their oblations unto the LORD, in the wilderneſs of Sinai.

CHAP. VIII.

This chapter gives an account of the conſecration of Aaron *and his ſons before the congregation.* Moſes *waſhes and dreſſes them,* ver. 1—9. *Anoints the tabernacle with its utenſils, and* Aaron, ver. 10—12. *Clothes his ſons,* ver. 13. *Offers for them a ſin-offering,* ver. 14—17. *A burnt-offering,* ver. 18—21. *The ram of conſecration,* ver. 22—30. *Declares to them God's charge, which they perform,* ver. 31—36.

1,2 AND the LORD ſpake unto Moſes, ſaying, Take Aaron and his ſons with him, and the garments, and † the anointing oil, and a bullock for the ſin-*offering*, and two rams, and a baſket 3 of unleavened *bread*. And gather thou all the congregation toge- 4 ther, unto the door of the tabernacle of the congregation. And Moſes did as the LORD commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congrega- 5 tion. And Moſes ſaid unto the congregation, ‡ This *is* the thing 6 which the LORD commanded to be done. And Moſes brought Aa- 7 ron and his ſons, and waſhed them with water. And he put upon him the coat, and girded him with the girdle, and cloathed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him there- 8 with. And he put the breaſt-plate upon him: alſo § he put in the 9 breaſt-plate the Urim and the Thummim. And he put the mitre upon his head: alſo upon the mitre, *even* upon his forefront did he put the golden plate, the holy Crown, ‖ as the LORD commanded 10 Moſes. *And Moſes took the anointing oil, and anointed the ta- 11 bernacle, and all that *was* therein, and ſanctified them. And he ſprinkled thereof upon the altar ſeven times, and anointed the altar, and all his veſſels, both the laver, and his foot, to ſanctify 12 them. And he poured †† of the anointing oil upon Aaron's head,

V. 3. *All the congregation*—The elders who repreſented all, and as many of the people as would, and could get thither, that all might be witneſſes both of *Aaron*'s commiſſion from God, and of his work and buſineſs.

V. 12. *He poured*—In a plentiful manner, as appears from *Pſal.* cxxxiii. 2. whereas other perſons and things were only ſprinkled with it: becauſe his unction was to typify the anointing of Chriſt with the Spirit, which was not given by meaſure to him. A mea-

† *Exod.* xxviii. 2. 4. xxx. 24. ‡ *Exod.* xxix. 4. § *Exod.* xxviii. 30. ‖ *Exod.* xxviii. 39, &c. * *Exod.* xxx. 26. †† *Exod.* xxix. 7. *Pſal.* cxxxiii. 2. *Eccles.* xlv. 15.

13 and anointed him, to ſanctify him. ‡ And Moſes brought Aaron's
ſons, and put coats upon them, and girded them with girdles, and
14 put bonnets upon them, as the LORD commanded Moſes. § And
he brought the bullock for the ſin-*offering*, and Aaron and his ſons
laid their hands upon the head of the bullock for the ſin-*offering*.
15 And he ‖ ſlew *it*, and Moſes took the blood, and put *it* upon the
horns of the altar round about, with his finger, and purified the
altar, and poured the blood at the bottom of the altar, and ſancti-
16 fied it, to make reconciliation upon it. And he took all the fat
that *was* upon the inwards, and the caul *above* the liver, and the
two kidnies, and their fat, and Moſes burned *it* upon the altar.
17 But the bullock, and his hide, his fleſh, and his dung, he burnt
with fire without the camp, as the LORD * commanded Moſes.
18 † And he brought the ram for the burnt-offering: and Aaron and
19 his ſons laid their hands upon the head of the ram. And he killed
it, and Moſes ſprinkled the blood upon the altar round about.
20 And he cut the ram into pieces, and Moſes burnt the head, and
21 the pieces, and the fat. And he waſhed the inwards and the legs
in water, and Moſes burnt the whole ram upon the altar: It *was*
a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire
22 unto the LORD, ‡‡ as the LORD commanded Moſes. And ‖‖ he
brought the other ram, the ram of conſecration, and Aaron and
23 his ſons laid their hands upon the head of the ram. And he ſlew
it, and Moſes took of the blood of it, and put *it* upon the tip of
Aaron's right ear, and upon the thumb of his right hand, and upon
24 the great toe of his right foot. And he brought Aaron's ſons, and
Moſes put of the blood upon the tip of their right ear, and upon the
thumbs of their right hands, and upon the great toes of their right

A meaſure of the ſame anointing is given to all believers.

V. 14. *The bullock*—There were indeed ſeven bullocks to be offered at his conſecration, one every day; but here he mentions only one, becauſe he here deſcribes only the work of the firſt day.

V. 17. *His hide*—Which in the offerings for the people was not burnt, but given to the prieſt.

V. 18. *He brought the ram*—Hereby they gave to God the glory of this great honour which was put upon them: and alſo ſignified the devoting themſelves and all their ſervice to God.

V. 19. *He*—Either *Moſes*, as in the following clauſe, or ſome other perſon by his appointment; which may be the reaſon why he is not named here, as he is to the ſprinkling of the blood, which was an action more proper to the prieſt, and more eſſential to the ſacrifice.

V. 29. *Moſes*

‡ *Exod.* xxix. 8. § *Exod.* xxix. 1. 10. ‖ *Heb.* ix. 18. 22. * *Exod.* xxix. 14. † *Exod.* xxix. 15. ‡‡ *Exod.* xxix 18. ‖‖ *Exod.* xxix. 19.

feet: and Moſes ſprinkled the blood upon the altar round about.
25 And he took the fat, and the rump, and all the fat that *was* upon
the inwards, and the caul *above* the liver, and the two kidnies and
26 their fat, and the right ſhoulder. And out of the baſket of unlea-
vened *bread*, that *was* before the LORD, he took one unleavened
cake, and a cake of oiled bread, and one wafer, and put *them*
27 upon the fat, and upon the right ſhoulder. And he put all * upon
Aaron's hands, and upon his ſons hands, and waved them *for* a
28 wave-offering before the LORD. And Moſes took them from off
their hands, and burnt *them* on the altar, upon the burnt-offering:
they *were* conſecrations for a ſweet ſavour: it *is* an offering made
29 by fire unto the LORD. And Moſes took the breaſt, and waved it
for a wave-offering before the LORD: *For* of the ram of conſecration
30 it was Moſes's † part, as the LORD commanded Moſes. ‡ And Moſes
took of the anointing oil, and of the blood which *was* upon the al-
tar, and ſprinkled upon Aaron, *and* upon his garments and upon
his ſons, and upon his ſons garments with him: and ſanctified
Aaron, *and* his garments, and his ſons, and his ſons garments with
31 him. And Moſes ſaid unto Aaron, and to his ſons, Boil the
fleſh at the door of the tabernacle of the congregation: and there
§ eat it with the bread that *is* in the baſket of conſecrations, as I
32 commanded, ſaying, Aaron and his ſons ſhall eat it. And that
which ‖ remaineth of the fleſh, and of the bread, ſhall ye burn with
33 fire. And ye ſhall not go out of the door of the tabernacle of the
congregation *in* ſeven days, until the days of your conſecration be
34 at an end: ** for ſeven days ſhall he conſecrate you. As he hath
done this day, *ſo* the LORD hath commanded to do, to make an
35 atonement for you. Therefore ſhall ye abide at the door of the
congregation day and night ſeven days, and keep the charge of the

V. 29. *Moſes's part*—Who at this time adminiſtring the prieſt's office was to receive the prieſt's wages.

V. 31. *The fleſh*—That which was left of the ram, and particularly the breaſt, which was ſaid to be *Moſes*'s part, ver. 29. and by him was given to *Aaron*, that he and his ſons might eat of it, in token that they and only they ſhould have the right to do ſo for the future.

V. 33. *Seven days*—In each of which the ſame ceremonies were to be repeated, and other rites to be performed. *He*—Either God or *Moſes*; for the words may be ſpoken by *Moſes*, either in God's name or in his own; *Moſes* ſpeaking of himſelf in the third perſon, which is very common in ſcripture.

V. 36. *So*

* *Exod.* xxix. 24, *&c.* † *Exod.* xxix. 26. ‡ *Exod.* xxx. 30. § *Exod.* xxix. 32.
‖ *Heb.* iii. 13, 14. ** *Exod.* xxix. 30. 35.

36 LORD, that ye die not, for ſo I am commanded. So Aaron and his ſons did all things which the LORD commanded by the hand of Moſes.

CHAP. IX.

Moſes *appoints* Aaron *to offer various ſacrifices*, ver. 1—7. Aaron *offers for himſelf*, ver. 8—14. *Offers for, and bleſſes the people*, ver. 15—22. *God ſignifies his acceptance of their perſons and of their ſacrifices*, ver. 23—24.

1 AND it came to paſs on the eighth day, *that* Moſes called
2 Aaron and his ſons, and the elders of Iſrael. And he ſaid unto Aaron, † Take thee a young calf for a ſin-*offering*, and a ram for a burnt-offering without blemiſh, and offer *them* before the
3 LORD. And unto the children of Iſrael thou ſhalt ſpeak, ſaying, ‡ Take ye a kid of the goats for a ſin-*offering*, and a calf, and a lamb, *both* of the firſt year, without blemiſh for a burnt-offering.
4 Alſo a bullock, and a ram, for peace-offerings to ſacrifice before the LORD, and a meat-offering mingled with oil: for § to-day the

V. 36. *So Aaron and his ſons did all things*—And thus the *covenant of life and peace*, *Mal.* ii. 5. was made with them. But after all the ceremonies uſed in their conſecration, one point was reſerved for the honour of Chriſt's prieſthood. They were *made prieſts without an oath*; *but Chriſt with an oath*, *Heb.* vii. 21. For neither theſe prieſts, nor their prieſthood was to continue. But His is a perpetual and *unchangeable prieſthood*.

V. 1. *On the eighth day*—Namely, from the day of his conſecration, or when the ſeven days of his conſecration were ended. The eighth day is famous in ſcripture for the perfecting and purifying both of men and beaſts. See *Lev.* xii. 2, 3. xiv. 8, 9, 10. xv. 13, 14. xxii. 27. *And the elders of Iſrael*—All the congregation were called to be witneſſes of *Aaron*'s inſtalment into his office, to prevent their murmurings and contempt; which being done, the elders were now ſufficient to be witneſſes of his firſt execution of his office.

V. 2. *For a ſin-offering*—For himſelf and his own ſins, which was an evidence of the imperfection of that prieſthood, and of the neceſſity of a better. The *Jewiſh* writers ſuggeſt, that a calf was appointed, to remind him of his ſin in making the golden calf. Thereby he had rendered himſelf for ever unworthy of the honour of the prieſthood: on which he had reaſon to reflect with ſorrow and ſhame, in all the atonements he made.

V. 3. *A ſin-offering*—For the people, for whoſe ſin a young bullock was required, chap. iv. 15. but that was for ſome particular ſin; this was more general for all their ſins. Beſides, there being an eye here to the prieſt's conſecration and entrance into his office, it is no wonder if there be ſome difference in theſe Sacrifices from thoſe before preſcribed.

V. 4. *The Lord will appear*—Heb. *Hath appeared*. He ſpeaks of the thing to come as if it were paſt, which is frequent in ſcripture, to give them the more aſſurance of the thing.

V. 5. Before

† *Exod.* xxix. 1. ‡ Chap. iv. 23. *Ezra.* vi. 27. § Ver. 23.

5 LORD will appear unto you. And they brought *that* which Moſes
commanded before the tabernacle of the congregation: and all the
6 congregation drew near and ſtood before the LORD. And Moſes
ſaid, This *is* the thing which the LORD commanded that ye ſhould
7 do: and the glory of the LORD ſhall appear unto you. And Moſes
ſaid unto Aaron, Go unto the altar and ‖ offer thy ſin-*offering* and
thy burnt-offering, and make an atonement for thyſelf, and for the
people: and offer the offering of the people, and make an atone-
8 ment for them, as the LORD commanded. Aaron therefore
went unto the altar, and ſlew the calf of the ſin-*offering* which *was*
9 for himſelf. And the ſons of Aaron brought the blood unto him,
and he dipt his finger in the blood, and put *it* upon the horns of the
10 altar, and poured out the blood at the bottom of the altar. But the
fat and the kidnies, and the caul *above* the liver of the ſin-*offering* he
11 burnt upon the altar, * as the LORD commanded Moſes. And † the

V. 5. Before the tabernacle where God dwelt.

V. 6. *The glory of the Lord*—The glorious manifeſtation of God's powerful and gracious preſence.

V. 7. *Go and offer*—*Moſes* had hitherto ſacrificed, but now he reſigns his work to *Aaron*, and actually gives him that commiſſion which from God he had received for him. *For thyſelf and for the people*—The order is very obſervable, firſt for thyſelf, otherwiſe thou art unfit to do it for the people. Hereby God would teach us, both the deficiency of this prieſthood, and how important it is that God's miniſters ſhould be in the favour of God themſelves, that their miniſtrations may be acceptable to God, and profitable to the people.

V. 9. *The altar*—Of burnt-offering, of which alone he ſpeaks both in the foregoing and following words; and the blood was poured out at the bottom of this altar only, not of the altar of incenſe, as appears from *Lev.* iv. 7. where indeed there is mention of putting ſome of the blood upon the horns of the altar of incenſe, in this caſe of the prieſt's ſacrificing for his own ſins. But there ſeems to be a double difference, 1. That ſacrifice was offered for ſome particular ſin, this for his ſins indefinitely. 2. There he is ſuppoſed to be compleat in his office, and here he is but entring into his office, and therefore muſt prepare and ſanctify himſelf by this offering upon the brazen altar in the court, before he can be admitted into the holy place where the altar of incenſe was. And the like is to be ſaid for the difference between the ſin-offering for the people here, and chap. iv. 17, 18.

V. 10. *He burnt it*—By ordinary fire, which was uſed until the fire came down from heaven, ver. 24. though afterwards it was forbidden. And if it had not been allowed otherwiſe, yet this being done by *Aaron* at the command of *Moſes*, and conſequently with God's approbation, it was unqueſtionably lawful. Add to this, that there is nothing ſaid to be conſumed by that heavenly fire, but *the burnt-offering* with the *fat* belonging to it, namely, that burnt-offering mentioned ver. 16. which therefore is not there ſaid to be burnt, as it is ſaid of the other burnt-offering, ver. 13. and of the reſt of the ſacrifices in their places.

V. 16. *The*

‖ *Heb.* v. 3. vii. 27, 28. ix. 7.

* Chap. iv. 8. † Chap. iv. 11.

12 fleſh, and the hide he burnt with fire, without the camp. And he
ſlew the burnt-offering, and Aaron's ſons preſented unto him the
13 blood, which he ſprinkled round about upon the altar. And they
preſented the burnt-offering unto him, with the pieces thereof, and
14 the head: and he burnt *them* upon the altar. And he did waſh the
inwards and the legs, and burnt *them* upon the burnt-offering on
15 the altar. And he brought the peoples offering, and took the
goat which *was* the ſin-*offering* for the people, and ſlew it, and offer-
16 ed it for ſin, as the firſt. And he brought the burnt-offering, and
17 offered it * according to the manner. And he brought the † meal-
offering, and took an handful thereof, and burnt *it* upon the altar
18 ‡ beſides the burnt-ſacrifice of the morning. He ſlew alſo the bul-
lock and the ram, *for* § a ſacrifice of peace-offerings, which *was* for
the people: and Aaron's ſons preſented unto him the blood (which
19 he ſprinkled upon the altar round about.) And the fat of the bul-
lock and of the ram, the rump, and that which covereth *the inwards*,
20 and the kidnies, and the caul *above* the liver. And they put the fat
21 upon the breaſts, and he burnt the fat upon the altar. And the
breaſts, and the right ſhoulder, Aaron waved *for* a ‖ wave-offering
22 before the LORD, as Moſes commanded. And Aaron ** lifted up
his hands towards the people, and bleſſed them, and came down
from offering of the ſin-*offering*, and the burnt-offering, and peace-
23 offerings. And Moſes and Aaron went into the tabernacle of the

V. 16. *The burnt-offering*—Which alſo was offered for the people, as the laſt mentioned ſin-offering was.

V. 17. *Beſides the burnt-ſacrifice*—Which was to be firſt offered every morning; for God will not have his ordinary and ſtated ſervice ſwallowed up by extraordinary.

V. 19. *That*—Fat. *Which covereth the inwards*—Or the Guts.

V. 22. *Aaron lifted up his hands*—Which was the uſual rite of bleſſing. By this poſture he ſignified both whence he expected the bleſſing, and his hearty deſire of it for them. *And bleſſed them*—In ſome ſuch manner, as is related, *Numb.* vi. 24, *&c.* though not in the ſame form, for it is not probable that he uſed it before God delivered it. And this bleſſing was an act of his prieſtly office, no leſs than ſacrificing. And herein he was a type of Chriſt, who came into the world to bleſs us, and when he was parting from his diſciples, lifted up his hands and bleſſed them: yea, and in them his whole church, of which they were the elders and repreſentatives. *And came down*—From the altar; whence he is ſaid to *come down*, either 1. Becauſe the altar ſtood upon raiſed ground, or 2. Becauſe it was nearer the holy place, which was the upper end.

V. 23. *And Moſes*—Went in with *Aaron* to direct him, and to ſee him perform thoſe

* Chap. i. 3. 10. † Chap. ii. 1, 2. ‡ *Exod.* xxix. 38. § Chap. iii. 1. ‖ *Exod.* xxix. 24. 28. ** *Luke* xxiv. 50.

congregation, and came out and bleſſed the people: and the glory
24 of the LORD appeared unto all the people. And ‡ there came a fire out from before the LORD, and conſumed upon the altar the burnt-offering and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

CHAP. X.

The death of Nadab and Abihu, and quieting of Aaron, ver. 1—3. *Orders given to bury them, and not to mourn,* ver. 4—7. *A command not to drink wine or ſtrong drink, and to diſtinguiſh between holy and unholy,* ver. 8—11. *Directions concerning the parts of the burnt-offerings which were to be eaten,* ver. 12—15. *Moſes reproves the prieſts, but is pacified by Aaron,* ver. 16—20.

1 AND * Nadab and Abihu the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered ſtrange fire before the LORD, which he † commanded

parts of his office which were to be done in the holy place, about the lights, and the table of ſhew-bread, and the altar of incenſe, upon which part of the blood of the ſacrifices now offered was to be ſprinkled, chap. iv. 7. 16. *And bleſſed the people*—Prayed to God for his bleſſing upon them, as this phraſe is explained, *Numb.* vi. 23, *&c.* and particularly for his gracious acceptation of theſe and all ſucceeding ſacrifices, and for his ſignification thereof by ſome extraordinary token. *And the glory of the Lord*—Either a miraculous brightneſs ſhining from the cloudy pillar, as *Exod.* xvi. 10. or a glorious and viſible diſcovery of God's gracious preſence and acceptance of the preſent ſervice.

V. 24. *And there came a fire*—In token of God's approbation of the prieſthood now inſtituted, and the ſacrifices offered, and conſequently of others of the like nature. And this fire now given was to be carefully kept, and not ſuffered to go out, chap. vi. 13. and therefore was carried in a peculiar veſſel in their journies in the wilderneſs. *From before the Lord*—Or, *from the preſence of the Lord*, that is, from the place where God was in a ſpecial manner preſent, either from heaven or from the holy of holies. *They ſhouted*—As wondering at, rejoicing in, and bleſſing God for this gracious diſcovery of himſelf, and his favour. This alſo was *a figure of good things to come.* Thus the Spirit deſcended in fire upon the apoſtles, ſo ratifying their commiſſion, as this does that of the prieſts. And the deſcent of this holy fire into our ſouls, to kindle in them devout affections, and ſuch an holy zeal as burns up all unholineſs, is a certain token of God's gracious acceptance.

V. 1. *Strange fire*—Fire ſo called, becauſe not taken from the altar, as it ought, but from ſome common fire. *Before the Lord*—Upon the altar of incenſe. *Which he commanded not*—*Not commanding* may be here put for *forbidding*, as it is, *Jer.* xxxii. 35. Now as this was forbidden implicitly; *Levit.* vi. 12. eſpecially when God himſelf made a comment upon that text, and by ſending

‡ *Gen.* iv. 4. 1 *Kings* xviii. 38. 2 *Chron.* vii. 1, 2. *Mac.* ii. 10, 11. * *Numb.* iii. 4. xxvi. 61. 1 *Chron.* xxiv. 2. † *Iſa.* xxix. 13. *Prov.* xxx. 6. *Matt.* xv. 9.

2 them not. And there went out fire from the LORD, and ‡ devoured
3 them, and they died before the LORD. Then Moſes ſaid unto Aaron, This *is it* that the LORD ſpake, ſaying, I will be § ſanctified in them that come ‖ nigh me, and before all the people I will be glorified:
4 and Aaron * held his peace. And Moſes called Miſhael and Elzaphan the ſons of Uzziel, the uncle of Aaron, and ſaid unto them, come near, carry your brethren from before the ſanctuary, out of
5 the camp. So they went near, and carried them in their coats out
6 of the camp, as Moſes had ſaid. And Moſes ſaid unto Aaron, and unto Eleazar, and unto Ithamar his ſons, † Uncover not your

ſending fire from heaven declared of what fire he there ſpake; ſo it is more than probable it was forbidden expreſly, though that be not here mentioned, nor was it neceſſary it ſhould be.

V. 2. *From the Lord*—From heaven, or rather from the ſanctuary. *Devoured them*—Deſtroyed their lives; for their bodies and garments were not conſumed. Thus the ſword is ſaid to *devour*, 2 *Sam.* ii. 26. Thus lightning many times kill perſons, without any hurt to their garments.

V. 3. *The Lord ſpake*—Though the words be not recorded in ſcripture, where only the heads of diſcourſes are contained, yet it is probable they were uttered by *Moſes* in God's name. Howſoever the ſenſe of them is in many places. *I will be ſanctified*—This may note, either, 1. their duty to ſanctify God, to demean themſelves with ſuch care, and reverence, and watchfulneſs, as becomes the holineſs of the God whom they ſerve; whence he leaves them to gather the juſtice of the preſent judgment. Or, 2. God's purpoſe to ſanctify himſelf, to manifeſt himſelf to be an holy and righteous God by his ſevere and impartial puniſhment of all tranſgreſſors, how near ſoever they are to him. *That come nigh me*—Who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are ſhut out. It is a deſcription of the prieſts. *I will be glorified*—As they have ſinned publickly and ſcandalouſly, ſo I will vindicate my honour in a public and exemplary manner, that all men may learn to give me the glory of my holineſs by an exact conformity to my laws. *And Aaron held his peace*—In acknowledgment of God's juſtice and ſubmiſſion to it. He murmured not, nor replied againſt God.

V. 4. *Moſes called Miſhael*—For Aaron and his ſons were employed in their holy miniſtrations, from which they were not called for funeral ſolemnities. *Brethren*—That is, kinſmen, as that word is oft uſed. *Out of the camp*—Where the burying-places of the *Jews* were, that the living might neither be annoyed by the unwholſome ſcent of the dead, nor defiled by the touch of their graves.

V. 5. *In their coats*—In the holy garments wherein they miniſtred; which might be done, either, 1. as a teſtimony of a reſpect due to them, notwithſtanding their preſent failure; and that God in judgment remembred mercy, and when he took away their lives, ſpared their ſouls. Or, 2. becauſe being polluted both by their ſin, and by the touch of their dead bodies, God would not have them any more uſed in his ſervice.

V. 6. *Uncover not your head*—That is, give no ſignification of your ſorrow; mourn not for them; partly leſt you ſhould ſeem

‡ *Heb.* xii. 29. § *Iſa.* v. 16. *Ezek.* xx. 41. xxviii. 22. xxxvi. 16. 23. 1 *Pet.* i. 15.
‖ *Exod.* xix. 22. *Iſa.* xxix. 13. *Ezek.* xlii. 13, 14. * *Pſal.* xxxix. 9. *Ezek.* xxiv. 17.
† *Num.* vi. 6. *Deut.* xxxiii. 9.

heads, neither rend your clothes, leſt you die, and leſt wrath come upon all the people: but let your brethren, the whole houſe
7 of Iſrael bewail the burning which the LORD hath kindled. And ye ſhall not go out from the door of the tabernacle of the congregation, leſt you die: for the anointing oil of the LORD *is* upon you:
8 and they did according to the word of Moſes. And the LORD
9 ſpake unto Aaron, ſaying, ‡ Do not drink wine nor ſtrong drink; nor thy ſons with thee, when ye go into the tabernacle of the congregation, leſt ye die: *It ſhall be* a ſtatute for ever throughout your ge-
10 nerations: And that ye may § put difference between holy and un-
11 holy, and between unclean and clean. And that ye may teach the children of Iſrael ‖ all the ſtatutes which the LORD hath ſpoken
12 unto them by the hand of Moſes. And Moſes ſpake unto Aaron, and unto Eleazar, and unto Ithamar his ſons, that were left, * Take the meal-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven, beſide the altar: for it
13 *is* † moſt holy. And ye ſhall eat it in the holy place, becauſe it *is* thy due, and thy ſons due of the ſacrifices of the LORD made by

to juſtify your brethren, and tacitly reflect upon God as too ſevere; and partly leſt thereby you ſhould be diverted from, or diſturbed in your preſent ſervice, which God expects to be done chearfully. *But bewail the burning*—Not ſo much in compaſſion to them, as in ſorrow for the tokens of divine diſpleaſure.

V. 7. *Ye ſhall not go from the tabernacle*—Where at this time they were, becauſe this happened within ſeven days of their conſecration. *The oil of the Lord is upon you*—You are perſons conſecrated peculiarly to God's ſervice, which therefore it is juſt you ſhould prefer before all funeral ſolemnities.

V. 9. *Drink not wine*—It is not improbable, that the ſin of *Nadab* and *Abihu* was owing to this very thing. But if not, yet drunkenneſs is ſo odious a ſin in itſelf, eſpecially in a miniſter, and moſt of all in the time of his adminiſtration of ſacred things, that God ſaw fit to prevent all occaſions of it. And hence the devil, who is God's ape, required this abſtinence from his prieſts in their idolatrous ſervice.

V. 10. *Between holy and unholy*—Perſons and things, which *Nadab* and *Abihu* did not.

V. 11. *Ye may teach*—Which drunken perſons are very unfit to do.

V. 12. *Eat it*—*Moſes* repeats the command, partly leſt their grief ſhould cauſe them to neglect their meat preſcribed by God, (which abſtinence would have been both a ſignification of their ſorrow which God had forbidden them, and a new tranſgreſſion of a divine precept;) and partly to encourage them to go on in their holy ſervices, and not to be dejected, as if God would no more accept them or their ſacrifices.

V. 13. *In the holy place*—In the court, near the altar of burnt-offerings.

V. 14. *In*

‡ *Prov.* xxxi. 5. *Iſa.* xxviii. 7. *Ezek.* xliv. 21. 1 *Tim.* iii. 3. § *Jer.* xv. 19. *Ezek.* xxii. 26. xliv. 23. ‖ *Mal.* ii. 7. *Acts* xx. 27. * *Exod.* xxix. 2. Chap. viii. 2. † Chap. xxi. 22.

1

14 fire: for ſo I am commanded. And ‡ the wave-breaſt, and heave-
ſhoulder ſhall ye eat in a clean place, thou, and thy ſons, and thy
daughters with thee, for *they be* thy due, and thy ſons due, *which* are
given out of the ſacrifice of peace-offerings of the children of
15 Iſrael. § The heave-ſhoulder and the wave-breaſt ſhall they bring,
with the offerings made by fire of the fat, to wave *it* for a wave-
offering before the LORD; and it ſhall be thine, and thy ſons with
16 thee by a ſtatute for ever, as the LORD hath commanded. And
Moſes diligently ſought ‖ the goat of the ſin-*offering*, and behold, it
was burnt: and he was angry with Eleazar and Ithamar the ſons
17 of Aaron which were left *alive*, ſaying, Wherefore have ye not
eaten the ſin-*offering* in the holy place, ſeeing it *is* moſt holy, and
God hath given it to you to * bear the iniquity of the congregation
18 to make atonement for them before the LORD. Behold, the blood
of it was not brought in within the holy *place*; ye ſhould indeed
19 have eaten it in the holy *place*, † as I commanded. And Aaron ſaid
unto Moſes, Behold, this day have they offered their ſin-*offering*
and their burnt-offering before the LORD; and ſuch things have
befallen me: and *if* I had eaten the ſin-*offering* to day, ſhould it
20 have been ‡‡ accepted in the ſight of the LORD. And when Moſes
heard *that*, he was §§ content.

V. 14. *In a clean place*—In any of your dwellings, or any place in the camp, which was kept clean from all ceremonial defilement. In any place where the women as well as the men might come, for the *daughters* of the prieſt might eat theſe as well as their ſons, if they were maids, or widows, or divorced, *Lev.* ii. 11, 12, 13.

V. 16. *He was angry with Eleazar*—He ſpares *Aaron* at this time, as overwhelmed with ſorrow, and becauſe the rebuking him before his ſons might have expoſed him to ſome contempt; but he knew that the reproof though directed to them, would concern him too. *Who were left alive*—And therefore ought to have taken warning.

V. 17. *God hath given it to you*—As a reward of your ſervice, whereby you expiate, bear, and take away their ſins, by offering thoſe ſacrifices, by which God through Chriſt is reconciled to the penitent and believing offerers.

V. 18. *The blood was not brought in*—Becauſe *Aaron* was not yet admitted into the holy place, whither that blood ſhould have been brought, 'till he had prepared the way by the ſacrifices which were to be offered in the court.

V. 19. *They have offered*—They have done the ſubſtance of the thing, though they have miſtaken this one circumſtance. *Such things*—Whereby, having been oppreſſed with grief, it is not ſtrange nor unpardonable if I have miſtaked. *Should it have been accepted*—Becauſe it was not to be eaten with ſorrow, but with rejoicing and thankſgiving.

V. 20. He reſted ſatisfied with his anſwer. It appeared, that *Aaron* ſincerely aimed

‡ *Exod.* xxix. 24. Chap. vii. 31. 34. § Chap. vii. 29, 30. ‖ Chap. ix. 3. * *John* i. 29. 1 *Pet.* ii. 24. † Chap. vi. 26. ‡‡ *Deut.* xii. 7. xxvi. 14. *Hoſ.* ix. 4. §§ 2 *Chron.* xxx. 18. 20. *Matt.* xii. 3, 4.

CHAP. XI.

Of clean and unclean beaſts, ver. 1—8. *Fiſhes* ver. 9—12. *Fowls,* ver. 13—19. *Creeping things whether flying,* ver. 20—28. *or creping upon the earth,* ver. 29—43. *An exhortation to holineſs,* ver. 44, 45. *The concluſion,* ver. 46, 47.

1 AND the LORD ſpake unto * Moſes, and to Aaron ſaying unto
2 them, Speak unto the ‡ children of Iſrael, ſaying, § Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the
3 earth. Whatſoever ‖ parteth the hoof, and is cloven-footed, *and* †
4 cheweth the cud among the beaſts, that ſhall ye eat. Nevertheleſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the ** camel, becauſe he cheweth the cud,

aimed at pleaſing God: and thoſe who do ſo, will find he is not *extreme to mark what is done amiſs.*

V. 1. From the laws concerning the prieſts, he now comes to thoſe which belong to all the people. God *ſpake to* both of them, becauſe the cognizance of the following matters belonged to both: the prieſt was to direct the people about the things forbidden or allowed, where any doubt or difficulty aroſe; and the magiſtrate was to ſee the direction followed.

V. 2. *Theſe are the beaſts*—Though every creature of God be good and pure in itſelf, yet it pleaſed God to make a difference between clean and unclean, which he did in part before the flood, *Gen.* vii. 2. but more fully here for many reaſons; as, 1. To aſſert his own ſovereignty over man, and all the creatures which men may not uſe but with God's leave. 2. To keep up the wall of partition between the *Jews* and other nations, which was very neceſſary for many great and wiſe purpoſes. 3. That by bridling their appetite in things in themſelves lawful, and ſome of them very deſirable, they might be better prepared and enabled to deny themſelves in things ſimply and groſly ſinful. 4. For the preſervation of their health, ſome of the creatures forbidden being, though uſed by the neighbouring nations, of unwholeſome nouriſhment, eſpecially to the *Jews,* who were very obnoxious to leproſies. To teach them to abhor that filthineſs, and all thoſe ill qualities for which ſome of theſe creatures are noted.

V. 3. *Cloven-footed*—That is, divided into two parts only: This clauſe is added to explain and limit the former, as appears from ver. 26. for the feet of dogs, cats, *&c.* are parted or cloven into many parts. *And cheweth the cud*—Heb. *and bringeth up the cud,* that is, the meat once chewed, out of the ſtomach in the mouth again, that it may be chewed a ſecond time for better concoction. And this branch is to be joined with the former, both properties being neceſſary for the allowed beaſts. But the reaſon hereof muſt be reſolved into the will of the law-giver; though interpreters gueſs that God would hereby ſignify their duties, by the firſt, that of diſcerning between good and evil; and by the latter, that duty of recalling God's word to our minds and meditating upon it.

V. 4. *The camel*—An uſual food in *Arabia,* but yielding bad nouriſhment. *Divideth not the hoof*—So as to have his foot cloven in two, which being expreſſed, ver. 3.

* *Ezek.* xliv. 23. ‡ *Pſal.* cxlvii. 19, 20. § *Deut.* xiv. 4. *&c. Acts* x. 12. 14. ‖ *Heb.* v. 14. † *Pſal.* i. 2. *Amos* viii. 11. *Mal.* iv. 3. *Acts* xvii. 11. 1 *Cor.* xi. 2. ** *Iſa.* xxx. 6. *Matt.* xix. 24.

5 but divideth not the hoof, he *is* unclean unto you. And the ‡ cony,
because he cheweth the cud, but divideth not the hoof, he *is* un-
6 clean unto you. And the hare, because he cheweth the cud, but
7 divideth not the hoof, he *is* unclean unto you. And the swine,
though he divide the hoof, and be cloven-footed, yet he cheweth
8 not the cud: he *is* † unclean unto you. Of their flesh shall ye not
eat, and their carcase shall ye not § touch: ‖ they *are* unclean to
9 you. These shall ye eat, of all that *are* in the waters, whatsoever
hath fins and scales in the water, in the seas, and in the rivers,
10 them shall ye eat. And all that have not fins nor scales in the seas,
and in the rivers, of all that move in the waters, and of any living
thing which *is* in the waters, they *shall be* an abomination unto you.
11 They shall be even an abomination unto you, ye shall not eat of
their flesh, but you shall have their carcasses in abomination.
12 Whatsoever hath no fins or scales in the waters, that *shall be* an
13 abomination unto you. And these *are they which* ye shall have in
abomination among the fowls, they shall not be eaten, they *are* an

is here to be understood. Otherwise the camel's hoof is divided, but it is but a small and imperfect division.

V. 5. As for the names of the following creatures, seeing the *Jews* themselves are uncertain and divided about them, it seems improper to trouble the unlearned readers with disputes about them.

V. 8. *Ye shall not touch*—Not in order to eating, as may be gathered by comparing this with *Gen.* iii. 3. But since the fat and skins of some of the forbidden creatures were useful, for medicinal and other good purposes, and were used by good men, it is not probable that God would have them cast away. Thus God forbad the making of images, *Exod.* xx. not universally, but in order to the worshipping them, as Christian interpreters agree.

V. 9. *Fins and scales*—Both of them; such fishes being more cleanly, and more wholesome food than others. The names of them are not particularly mentioned, partly because most of them wanted names, the fish not being brought to *Adam* and named by him as other creatures were; and partly because the land of *Canaan* had not many rivers, nor great store of fish.

V. 11. *Unto you*—This clause is added to shew that they were neither abominable in their own nature, nor for the food of other nations; and consequently when the partition-wall between *Jews* and *Gentiles* was taken away, these distinctions of meat were to cease.

V. 13. *Among the fowls*—The true signification of the following *Hebrew* words is now lost, as the *Jews* at this day confess, which not falling out without God's singular providence may intimate the cessation of this law, the exact observation whereof since Christ came is become impossible. In general, this may be observed, that the fowls forbidden in diet, are all either ravenous and cruel, or such as delight in the night and darkness, or such as feed upon impure things; and so the signification of these prohibitions is manifest,

‡ *Rev.* xxi. 8. † 2 *Pet.* ii. 22. § *Isa.* lii. 11. 2 *Cor.* vi. 17. *Eph.* v. 7. 11. ‖ *Acts* x. 14. 15. xv. 29. *Rom.* xiv. 14. 17. 1 *Cor.* viii. 8.

14 abomination, * the eagle, and the oſſifrage, and the oſpray. And the
15 vulture, and the kite after his kind: Every raven after his kind: And
16 the owl, and the night-hawk, and the cuckow, and the hawk after his
17, 18 kind: And the little owl, and the cormorant, and the great owl.
19 And the ſwan, and the pelican, and the gier-eagle. And the ſtork, the
20 heron after her kind, and the lapwing, and the bat. All fowls
that creep, going upon *all* four, *ſhall be* an abomination unto you.
21 Yet theſe may ye eat, of every flying creeping thing that goeth
upon *all* four, which have legs above their feet, to leap withal
22 upon the earth: *Even* theſe of them ye may eat; † The locuſt
after his kind, and the bald locuſt after his kind, and the beetle
23 after his kind, and the graſhopper after his kind: But all *other*
flying creeping things which have four feet, *ſhall be* an abomination
24 unto you. And for theſe ye ſhall be unclean: whoſoever toucheth
25 the carcaſe of them, ſhall be unclean until the even. And who-
ſoever beareth *ought* of the carcaſe of them, ſhall † waſh his
26 clothes, and be unclean until the even. *The carcaſſes* of every beaſt
which divideth the hoof, and *is* not cloven-footed, nor cheweth
the cud, *are* unclean unto you: every one that toucheth them ſhall
27 be unclean. And whatſoever goeth upon his paws, among all man-

feſt, to teach men to abominate all cruelty or oppreſſion, and all works of darkneſs and filthineſs. *The oſſifrage and the oſpray*—Two peculiar kinds of eagles, diſtinct from that which being the chief of its kind, is called by the name of the whole kind.

V. 15. *After his kind*—According to the ſeveral kinds, known by this general name, which includes, beſides ravens properly ſo called, crows, rooks, pyes, and others.

V. 20. *All fowls*—Flying things that crawl or creep upon the earth, and ſo degenerate from their proper nature, and are of a mungrel kind, which may intimate that apoſtates and mungrels in religion are abominable in the ſight of God. *Upon all four*—Upon four legs, or upon more than four, which is all one to the preſent purpoſe.

V. 22. *The locuſt*—Locuſts, though unuſual in our food, were commonly eaten by the *Æthiopians*, *Lybians*, *Parthians*, and other eaſtern people bordering upon the *Jews*. And as it is certain the eaſtern locuſts were much larger than ours, ſo it is probable they were of different qualities, and yielding better nouriſhment.

V. 23. *All other*—That is, which have not thoſe legs above and beſides their feet mentioned, ver. 21.

V. 24. *Unclean*—And ſuch were excluded both from the court of God's houſe, and from free converſation with other men.

V. 25. *Beareth*—Or, *taketh away*, out of the place where it may lie, by which others may be either offended, or polluted.

V. 27. *Upon his paws*—Heb. *upon his hands*, that is, which hath feet divided into ſeveral parts like fingers, as dogs, cats, apes, and bears.

V. 34. *That*

* *Jer.* iv. 13. xlviii. 40. *Lam.* iv. 19. *Hoſ.* viii. 1. *Hab.* i. 8. ‡ *Matt.* iii. 4. *Mark* i. 6. † *Heb.* x. 22.

ner of beaſts that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean until the even.
28 And he that beareth the carcaſe of them ſhall waſh his clothes, and
29 be unclean until the even: they *are* unclean unto you. Theſe alſo *ſhall be* unclean unto you, among the ‡ creeping things that creep upon the earth: the weaſel, and the mouſe, and the tortoiſe
30 after his kind. And the ferret, and the camelion, and the lizard,
31 and the ſnail, and the mole. Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall
32 be unclean until the even. And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean, whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even: ſo it ſhall be cleanſed.
33 And every earthen veſſel, whereunto *any* of them falleth, whatſo-
34 ever *is* in it ſhall be unclean, and ye ſhall break it. Of all meat which may be eaten, *that* on which *ſuch* water cometh, ſhall be unclean: And all drink that may be drunk in every *ſuch* veſſel,
35 ſhall be unclean. And every *thing* whereupon *any part* of their carcaſe falleth, ſhall be unclean, *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall
36 be unclean unto you. Nevertheleſs, a fountain, or pit, *wherein there is* plenty of water, ſhall be clean: that which toucheth their
37 carcaſe ſhall be unclean. And if *any part* of their carcaſe fall upon
38 any ſowing ſeed which is to be ſown, *it ſhall be* clean. But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall

V. 34. *That on which ſuch water cometh*—That fleſh or herbs or other food which is dreſſed in water, in a veſſel ſo polluted, ſhall be unclean; not ſo, if it be food which is eaten dry, as bread, or fruits; the reaſon of which difference ſeems to be this, that the water did ſooner receive the pollution in itſelf, and convey it to the food ſo dreſſed.

V. 36. Of this no reaſon can be given, but the will of the law-giver and his merciful condeſcenſion to men's neceſſities, water being ſcarce in thoſe countries; and for the ſame reaſon God would have the ceremonial law of ſacrifices, give place to the law of mercy.

V. 37. *Seed*—Partly becauſe this was neceſſary proviſion for man; and partly becauſe ſuch ſeed would not be uſed for man's food till it had received many alterations in the earth whereby ſuch pollution was taken away.

V. 38. *If any water*—The reaſon of the difference is, becauſe wet ſeed doth ſooner receive, and longer retain any pollution; and partly becauſe ſuch ſeed was not fit to be ſown preſently, and therefore that neceſſity which juſtified the uſe of the dry

‡ *Col.* iii. 2.

39 thereon, it *ſhall be* unclean unto you. And if any beaſt of which
ye may eat, die, he that toucheth the carcaſe thereof, ſhall be un-
40 clean until the even. And he that eateth of the carcaſe of it,
ſhall waſh his clothes, and be unclean until the even: he alſo that
beareth the carcaſe of it, ſhall waſh his clothes, and be unclean
41 until the even. And every creeping thing that creepeth upon the
42 earth, *ſhall be* an abomination: it ſhall not be eaten. Whatſoever
goeth upon the belly, and whatſoever goeth upon *all* four, or
whatſoever hath more feet, among all creeping things that creep
upon the earth, them ye ſhall not eat, for they *are* an abomination.
43 Ye ſhall not make yourſelves abominable with any creeping thing
that creepeth, neither ſhall ye make yourſelves unclean with them,
44 that ye ſhould be defiled thereby. For *I am* the LORD your God:
ye ſhall therefore ſanctify yourſelves, and ‡ ye ſhall be holy, for I
am holy: neither ſhall ye defile yourſelves with any manner of
45 creeping thing that creepeth upon the earth. For I *am* the LORD
that bringeth you up out of the land of Egypt to be your God:
46 ye ſhall therefore be holy, for I *am* holy. This *is* the law of the
beaſts, and of the fowl, and of every living creature that moveth
in the waters, and of every creature that creepeth upon the earth.
47 To make a difference between the unclean and the clean, and be-

ſeed, could not be pretended in this caſe.

V. 39. *If any beaſt die*—Either of itſelf, or being killed by ſome wild beaſt, in which caſes the blood was not poured forth, as it was when they were killed by men either for food or ſacrifice.

V. 40. *He that eateth*—Unwittingly, for if he did it knowingly, it was a preſumptuous ſin againſt an expreſs law, *Deut.* xiv. 21. and therefore puniſhed with cutting off.

V. 41. *Every creeping thing*—Except thoſe expreſly excepted, ver. 29, 30.

V. 42. *Upon the belly*—As worms and ſnakes, *Upon all four*—As toads and divers ſerpents.

V. 44. *Ye ſhall be holy*—By this he gives them to underſtand, that all theſe cautions about eating or touching theſe creatures was not for any real uncleanneſs in them, but only that by the diligent obſervation of theſe rules they might learn with greater care to avoid all moral pollutions, and to keep themſelves from all filthineſs of fleſh and ſpirit, and from all familiar and intimate converſe with notorious ſinners.

V. 45. *That bringeth you up out of Egypt*—This was a reaſon why they ſhould chearfully ſubmit to diſtinguiſhing laws, who had been ſo honoured with diſtinguiſhing favours.

V. 46. *This is the law*—It was ſo, as long the Moſaic diſpenſation laſted. But under the goſpel we find it expreſly repealed by a voice from heaven, *Acts* x. 15. Let us therefore bleſs God, that to us *every creature of God is good, and nothing to be refuſed.*

V. 1. From

‡ Chap. xix. 2. xx. 7. 1 *Pet.* 1. xv. 16.

tween the beaſt that may be eaten, and the beaſt that may not be eaten.

CHAP. XII.

Laws concerning the uncleanneſs of women in child-birth, ver. 1—5. *Concerning their purification,* ver. 6—8.

1,2 AND the LORD ſpake unto Moſes, ſaying, Speak unto the children of Iſrael, ſaying, If a * woman have conceived ſeed, and borne a man-child, then ſhe ſhall be unclean ſeven days, according to the days of the ſeparation for her infirmity ſhall ſhe be 3 unclean. And in the eighth day, § the fleſh of his foreſkin ſhall be 4 circumciſed. And ſhe ſhall then continue in the blood of her purifying three and thirty days: ſhe ſhall touch no hallowed thing, nor come into the ſanctuary, until the days of her purifying be ful- 5 filled. But if ſhe bear a † maid-child, then ſhe ſhall be uncleantwo weeks, as in her ſeparation: and ſhe ſhall continue in the blood of 6 her purifying threeſcore and ſix days. And when the days of her purifying are fulfilled for a ſon, or for a daughter, ſhe ſhall bring a lamb of the firſt year for a burnt-offering, and a young pigeon, or a turtle-dove for a ſin-offering, unto the door of the tabernacle of

V. 1. From uncleanneſs contracted by the touching or eating of external things, he now comes to that uncleanneſs which ariſeth from our ſelves.

V. 2. *Seven days*—Not for any filthineſs which was either in the conception, or in bringing forth, but to ſignify the univerſal and deep pollution of man's nature, even from the birth, and from the conception. Seven days or thereabouts, nature is employed in the purgation of moſt women. *Her infirmity.*—Her monthly infirmity. And it may note an agreement therewith not only in the time, *Levit.* xv. 19. but in the degree of uncleanneſs.

V. 4. *In the blood of her purifying*—In her polluted and ſeparated eſtate; for the word *blood* or *bloods* ſignifies both guilt, and uncleanneſs, as here and elſewhere. And it is called *the blood of her purifying*, becauſe by the expulſion or purgation of that blood, which is done by degrees, ſhe is purified. *No hallowed thing*—She ſhall not eat any part of the peace-offerings which ſhe or her huſband offered, which otherwiſe ſhe might have done; and, if ſhe be a prieſt's wife, ſhe ſhall not eat any of the tythes or firſt fruits, or part of the hallowed meats, which at other times ſhe together with her huſband might eat.

V. 5. *Threeſcore and ſix days*—The time in both particulars is double to the former, not ſo much from natural cauſes, as to put an honour upon the ſacrament of circumciſion, which being adminiſtered to the males, did put an end to that pollution ſooner than otherwiſe had been.

V. 6. *For a ſon or a daughter*—For the birth of a ſon, or of a daughter: but the purification was for herſelf, as appears from

* *Pſal.* li. 5. *Rom.* v. 19. § *Gen.* xvii. 12. *Luke* i. 59. ii. 21. *John* vii. 22.
† 1 *Tim.* ii. 14.

7 the congregation unto the prieſt: Who ſhall offer it before the
LORD, and make an atonement for her, and ſhe ſhall be cleanſed
from the iſſue of her blood. This is the law for her that hath borne
8 a male, or a female. ‖ And if ſhe be not able to bring a lamb, then
ſhe ſhall bring two turtles, or two young pigeons, the one for the
burnt-offering, and the other for a ſin-offering; and the prieſt
ſhall make an atonement for her, and ſhe ſhall be clean.

CHAP. XIII.

Rules whereby the prieſt was to judge of the leproſy, ver. 1—44. *Directions concerning the leper,* ver. 45, 46. *Concerning the leproſy in garments,* ver. 47—59.

1, 2 AND the LORD ſpake unto Moſes and Aaron, ſaying. When
a man ſhall have in the ſkin of his fleſh ariſing, a ſcab, or
bright ſpot, and it be in the ſkin of his fleſh like the plague of
leproſy, * then he ſhall be brought unto Aaron the prieſt, or unto
3 one of his ſons the prieſts. And the prieſt ſhall † look on the
plague in the ſkin of the fleſh, and *when* the hair in the plague is
turned white, and the plague in ſight is deeper than the ſkin of his
fleſh, it *is* a plague of leproſy: and the prieſt ſhall look on him, and
4 pronounce him unclean. If the bright ſpot *be* white in the ſkin of
his fleſh, and in ſight *be* not deeper than the ſkin, and the hair
thereof be not turned white, then the prieſt ſhall ‡ ſhut up *him that*
5 *hath* the plague ſeven days. And the prieſt ſhall look on him the
ſeventh day: and behold, *if* the plague in his ſight be at a ſtay, *and*
the plague ſpread not in the ſkin, then the prieſt ſhall ſhut him up

from the following verſes. *A ſin-offering*—Becauſe of her ceremonial uncleanneſs, which required a ceremonial expiation.

V. 8. The morality of this law obliges women who have received mercies from God in child-bearing, with all thankfulneſs to acknowledge his goodneſs to them, owning themſelves unworthy of it, and (which is the beſt purification) to *continue in faith, and love, and holineſs, with ſobriety.*

V. 2. *In the ſkin*—For there is the firſt ſeat of the leproſy, *the bright ſpot* ſhining like the ſcale of a fiſh, as it is in the beginning of a leproſy. *The prieſt*—The prieſt was to admit to, or exclude from, the ſanctuary, and therefore to examine woh were to be excluded.

V. 3. *When the hair is turned white*—This change of colour was an evidence both of the abundance of excrementious humours, and of the weakneſs of nature, as we ſee in old and ſick perſons. *His fleſh*—For the leproſy conſumed both the ſkin and the fleſh.

V. 4. *Seven days*—For greater aſſurance; to teach miniſters not to be haſty in their judgments, but diligently to ſearch and examine all things before-hand. *The plague* is here put for the *man that hath the plague,*

the

‖ *Luke* ii. 24. * *Deut.* xvii. 8. xxiv. 8. † *Acts* xx. 28. 1 *Tim.* iii. 2. *Heb.* xiii. 7.
‡ 1 *Cor.* iv. 5. 1 *Tim.* v. 24.

6 ſeven days more. And the prieſt ſhall look on him again the ſe-
venth day: and behold, *if* the plague be ſomewhat dark, and the
plague ſpread not ſomewhat in the ſkin, the prieſt ſhall pronounce
him clean, it *is but* a ſcab, and he ſhall waſh his clothes, and be
7 clean. But if the ſcab § ſpread much abroad in the ſkin, after that
he hath been ſeen of the prieſt for his cleanſing, he ſhall be ſeen of
8 the prieſt again. And if the prieſt ſee, and behold the ſcab ſpread-
eth in the ſkin, then the prieſt ſhall pronounce him unclean: it *is*
9 a leproſy. When the plague of leproſy is in a man, then he ſhall
10 be brought unto the prieſt; And the prieſt ſhall ſee *him*, and be-
hold, *if* the riſing *be* white in the ſkin, and it have turned the hair
11 white, or *there be* quick raw fleſh in the riſing: It is an old leproſy
in the ſkin of his fleſh, and the prieſt ſhall pronounce him unclean,
12 and ſhall not ſhut him up, for he is unclean. And if a leproſy break
out abroad in the ſkin, and the leproſy cover all the ſkin of
him that hath the plague from his head even to his foot, where-
13 ſoever the prieſt looketh: Then the prieſt ſhall conſider, and be-
hold, *if* the leproſy have covered all his fleſh, he ſhall pronounce
him clean *that hath* the plague: it is all turned white: he *is* clean:
14 But when the raw fleſh appeareth in it, he ſhall be unclean.
15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be un-

V. 6. *Dark*—Contrary to the white colour of the leproſy. But the word may be rendered, *have contracted itſelf*, and thue the oppoſition ſeems to be moſt clear as the *ſpreading* of itſelf. *He ſhall waſh his clothes*—Though it was no leproſy, to teach us, that no ſin is ſo ſmall as not to need to be waſhed by the blood of Chriſt, which was the thing deſigned by all theſe waſhings.

V. 10. *White in the ſkin*—With a preternatural and extraordinary whiteneſs. *Raw fleſh*—This ſhewed it was not a ſuperficial leproſy, but one of a deeper and more malignant nature, that had eaten into the very fleſh, for which cauſe it is in the next verſe called *an old* or *inveterate leproſy*.

V. 13. *All his fleſh*—When it appeared in ſome one part it diſcovered the ill humour which lurked within, and withal the inability of nature to expel it; but when it overſpread all, it manifeſted the ſtrength of nature conquering the diſtemper, and purging out the ill humours into the outward parts.

V. 14. *In it*—That is in the place where the appearance of leproſy was, when the fleſh was partly changed into a whiter colour, and partly kept its natural colour, this variety of colours was an evidence of the leproſy, as one and the ſame colour continuing, was a ſign of ſoundneſs.

V. 15. *The raw fleſh*—This is repeated again and again, becauſe raw or living fleſh might rather ſeem a ſign of ſoundneſs

§ 2 *Tim.* ii. 17.

16 clean: *for* the raw fleſh *is* unclean: it *is* a leproſy. Or if the raw
fleſh turn again, and be changed unto white, he ſhall come unto the
17 prieſt: And the prieſt ſhall ſee him: and behold, *if* the plague be
turned into white, then the prieſt ſhall pronounce *him* clean *that*
18 *hath* the plague, he *is* clean. The fleſh alſo, in which, *even* in the
19 ſkin thereof, was a boil, and is healed, And in the place of the boil
there be a white riſing, or a bright ſpot white, and ſomewhat red-
20 iſh, and it be ſhewed to the prieſt: And if when the prieſt ſeeth it,
behold, it be in ſight lower than the ſkin, and the hair thereof be
turned white, the prieſt ſhall pronounce him unclean, it *is* a plague
21 of leproſy broken out of the boil. But if the prieſt look on it, and
behold, *there be* no white hairs therein, and if it *be* not lower than
the ſkin, but *be* ſomewhat dark, then the prieſt ſhall ſhut him up
22 ſeven days. And if it ſpread much abroad in the ſkin, then the
23 prieſt ſhall pronounce him unclean; it *is* a plague. But if the bright
ſpot ſtay in his place, *and* ſpread not, it *is* a burning boil, and the
24 prieſt ſhall pronounce him clean. Or if there be *any* fleſh in the
ſkin, whereof *there is* a hot burning, and the quick *fleſh* that burneth
25 have a white bright ſpot, ſomewhat rediſh or white. Then the
prieſt ſhall look upon it: and behold, *if* the hair in the bright ſpot
be turned white, and it *be in* ſight deeper than the ſkin, it *is* a leproſy
broken out of the burning: wherefore the prieſt ſhall pronounce
26 him unclean, it *is* the plague of leproſy. But if the prieſt look on
it, and behold, *there be* no bright hair in the bright ſpot, and it *be* no
lower than the *other* ſkin, but *be* ſomewhat dark, then the prieſt ſhall
27 ſhut him up ſeven days. And the prieſt ſhall look upon him the
ſeventh day, *and* if it be ſpread much abroad in the ſkin, then the
prieſt ſhall pronounce him unclean, it *is* the plague of leproſy.
28 And if the bright ſpot ſtay in his place, *and* ſpread not in the ſkin,
but it *be* ſomewhat dark, it *is* a riſing of the burning, and the prieſt
ſhall pronounce him clean, for it *is* an inflammation of the burning.
29 If a man or woman hath a plague upon the head or the beard,

neſs, and the prieſt might eaſily be deceived by it, and therefore he was more narrowly to look into it.

V. 16. *Unto white*—As it is uſual with ſores, when they begin to be healed, the ſkin which is white, coming upon the fleſh.

V. 21. *Dark*—Or, *and be contracted.*

V. 22. *A plague*—Or *the plague* of leproſy, of which he is ſpeaking.

V. 24. *A hot burning*—*A burning of fire*, by the touch of any hot-iron, or burning coals, which naturally makes an ulcer or ſore in which the following ſpot is.

V. 28. *Of the burning*—Ariſing from the burning mentioned, ver. 24.

30 Then the prieſt ſhall ſee the plague, and behold, if it *be* in ſight deeper than the ſkin, *and there be* in it a yellow thin hair, then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſy
31 upon the head or beard. And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the ſkin, and *that there is* no black hair in it, then the prieſt ſhall ſhut up *him that hath*
32 the plague of the ſcall ſeven days. And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, and the ſcall *be* not in ſight deeper
33 than the ſkin, He ſhall be ſhaven, but the ſcall ſhall he not ſhave, and the prieſt ſhall ſhut up *him that hath* the ſcall, ſeven days more.
34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the ſkin, nor *be* in ſight deeper than the ſkin, then the prieſt ſhall pronounce him clean, and he ſhall
35 waſh his clothes and be clean. But if the ſcall ſpread much in the
36 ſkin after his cleanſing; Then the prieſt ſhall look on him, and behold, *if* the ſcall be ſpread in the ſkin, the prieſt ſhall not ſeek for
37 yellow hair, he *is* unclean. But if the ſcall be in his ſight at a ſtay, and *that* there *is* black hair grown up therein; the ſcall is healed, he
38 *is* clean, and the prieſt ſhall pronounce him clean. If a man alſo, or a woman, have in the ſkin of their fleſh bright ſpots, *even* white
39 bright ſpots, Then the prieſt ſhall look: and behold, *if* the bright ſpots in the ſkin of their fleſh *be* darkiſh white, it *is* a freckled ſpot
40 *that* groweth in the ſkin, he *is* clean. And the man whoſe hair is
41 fallen off his head, he is bald, *yet is* he clean. And he that hath his hair fallen off from the part of his head toward his face, he *is* fore-
42 head-bald, *yet is* he clean. And if there be in the bald head, or bald forehead, a white rediſh ſore, it *is* a leproſy ſprung up in his

V. 30. *A yellow, thin hair*—The leproſy in the body turned the hair white, in the head or beard it turned it yellow. And if a man's hair was yellow before, this might eaſily be diſtinguiſhed from the reſt, either by the thinneſs or ſmallneſs of it, or by its peculiar kind of yellow, for there are divers kinds of the ſame colour manifeſtly differing from one another.

V. 31. *No black hair*—For had that appeared, it had ended the doubt, the black hair being a ſign of ſoundneſs and ſtrength of nature, as the yellow hair was a ſign of unſoundneſs.

V. 33. *He ſhall be ſhaven*—For the more certain diſcovery of the growth or ſtay of the plague.

V. 36. *He ſhall not ſeek*—He need not ſearch for the hair, or any other ſign, the ſpreading of it being a ſure ſign of leproſy.

V. 39. *If the ſpots be darkiſh white*—Or, *contracted*, or *confined* to the place where they are, and *white*.

V. 42. *It is a leproſy*—It is a ſign that ſuch

43 bald head, or his bald forehead. Then the prieſt ſhall look upon
it, and behold, *if* the riſing of the ſore *be* white rediſh in his bald
head, or in his forehead, as the leproſy appeared in the ſkin of the
44 fleſh, He *is* a leprous man, he *is* unclean, the prieſt ſhall pro-
45 nounce him utterly unclean, his plague *is* in his head. And the
leper in whom the plague *is*, his clothes ſhall be rent, and his head
bare, and he ſhall put a covering upon his upper lip, and ſhall cry,
46 unclean, unclean. All the days wherein the plague *ſhall be* in him,
he ſhall be defiled, he *is* unclean, he ſhall dwell ‖ alone, without
47 the camp *ſhall* his habitation *be*. The garment alſo that the plague
of leproſy *is* in, *whether it be* a woollen garment, or a linen gar-
48 ment, Whether *it be* in the warp, or woof of linen or of woollen,
49 whether in the ſkin, or in any thing made of ſkin. And if the
plague be greeniſh or rediſh in the garment, or in the ſkin, either
in the warp, or in the woof, or in any thing of ſkin, it *is* a plague
50 of leproſy, and ſhall be ſhewed unto the prieſt. And the prieſt
ſhall look upon the plague, and ſhut up *it that hath* the plague, ſeven
51 days. And he ſhall look on the plague on the ſeventh day: if the
plague be ſpread in the garment, either in the warp, or in the woof,
or in a ſkin, *or* in any work that is made of a ſkin, the plague *is* a

ſuch baldneſs came not from age, or any accident, but from the leproſy.

V. 45. *His clothes ſhall be rent*—In the upper and fore parts, which were moſt viſible. This was done partly as a token of ſorrow, becauſe though this was not a ſin, yet it was an effect of ſin, and a ſore puniſhment, whereby he was cut off both from converſe with men, and from the enjoyment of God in his ordinances; partly as a warning to others to keep at a due diſtance from him whereſoever he came. *And his head bare*—Another ſign of mourning. God would have men though not overwhelmed with, yet deeply ſenſible of his judgments. *A covering on his upper lip*—Partly as another badge of his ſorrow and ſhame, and partly for the preſervation of others from his breath or touch. *Unclean, unclean*—As begging the pity and prayers of others, and confeſſing his own infirmity, and cautioning thoſe who came near him, to keep at a diſtance from him.

V. 46. *He ſhall dwell alone*—Partly for his humiliation; partly to prevent the infection of others; and partly to ſhew the danger of converſe with ſpiritual lepers, or notorious ſinners.

V. 47. Leproſy in garments and houſes is unknown in theſe times and places, which is not ſtrange, there being ſome diſeaſes peculiar to ſome ages and countries. And that ſuch a thing was among the *Jews*, cannot reaſonably be doubted; for, if *Moſes* had been a deceiver, a man of his wiſdom, would not have expoſed himſelf to the contempt of his people by giving laws about that which their experience ſhewed to be but a fiction.

V. 48. *In the warp or woof*—A learned man renders it *in the outſide, or in the inſide of it*. If the ſignification of theſe words be

‖ 1 *Cor.* v. 6, 7. 11. 13. 2 *Theſſ.* iii. 14. *Heb.* xii. 15.

52 fretting leproſy, it *is* unclean. He ſhall therefore burn that garment, whether warp or woof, in woollen, or in linen, or in any thing of ſkin, wherein the plague *is*: for it is a fretting leproſy, it
53 ſhall be burnt in the fire. And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the
54 woof, or in any thing of the ſkin. Then the prieſt ſhall command that they waſh the *thing* wherein the plague *is*, and he ſhall ſhut it up
55 ſeven days more. And the prieſt ſhall look on the plague after that it was waſhed, and behold, *if* the plague have not changed his colour, and the plague be not ſpread, it *is* unclean, thou ſhalt burn it in the
56 fire; it *is* fret inward, *whether* it *be* bare within or without. And if the prieſt look, and behold, the plague *be* ſomewhat dark after the waſhing of it, then he ſhall rend it out of the garment, or out of
57 the ſkin, or out of the warp, or out of the woof. And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of ſkin, it *is* a ſpreading *plague*, thou ſhalt burn that wherein
58 the plague *is*, with fire. And the garment, either warp, or woof, or whatſoever thing of ſkin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be waſhed the ſecond time,
59 and *ſhall be* clean. This *is* the law of the plague of leproſy, in a garment of woollen, or linen, either *in* the warp, or woof, or in any thing of ſkins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

The manner of cleanſing a leper, ver. 1—9. *The ſacrifices to be offered for him*, ver. 10—32. *The management of an houſe ſuſpected of leproſy*, ver. 33—53. *The ſummary of the whole*, ver. 54—57.

1,2 AND the LORD ſpake unto Moſes, ſaying, This ſhall be the law of the leper in the day of his cleanſing: he * ſhall be

be doubtful now, as ſome of thoſe of the living creatures and precious ſtones are confeſſed to be, it is not material to us, this law being aboliſhed; it ſufficeth that the *Jews* underſtood theſe things by frequent experience.

V. 55. *If it have not changed its colour*—If waſhing doth not take away that vicious colour, and reſtore it to its own native colour.

V. 2. *He ſhall be brought to the prieſt*——Not into the prieſt's houſe, but to ſome place without the camp or city, which the prieſt ſhall appoint.

* *Mar.* i. 40.

3 brought unto the prieſt. And the prieſt ſhall go forth out of the
camp, and the prieſt ſhall look, and behold, *if* the plague of lep-
4 roſy be † healed in the leper; Then ſhall the prieſt command to
take for him that is to be cleanſed, two birds alive, *and* clean, and ‡
5 cedar-wood, and ſcarlet, and hyſſop, And the prieſt ſhall com-
mand that one of the birds be killed in an earthen veſſel, over run-
6 ning water. As for the living bird he ſhall take it, and the cedar-
wood, and the ſcarlet, and the hyſſop, and ſhall dip them, and the
living bird in the blood of the bird that was killed over the running
7 water. And he ſhall ſprinkle upon him that is to be cleanſed from
the leproſy, ſeven times, and ſhall pronounce him clean, and ſhall
8 let the living bird looſe into the open field. And he that is to be
cleanſed, ſhall waſh his clothes, and ſhave off all his hair, and waſh
himſelf in water, that he may be clean: and after that he ſhall
come into the camp, and ſhall tarry abroad out of his tent ſeven

V. 3. *Healed* by God—For God alone did heal or cleanſe him really, the prieſt only declaratively.

V. 4. *Two birds*—The one to repreſent Chriſt as dying for his ſins, the other to repreſent him as riſing again for his purification or juſtification. *Clean*—Allowed for food and for ſacrifice. *Cedar-wood*—A ſtick of cedar, to which the hyſſop and one of the birds was tied by the ſcarlet thread. Cedar ſeems to be choſen, to note that the leper was now freed from that corruption which his leproſy had brought upon him, that kind of wood being in a manner incorruptible. *Scarlet*—A thread of wool of a ſcarlet colour, to repreſent both the leper's ſinfulneſs, and the blood of Chriſt, and the happy change of the leper's colour and complexion, which before was wan and loathſome, now ſprightly and beautiful. *Hyſſop*—The fragrant ſmell of which, ſignified the cure of the leper's ill ſcent.

V. 5. *Killed*—By ſome other man. The prieſt did not kill it himſelf, becauſe it was not properly a ſacrifice, as being killed without the camp, and not in that place to which all ſacrifices were confined. *In an earthen-veſſel*—That is, *over running water* put *in an earthen-veſſel*—Thus the blood of the bird and the water were mixed together, partly for the conveniency of ſprinkling, and partly to ſignify Chriſt, who came by water and blood, 1 *John* v. 6. The *running* water, that is, ſpring or river water by its livelineſs and motion did fitly ſignify the reſtoring of livelineſs to the leper, who was in a manner dead before.

V. 7. *Into the open field*—The place of its former abode, ſignifying the taking off that reſtraint which was laid upon the leper.

V. 8. *All his hair*—Partly to diſcover his perfect ſoundneſs; partly to preſerve him from a relapſe through any relicks of it which might remain in his hair or in his clothes. *Out of his tent*—Out of his former habitation, in ſome ſeparate place, leſt ſome of his leproſy yet lurking in him ſhould break forth to the infection of his family.

V. 9. *All*

† *Luke* xvii. 19. 1 *Cor.* vi. 11. ‡ *Pſal.* li. 7.

9 days. But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head, and his beard, and his eye-brows, even all his hair he ſhall ſhave off, and he ſhall waſh his clothes, alſo he ſhall waſh
10 his fleſh in water, and he ſhall be clean. And on the eighth day, he ſhall take two he-lambs without blemiſh, and one ewe lamb of the firſt year without blemiſh, and three tenth deals of fine flour,
11 *for* a meal-offering mingled with oil, and one log of oil. And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the LORD, *at* the door of the taber-
12 nacle of the congregation. And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-*offering*, and the log of oil, and wave
13 them *for* a wave-offering, before the LORD. And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-*offering*, and the burnt-offering, in the holy place, for as the ſin-*offering is* the prieſts, ſo is the
14 treſpaſs-*offering*, it is moſt holy. And the prieſt ſhall take *ſome* of the blood of the treſpaſs-*offering*, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb
15 of his right hand, and upon the great toe of his right foot. And the prieſt ſhall take *ſome* of the log of oil and pour *it* into the palm
16 of his own left hand. And the prieſt ſhall dip his right-finger in the oil that *is* in his left hand, and ſhall ſprinkle of the oil with his
17 finger ſeven times before the LORD. And of the reſt of the oil that *is* in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of
18 the treſpaſs-*offering*. And the remnant of the oil that *is* in the prieſts

V. 9. *All his hair*—Which began to grow again, and now for more caution is ſhaved again.

V. 10. *Oil* is added as a fit ſign of God's grace and mercy, and of the leper's healing. A *log* is a meaſure containing ſix egg-ſhels full.

V. 11. *Maketh him clean*—The healing is aſcribed to God, ver. 13. but the ceremonial cleanſing was an act of the prieſt uſing the rites which God had preſcribed.

V. 12. *A treſpaſs-offering*—To teach them, that ſin was the cauſe of leproſy, and of all diſeaſes, and that theſe ceremonial obſervations had a farther meaning, to make them ſenſible of their ſpiritual diſeaſes, that they might fly to God in Chriſt for the cure of them.

V. 14. *The prieſt ſhall put it*—To ſignify, that he was now free to hear God's word in the appointed places, and to touch any perſon or thing without defiling it, and to go whither he pleaſed.

V. 15. *The oil*—As the *blood* ſignified Chriſt's blood by which men obtained remiſſion of ſins, ſo the oil noted the graces of the ſpirit by which they are renewed.

V. 16. *Before the Lord*—Before the ſecond veil which covered the holy of holies.

hand, he ſhall pour upon the head of him that is to be cleanſed: and
19 the prieſt ſhall make an atonement for him before the LORD. And the
prieſt ſhall offer § the ſin-*offering*, and make an atonement for him
that is to be cleanſed from his uncleanneſs, and afterward he ſhall
20 kill the burnt-offering. And the prieſt ſhall offer the burnt-offering,
and the meat-offering, upon the altar, and the prieſt ſhall make an
21 atonement for him, and he ſhall be clean. And ‖ if he be poor,
and cannot get ſo much, then he ſhall take one lamb *for* a treſpaſs-
offering to be waved, to make an atonement for him, and one
tenth-deal of fine flour mingled with oil, for a meat offering, and a
22 log of oil. And two turtle doves, or two young pigeons, ſuch as he
is able to get: and the one ſhall be a ſin-*offering*, and the other a burnt-
23 offering. And he ſhall bring them on the eighth day for his cleanſ-
ing unto the prieſt, unto the door of the tabernacle of the con-
24 gregation before the LORD. And the prieſt ſhall take the lamb of
the treſpaſs-*offering*, and the log of oil, and the prieſt ſhall wave
25 them *for* a wave-offering before the LORD. And he ſhall kill the
lamb of the treſpaſs-*offering*, and the prieſt ſhall take *ſome* of the
blood of the treſpaſs-*offering*, and put *it* upon the tip of the right
ear of him that is to be cleanſed, and upon the thumb of his right
26 hand, and upon the great toe of his right foot. And the prieſt ſhall
27 pour of the oil into the palm of his own left hand. And the prieſt
ſhall ſprinkle with his right finger *ſome* of the oil that *is* in his left
28 hand, ſeven times before the LORD. And the prieſt ſhall put of the
oil that *is* in his hand, upon the tip of the right ear of him that is to be
cleanſed, and upon the thumb of his right hand, and upon the great
toe of his right foot, upon the place of the blood of the treſpaſs-
29 *offering*. And the reſt of the oil that is in the prieſt's hand, he ſhall
put upon the head of him that is to be cleanſed, to make an atone-
30 ment for him before the LORD. And he ſhall offer one of the turtle
31 doves, or of the young pigeons, ſuch as he can get. *Even* ſuch as
he is able to get, the one *for* a ſin-*offering* and the other *for* a burnt-

V. 17. *Upon the blood*—Upon the place where that blood was put.

V. 25. *The prieſt ſhall put the blood*—Upon the extremities of the body, to include the whole. And ſome of the oil was afterwards put in the ſame places upon the blood. That blood ſeems to have been a token of forgiveneſs, the oil of healing: For God firſt *forgiveth our iniquities*, and then *healeth our diſeaſes*. When the leper was anointed, the oil muſt have blood under it, to ſignify that all the graces and comforts of the ſpirit, all his ſanctifying influences are owing to the death of Chriſt.

§ Chap. v. 1. ‖ Chap. v. 7.

offering, with the meat-offering. And the prieſt ſhall make an atone-
32 ment for him that is to be cleanſed, before the LORD. This *is* the
law *of him* in whom *is* the plague of leproſy, whoſe hand is not able
33 to get *that which pertaineth* to his cleanſing. And the LORD ſpake
34 unto Moſes, and unto Aaron ſaying, When ye be come into the
land of Canaan which I give to you for a poſſeſſion, and I put the
plague of leproſy in a houſe of the land of your poſſeſſion.
35 And he that owneth the houſe ſhall come and tell the prieſt, ſaying,
36 It ſeemeth to me, *there is* as it were a plague in the houſe. Then
the prieſt ſhall command that they empty the houſe before the
prieſt go *into it*, to ſee the plague, that all that *is* in the houſe be not
made unclean, and afterward the prieſt ſhall go in to ſee the houſe.
37 And he ſhall look on the plague, and behold *if* the plague *be* in the
walls of the houſe, with hollow ſtrakes, greeniſh or rediſh, which
38 in ſight *are* lower than the wall. Then the prieſt ſhall go out of the
houſe to the door of the houſe, and ſhut up the houſe ſeven days.
39 And the prieſt ſhall come again the ſeventh day, and ſhall look,
and behold, *if* the plague be ſpread in the walls of the houſe.
40 Then the prieſt ſhall command that they take away the ſtones in
which the plague *is*, and they ſhall caſt them into an unclean place
41 without the city. And he ſhall cauſe the houſe to be ſcraped with-
in round about, and they ſhall pour out the duſt that they ſcrape
42 off, without the city into an unclean place. And they ſhall take
other ſtones, and put *them* in the place of thoſe ſtones, and he ſhall
43 take other morter, and ſhall plaiſter the houſe. And if the plague
come again, and break out in the houſe, after that he hath taken
away the ſtones, and after he hath ſcraped the houſe, and after it is
44 plaiſtered. Then the prieſt ſhall come and look, and behold, *if* the

Chriſt. It is by his blood alone that we are ſanctified.

V. 36. *That all be not made unclean*—It is obſervable here, that neither the people nor the houſhold ſtuff were polluted till the leproſy was diſcovered and declared by the prieſt, to ſhew what great difference God makes between ſins of ignorance, and ſins againſt knowledge.

V. 37. *In the walls of the houſe*—This was an extraordinary judgment of God peculiar to this people, either as a puniſhment of their ſins, which were much more ſinful and inexcuſable than the ſins of other nations; or as a ſpecial help to repentance, which God afforded them above other people; or as a token of the miſchievous nature of ſin, typified by leproſy, which did not only deſtroy perſons, but their habitations alſo: *Hollow ſtreaks*—Such as were in the bodies of leprous perſons.

V. 40. *An unclean place*—Where they uſed to caſt dirt and filthy things.

plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe, it is
45 unclean. And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the mortar of the houſe, and he ſhall carry
46 *them* forth out of the city into an unclean place. Moreover, he that goeth into the houſe, all the while that it is ſhut up, ſhall be
47 unclean until the even. And he that lieth in the houſe, ſhall waſh his clothes, and he that eateth in the houſe, ſhall waſh his clothes.
48 And if the prieſt ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtred, then the prieſt ſhall pronounce the houſe clean, becauſe the plague
49 is healed. And he ſhall take to cleanſe the houſe, two birds, and
50 cedar-wood, and ſcarlet, and hyſſop. And he ſhall kill one of
51 the birds in an earthen veſſel, over running water. And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the run-
52 ning water, and ſprinkle the houſe ſeven times. And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood and with
53 the hyſſop, and with the ſcarlet. But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the
54 houſe, and it ſhall be clean. This *is* the law for all manner of
55 plague of leproſy and ſcall. And for the leproſy of a garment,
56 and of an houſe, And for a riſing, and for a ſcab, and for a bright
57 ſpot; To teach when *it is* unclean, and when *it is* clean, this *is* the law of leproſy.

CHAP. XV.

This chapter contains laws concerning other ceremonial uncleanneſſes, contracted either by bodily diſeaſe, or ſome natural incidents, whether in men, ver. 1—18, *or in women,* ver. 19—33.

1,2 AND the LORD ſpake unto Moſes, ſaying, Speak unto the children of Iſrael and ſay unto them, * When any man hath a running iſſue out of his fleſh, becauſe of his iſſue he *is* un-

V. 57. *To teach*—To direct the prieſt when to pronounce a perſon or houſe clean or unclean. So it was not left to the prieſts power or will, but they were tied to plain rules, ſuch as the people might diſcern no leſs than the prieſt.

V. 2. *A running iſſue*—Commonly called *the running of the reins*, a grievous and loath-

* *Mark* vii. 23.

3 clean. And this ſhall be his uncleanneſs in his iſſue, whether his
fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is*
4 his uncleanneſs. Every bed whereon he lieth, that hath the iſſue, is
unclean, and every thing whereon he ſitteth, ſhall be unclean,
5 And whoſoever toucheth his bed ſhall waſh his clothes, and bathe
6 *himſelf* in water, and be unclean until the even. And he that ſitteth
on *any* thing whereon he ſat that hath the iſſue, ſhall waſh his clothes,
7 and bathe *himſelf* in water, and be unclean until the even. And he
that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes,
8 and bathe *himſelf* in water, and be unclean until the even. And if
he that hath the iſſue ſpit upon him that is clean, then he ſhall waſh
his clothes, and bathe *himſelf* in the water, and be unclean until
9 the even. And what ſaddle ſoever he rideth upon that hath the
10 iſſue, ſhall be unclean. And whoſoever toucheth any thing that
was under him, ſhall be unclean until the even, and he that
beareth *any* of thoſe things, ſhall waſh his clothes, and bathe *him-*
11 *ſelf* in water, and be unclean until the even. And whomſoever he
toucheth that hath the iſſue, (and hath not † rinſed his hands in
water,) he ſhall waſh his clothes, and bathe *himſelf* in water, and
12 be unclean until the even. And the veſſel of earth that he toucheth
which hath the iſſue, ſhall be broken, and every veſſel of wood
13 ſhall be rinſed in water. And when he that hath an iſſue is cleanſed
of his iſſue, then he ſhall number to himſelf ſeven days for his
cleanſing, and waſh his clothes, and bathe his fleſh in running
14 water, and ſhall be ‡ clean. And on the eighth day he ſhall take
to him two turtle doves, or two young pigeons, and come before
the LORD unto the door of the tabernacle of the congregation, and
15 give them unto the prieſt. And the prieſt ſhall offer them, the one
for a ſin-*offering*, and the other *for* a burnt-offering, and the prieſt
ſhall make an atonement for him before the LORD, for his iſſue.

loathſome diſeaſe, which is generally the conſequence of ſin.

V. 3. *His fleſh be ſtopped*—That is, if it have run, and be ſtopped in great meaſure, either by the groſsneſs of the humour, or by ſome obſtructions that it cannot run freely.

V. 7. *The fleſh*—That is, any part of his body.

V. 11. *And hath not rinſed*—That is, the perſon touched, to whom the waſhing of his hands is preſcribed, if ſpeedily done; but if that was neglected, a more laborious courſe was enjoined.

V. 3. *When he is cleanſed*—When his iſſue hath wholly ceaſed.

V. 15. *An atonement*—Not as if this was in itſelf a ſin, but only a puniſhment of ſin; though oft-times it was ſinful, as being a fruit of intemperance.

V. 18. *A man*

† *James* iv. 8. ‡ *Jer.* xxxiii. 6, 7, 8. *Ezek.* xxxvi. 25. 29. *Luke* viii. 43, 44. 48.

16 And if § any man's ſeed of copulation go out from him, then he ſhall
17 waſh all his fleſh in water, and be unclean until the even. And every garment, and every ſkin whereon *is* the ſeed of copulation
18 ſhall be waſhed with water, and be unclean until the even. The woman alſo with whom a man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the
19 even. And ‖ if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be put apart ſeven days, and whoſoever toucheth
20 her, ſhall be unclean until the even. And every thing that ſhe lieth upon in her ſeparation ſhall be unclean, every thing alſo that ſhe
21 ſitteth upon ſhall be unclean. And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean
22 until the even. And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and *bathe* himſelf in water and be un-
23 clean until the even. And if it *be* on *her* bed, or any thing whereon ſhe ſitteth, when he toucheth it, he ſhall be unclean until the even.
24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven days, and all the bed whereon he lieth
25 ſhall be unclean. And if a woman have an * iſſue of her blood

V. 18. *A man*—Or, *The man*, that had ſuch an iſſue, which is plainly to be underſtood out of the whole context. For though in ſome ſpecial caſes relating to the worſhip of God, men were to forbear the uſe of the marriage-bed, yet to affirm that the uſe of it in other caſes did generally defile the perſons, and make them unclean till even, is contrary to the whole current of ſcripture, which affirms the *marriage-bed* to be undefiled, *Heb.* xiii. 4. to the practice of the Jews, which is a good comment upon their own laws, and to the light of nature and reaſon.

V. 19. *And if a woman*—Heb. *And a woman when ſhe ſhall have an iſſue of blood*, and *her iſſue ſhall be in her fleſh*, that is, in her ſecret parts, as *fleſh* is taken, ver. 2. So it notes her monthly diſeaſe. *Put apart*—Not out of the camp, but from converſe with her huſband and others, and from acceſs to the houſe of God. *Seven days*—For ſometimes it continues ſo long, and it was decent to allow ſome time for purification after the ceaſing of her iſſue. *Whoſoever touche thher*—Of grown perſons. For the infant, to whom in that caſe ſhe might gave ſuck, was exempted from this pollution by the greater law of neceſſity, and by that antecedent law which required women to give ſuck to their own children.

V. 24. *Seven days*—If he did this ignorantly; but if the man and woman did this knowingly, being accuſed and convicted, they were puniſhed with death, *Levit.* xx. 18. for as there was a turpitude in the action, ſo it was very prejudicial to the children then begotten, who were commonly weak, or leprous; which was alſo an injury to the commonwealth of *Iſrael*, and redounded to the diſhonour of God and of the true religion, that the profeſſors thereof gave ſuch public evidence of their intemperance.

V. 28. *Seven*

§ *Deut.* xxiii. 10. ‖ Chap. xii. 2. * *Mark* v. 25—34.

many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation, all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation, ſhe
26 *ſhall be* unclean. Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon ſhall be unclean, as the uncleanneſs of her
27 ſeparation. And whoſever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water,
28 and be unclean until the even. But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to herſelf ſeven days, and after
29 that ſhe ſhall be clean. And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the
30 prieſt, to the door of the tabernacle of the congregation. And the prieſt ſhall offer the one *for* a ſin-offering, and the other *for* a burnt-offering, and the prieſt ſhall make an atonement for her before the
31 LORD, for the iſſue of her uncleanneſs. Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs, that they die not in their uncleanneſs, when they defile my tabernacle, that *is* among them.
32 This *is* the law of him that hath an iſſue, and *of him* whoſe ſeed go-
33 eth from him, and is defiled therewith. And of her that is ſick of her flowers, and of him that hath an iſſue, of the man and of the woman, and of him that lieth with her which is unclean.

V. 28. *Seven days*—From the ſtopping of her iſſue. And this was for trial, whether it was only a temporary obſtruction, or a real ceſſation.

V. 31. *When they defile my tabernacle*—Both ceremonially, by coming into it in their uncleanneſs, and morally by the contempt of God's expreſs command to cleanſe themſelves. The grand reaſon of all theſe laws was, to *ſeparate the children of Iſrael from their uncleanneſs*. Hereby they were taught their privilege and honour, that they were *purified unto God, a peculiar people*; for that was a defilement to them, which was not ſo to others. They were alſo taught their duty, which was to keep themſelves clean from all polluti-ons.

CHAP. XVI.

The inſtitution of the yearly day of atonement for the whole nation. The whole ſervice is committed to the high-prieſt, who is, 1. *Then only to come into the holy of holies, in his linen garments, with a young bullock,* ver. 1—4. 2. *To offer a goat, and a bullock for a ſin-offering,* ver. 5—13. 3. *To ſprinkle the blood before the mercy-ſeat, and upon the altar,* ver. 13—19. 4. *To confeſs over the ſcape-goat, the ſins of the people, and then ſend him into the wilderneſs,* ver. 20—23. 5. *To offer the burnt-offerings,* ver. 24—28. *And,* 6. *To appoint this day to be a ſolemn faſt, by a ſtatute for ever,* ver. 29—34.

1 AND the LORD ſpake unto Moſes, after * the death of the two ſons
2 of Aaron, when they offered before the LORD and died. And the LORD ſaid unto Moſes, Speak unto Aaron thy brother, that he † come not at all times into the holy *place* within the veil, before the mercy-ſeat which *is* upon the ark, that he die not: for ‡ I will appear
3 in the cloud by the mercy-ſeat. Thus ſhall Aaron come into the holy *place*, with ‖ a young bullock for a ſin-*offering*, and a ram for a
4 burnt-offering. He ſhall put on § the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with a linen girdle, and with the linen mitre ſhall he be attired. Theſe *are* holy garments: therefore ‖‖ ſhall he waſh his fleſh in water, and
5 *ſo* put them on. And he ſhall take of the congregation of the children of Iſrael two kids of the goats for a ** ſin-
6 *offering*, and one ram for a burnt-offering. And Aaron ſhall offer his bullock of the ſin-*offering*, which *is* for himſelf, and make †† an
7 atonement for himſelf, and for his houſe. And he ſhall take the

V. 2. *At all times*—Not whenſoever he pleaſeth, but only when I ſhall appoint him, namely, to take down the parts and furniture of it upon every removal, and to miniſter unto me once in the year. *Leſt he die*—For his irreverence and preſumption. *In the cloud*—In a bright and glorious cloud, over the mercy-ſeat, as a token when I would have him come.

V. 3. *With a young bullock*—That is, with the blood of it; the body of it was to be offered upon the altar of burnt-offerings. *A ſin-offering*—For his own and family's ſins; for a goat was offered for the ſins of the people.

V. 4. *The linen coat*—It is obſervable, the high-prieſt did not now uſe his peculiar and glorious robes, but only his linen garments, which were common to him with the ordinary prieſts. The reaſon whereof was, becauſe this was not a day of feaſting and rejoicing, but of mourning and humiliation, at which times people were to lay aſide their ornaments. *Theſe are holy*—Becauſe appropriated to an holy and religious uſe.

V. 8. *For*

* Chap. x. 1. † *Exod.* xxx. 10. *Heb.* ix. 7. x. 19—22. ‡ *Exod.* xl. 35. 1 *Kings* viii. 12. ‖ Chap. iv. 3. § *Exod.* xxviii. 39. 43. ‖‖ *Exod.* xxx. 20. ** 2 *Cor.* v. 21. †† *Heb.* ix. 7.

two goats, and preſent them before the LORD at the door of the ta-
8 bernacle of the congregation. And Aaron ſhall caſt * lots upon
the two goats: one lot for the LORD, and the other lot for the ſcape-
9 goat. And Aaron ſhall bring the goat upon which the LORD's lot
10 fell, and offer him for a † ſin-*offering*. But the goat on which the
lot fell to be the ſcape-goat, ſhall be preſented alive before the
LORD, to make an ‡ atonement with him, *and* to let him go for a
11 ſcape-goat into the wilderneſs. And Aaron ſhall bring the bullock
of the ſin-*offering* which *is* for himſelf, and ſhall make an atonement
for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-
12 *offering* which *is* for himſelf. And he ſhall take a § cenſer full of
burning coals of fire from off the altar before the LORD, and his
hands full of ‖ ſweet incenſe beaten ſmall, and bring *it* ** within
13 the veil. And he ſhall put the incenſe upon the fire before the
LORD, that the cloud of the incenſe may cover the mercy-ſeat that
14 *is* upon the teſtimony, that he die not. And †† he ſhall take of
the blood of the bullock, and ſprinkle *it* with his finger upon the
mercy-ſeat eaſt-ward: and before the mercy-ſeat ſhall he ſprinkle
15 of the blood with his finger ſeven times. Then ſhall he kill the goat
of the ſin-*offering* that *is* for the people, and bring his blood ‡‡ within
the veil, and do with that blood as he did with the blood of the
bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-

V. 8. *For the Lord*—For the Lord's uſe by way of ſacrifice. Both this and the other goat typified Chriſt; this in his death and paſſion for us; that in his reſurrection for our deliverance.

V. 11. *The bullock*—Mentioned in general, ver. 6. The ceremonies whereof are here particularly deſcribed. This was a different bullock or heifer from that *Numb.* xix. as appears by comparing the places.

V. 12. *Within the veil*—That is, into the holy of holies, ver. 2.

V. 13. *Upon the fire*—Which was in the cenſer, ver. 12.

V. 14. *Upon the mercy-ſeat*—To teach us, that God is merciful to ſinners only through and for the blood of Chriſt. With his face *eaſt-ward*, or upon the eaſtern part, towards the people, who were in the court which lay eaſt-ward from the holy of holies, which was the moſt weſtern part of the tabernacle. This ſignified that the high-prieſt in this act repreſented the people, and that God accepted it on their behalf. *Before the mercy-ſeat*—On the ground.

V. 15. *Then ſhall he kill the goat*—He went out of the holy of holies, and killed it, and then returned thither again with its blood. And whereas the high-prieſt is ſaid to be allowed to enter into that place but *once in a year*, that is to be underſtood, but one day in a year, though there was occaſion of going in and coming out more than once upon that day.

 V. 16. *Becauſe*

* *Prov.* xvi. 33. † 1 *Pet.* iii. 18. ‡ 1 *John* ii. 2. iv. 10. § *Rom.* xii. 11. ‖ *Rev.* viii. 3, 4. ** *Heb.* ix. 24. †† *Heb.* ix. 13. x. 4. ‡‡ *Heb.* vi. 19, 20. x. 19.

16 ſeat. And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſſes of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that remaineth among them, in the midſt of
17 their uncleanneſs. And there ſhall be * no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.
18 And he ſhall go out unto the altar that *is* before the LORD, and make an atonement for it, and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the
19 horns of the altar round about. And he ſhall ſprinkle of the blood upon it, with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſſes of the children of Iſrael.
20 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he ſhall bring
21 the live goat. And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the

V. 16. *Becauſe of the uncleanneſſes of Iſrael*—For though the people did not enter into that place, yet their ſins entered thither, and would hinder the effects of the high-prieſt's mediation on their behalf, if God was not reconciled to them. *In the midſt of their uncleanneſs*—In the midſt of a ſinful people, who defile not themſelves only, but alſo God's ſanctuary. And God hereby ſhewed them, how much their hearts needed to be purified, when even the tabernacle, only by ſtanding in the midſt of them, needed this expiation.

V. 17. *In the tabernacle*—In the holy place, where the prieſts and Levites were at other times. This was commanded for the greater reverence to the Divine Majeſty then in a more ſpecial manner appearing, and that none of them might caſt an eye into the holy of holies, as the high-prieſt went in or came out.

V. 18. *The altar before the Lord*—That is, the altar of incenſe, where the blood of ſacrifices was to be put, particularly the blood of the ſin-offerings offered upon this day of atonement, and which is moſt properly ſaid to be *before the Lord*, that is, before the place where God in a ſpecial manner dwelt. His *going out* relates to the holy of holies, into which he was ſaid to *go in*, ver. 17.

V. 19. *Seven times*—To ſignify its perfect cleanſing, (ſeven being a number of perfection) and our perfect reconciliation by the blood of Chriſt.

V. 21. *All the iniquities*—He mentions *iniquities*, *tranſgreſſions*, and *ſins*, to note ſins of all ſorts, and that a free and full confeſſion was to be made, and that the ſmalleſt ſins needed, and the greateſt ſins were not excluded from, the benefit of Chriſt's death here repreſented. *On the head*—Charging all their ſins and the puniſhment due to them upon the goat, which though

* *Iſa.* liii. 6. *Col.* i. 20. *Heb.* i. 3.

22 hand of a fit man into the † wilderneſs. And the goat ſhall bear upon him all their iniquities unto a land not inhabited: and he ſhall
23 let go the goat in the wilderneſs. And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments which he put on, when he went into the holy *place*, and ſhall leave
24 them there. And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an
25 atonement for himſelf, and for the people, And the * fat of the ſin-
26 *offering* ſhall he burn upon the altar. And he that let go the goat for a ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in wa-
27 ter, and afterward come into the camp. And the bullock *for* the ſin-*offering*, and the goat *for* the ſin-*offering*, whoſe blood was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire their ſkins, and their
28 fleſh, and their dung. And he that burneth them ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come

tho' only a ceremony, yet being done according to God's appointment and manifeſtly pointing at Chriſt upon whom their iniquities and puniſhments were laid, *Iſa.* liii. 5, 6. it was available for this end. And hence the Heathens took their cuſtom of ſelecting one beaſt or man, upon whom they laid all their imprecations and curſes, and whom they killed as an expiatory ſacrifice for their ſins, and to prevent their ruin. *A fit man*—Heb. *a man of time*, that is, of years and diſcretion, who may be truſted with this work. *Into the wilderneſs*—Which ſignified the removal of their ſins far away both from the people, and out of God's ſight. And here the goat being neglected by all men, and expoſed to many hazards from wild beaſts, which were numerous there, might farther ſignify Chriſt's being forſaken both by God and by men, even by his own diſciples, and the many dangers and ſufferings he underwent. The *Jews* write, that this goat was carried to the mountain called *Azazel*, whence the goat is ſo called, ver. 10. and that there he was caſt down headlong.

V. 24. *He ſhall put on his linen garments*—Not his ordinary prieſtly linen garments, for he was to *leave them* in the tabernacle, ver. 23. but the high-prieſtly garments, called *his garments* properly, and by way of diſtinction. And this change of his garments was not without cauſe. For the common prieſtly garments were more proper for him in the former part of his miniſtration, both becauſe he was to appear before the Lord in the moſt holy place to humble himſelf and make atonement for his own and for the people's ſins, and therefore his meaneſt attire was moſt fit, and becauſe he was to lay his hands upon that goat on which all their ſins were put, by which touch both he and his garments would be in ſome ſort defiled, and therefore as he *waſhed* himſelf, ſo we may preſume his linen garments were laid by for the waſhing, as *the clothes* of him who carried away the ſcape-goat were *waſhed*, v. 26. And

† *Pſal.* ciii. 12. * Chap. iv. 10.

29 into the camp. And *this* ſhall be a ſtatute for ever unto you, *that* in the ſeventh month, on the tenth *day* of the month, ye ſhall
‡ afflict your ſouls, and do no work at all, *whether it be* one of
30 your own country, or a ſtranger that ſojourneth among you. For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the LORD.
31 It *ſhall be* a ſabbath of reſt unto you, and ye ſhall afflict your ſouls
32 by a ſtatute for ever. § And the prieſt whom he ſhall anoint, and whom he ſhall conſecrate to miniſter in the prieſt's office in his father's ſtead, ſhall make the atonement, and ſhall put on the linen
33 clothes, even the holy garments. And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congre-
34 gation. And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins ‖ once a year. And he did as the LORD commanded Moſes.

CHAP. XVII.

Two prohibitions, 1. *That no ſacrifice be offered by any but the prieſts, nor any where but at the door of the tabernacle,* ver. 1—9. 2. *That no blood be eaten,* ver. 10—16.

1,2 AND the LORD ſpake unto Moſes, ſaying, Speak unto Aaron, and unto his ſons, and unto all the children of Iſrael, and

And the high-prieſtly garments were moſt proper for the latter part of his work, which was of another nature.

V. 29. *The ſeventh month*—Anſwering part to our *September* and part to our *October*; when they had gathered in all their fruits, and were moſt at leiſure for God's ſervice: This time God choſe for this and other feaſts, herein graciouſly condeſcending to men's neceſſities and conveniencies. This feaſt began in the evening of the ninth day, and continued till the evening of the tenth. *Your ſouls*—Yourſelves, both your bodies, by abſtinence from food and other delights, and your minds by grief for former ſins, which though bitter, yet is voluntary in all true penitents, who are therefore here ſaid to afflict themſelves, or to be active in the work.

V. 31. *A ſabbath*—Obſerved as a ſabbath-day from all ſervile works, and diligent attendance upon God's worſhip.

V. 32. *He*—The high-prieſt, who was to anoint his ſucceſſor.

V. 34. *This ſhall be an everlaſting ſtatute*—By which were typified the two great goſpel privileges; remiſſion of ſins, and acceſs to God, both which we owe to the mediation of the Lord Jeſus.

V. 3. *That*

‡ *Pſal.* xxxv. 13. *Ezek.* vi. 9. 1 *Cor.* xi. 31. 2 *Cor.* vii. 10. 11. § Chap. iv. 3. 5. 16.
‖ *Exod.* xxx. 10. *Heb.* ix. 7.

say unto them, This *is* the thing which the LORD hath commanded,
3 saying, What man soever *there be* of the house of Israel that killeth an ox, or lamb, or goat in the camp, or that killeth it out of
4 the camp. And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, * blood shall be imputed unto that man: he hath shed blood, and that man shall be cut off from among his
5 people. To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the priest, and offer them *for* peace-offerings
6 unto the LORD. And the priests shall sprinkle the blood upon the altar of the LORD, *at* the door of the tabernacle of the congregation, and burn the fat for a † sweet savour unto the LORD.
7 And they shall no more offer their sacrifices unto ‡ devils, after

V 3. *That killeth*—Not for common use, for such beasts might be killed by any person or in any place, but for sacrifice. *In the camp, or out of the camp*—That is, anywhere.

V. 4. *The tabernacle*—This was appointed in opposition to the Heathens, who sacrificed in all places; to cut off occasions of idolatry; to prevent the people's usurpation of the priest's office, and to signify that God would accept of no sacrifices but through Christ and in the Church; (of both which the tabernacle was a type. But though men were tied to this law, God was free to dispense with his own law, which he did sometimes to the prophets, as 1 *Sam.* vii. 9. xi. 15. *He hath shed blood*—He shall be punished as a murderer. The reason is, because he shed that blood, which, though not man's blood, yet was precious, being sacred and appropriated to God, and typically the price by which men's lives were ransomed.

V. 5. *They offer*—The *Israelites*, before the building of the tabernacle, did so, from which they are now restrained. *Peace-offerings*—He nameth not these exclusively from others, as appears from the reason of the law, and from ver. 8, 9. but because in these the temptation was more common in regard of their frequency, and more powerful, because part of these belonged to the offerer, and the pretence was more plausible, because their sanctity was of a lower degree than others, these being only called *holy*, and allowed in part to the people, whereas the others are called *most holy*, and were wholly appropriated either to God, or to the priests.

V. 6. *Upon the altar*—This verse contains a reason of the foregoing law, because of God's propriety in the *blood and fat*, wherewith also God was well pleased, and the people reconciled. And these two parts only are mentioned, as the most eminent, and peculiar, though other parts also were reserved for God.

V. 7. *Unto devils*—So they did, not directly or intentionally, but by construction and consequence, because the devil is

* *Isa.* lxvi. 3. † *Exod.* xxix. 18. Chap. iv. 31. ‡ *Deut.* xxxii. 17. 2 *Chron.* xi. 15. *Psal.* cvi. 37. 1 *Cor.* x. 20. *Rev.* ix. 20.

whom they have gone a whoring: This ſhall be a ſtatute for ever
8 unto them throughout your generations. And thou ſhalt ſay unto
them, Whatſoever man *there be* of the houſe of Iſrael, or of the
ſtrangers which ſojourn among you, that offereth a burnt-offering,
9 or ſacrifice. And bringeth it not unto the door of the tabernacle
of the congregation, to offer it unto the LORD, even that man ſhall
10 be cut off from among his people. § And whatſoever man *there
be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you,
that eateth any manner of blood, ‖ I will even ſet my face againſt
that ſoul that eateth blood, and will cut him off from among his
11 people. For the life of the fleſh *is* in the blood, and I have given
it to you upon the altar to make an atonement for your ſouls:
12 for it *is* * the blood *that* maketh an atonement for the ſoul. There-
fore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat
blood, neither ſhall any ſtranger that ſojourneth among you eat
13 blood. And whatſoever man *there be* of the children of Iſrael, or
of the ſtrangers that ſojourn among you, which hunteth and catch-
eth any beaſt or fowl that may be eaten, he ſhall even pour out the
14 blood thereof, and cover it with duſt. † For *it is* the life of all
fleſh: the blood of it *is* for the life thereof: therefore I ſaid unto
the children of Iſrael, Ye ſhall eat the blood of no manner of
fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eat-
15 eth it, ſhall be cut off. ‡ And every ſoul that eateth §§ that which

is the author of idolatry, and is eminently ſerved, and honoured by it. And as the *Egyptians* were notorious for their idolatry, ſo the *Iſraelites* were infected with their leaven, *Joſ.* xxiv. 14. *Ezek.* xx. 7. xxiii. 2, 3. *A whoring*—Idolatry, eſpecially in God's people, is commonly called *whoredom*, becauſe it is a violation of that covenant by which they were peculiarly betrothed or married to God.

V. 10. *I will ſet my face*—I will be an enemy to him, and execute vengeance upon him immediately; becauſe ſuch perſons probably would do this in private, ſo that the magiſtrate could not know nor puniſh it. Write that man undone, for ever undone, againſt whom God *ſets his face.*

V. 11. *Is in the blood*—Depends upon the blood, is preſerved and nouriſhed by it. *The blood maketh atonement*—Typically, and in reſpect of the blood of Chriſt which it repreſented, by which the atonement is really made. So the reaſon is double; 1. becauſe this was eating up the ranſom of their own lives, which in conſtruction was the deſtroying themſelves. 2. becauſe it was ingratitude and irreverence towards that ſacred blood of Chriſt which they ought to have in continual veneration.

V. 15. *That eateth*—Through ignorance or inadvertency; for if it was done knowingly, it was more ſeverely puniſhed. *A ſtranger*

§ *Gen.* ix. 4. Chap. vii. 26. xix. 26. *Deut.* xii. 16. xv. 23. 1 *Sam.* xiv. 33. *Ezek.* xliv. 7. ‖ *Jer.* xliv. 11. 1 *Pet.* iii. 12. * *Rom.* iii. 25. *Col.* i. 20. *Heb.* ix. 12. † *Gen.* ix. 4. ‡ *Exod.* xxii. 31. *Ezek.* xliv. 31. §§ Chap. xxii. 8.

died *of itſelf*, or that which was torn *with beaſts*, (whether *it be* one of your own country, or a ſtranger) he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then
16 ſhall he be clean. But if he waſh *them* not, nor bathe his fleſh, then ſhall he bear his iniquity.

CHAP. XVIII.

A prohibiton of conformity to the heathens, ver. 1—5. *Particular laws againſt inceſt*, ver. 6—18. *Againſt unnatural luſts and barbarous idolatries*, ver. 19—23. *Inforced from the deſtruction of the Canaanites*, ver. 24—30.

1, 2 AND the LORD ſpake unto Moſes, ſaying, Speak unto the Children of Iſrael, and ſay unto them, I *am* the LORD *
3 your God. After the doings of the land of Egypt, wherein ye dwelt, ſhall ye not do; and after the doings of the land of Canaan, whither I bring you, ſhall ye not do: neither ſhall ye walk in their
4 † ordinances. Ye ſhall do my judgments, and keep mine or-
5 dinances, to walk therein, I *am* the LORD your God. Ye ſhall therefore keep my ſtatutes, and my judgments; ‡ which if a
6 man do, he ſhall live in them, I *am* the LORD. None of you ſhall

A ſtranger—Who is a proſelyte to the *Jewiſh* religion: other ſtrangers were allowed to eat ſuch things, *Deut.* xiv. 21. out of which the blood was either not drawn at all, or not regularly.

V. 16. *His iniquity*—The puniſhment of it, and therefore muſt offer a ſacrifice for it.

V. 2. *Your God*—Your ſovereign, and lawgiver. This is often repeated becauſe the things here forbidden were practiſed and allowed by the gentiles, to whoſe cuſtom he oppoſes divine authority and their obligation to obey his commands.

V. 3. *Egypt and Canaan*—Theſe two nations he mentions, becauſe their habitation and converſation among them made their evil example in the following matters more dangerous. But under them he includes all other nations.

V. 4. *My judgments*—Though you do not ſee the particular reaſon of ſome of them, and though they be contrary to the laws and uſages of the other nations.

V. 5. *He ſhall live in them*—Not only happily here, but eternally hereafter. This is added as a powerful argument why they ſhould follow God's commands, rather than mens examples, becauſe their life and happineſs depend upon it. And though in ſtrictneſs, and according to the covenant of works they could not challenge life for ſo doing, except their obedience was univerſal, perfect, conſtant and perpetual, and therefore no man ſince the fall could be juſtified by the law, yet by the covenant of grace this life is promiſed to all that obey God's commands ſincerely.

V. 6. *To uncover their nakedneſs*—I think Mr. *Free* has made it highly probable, that this phraſe does not mean marriage, but fornication, throughout this chapter. So

* *Pſ.* xxxiii. 12. † *Eph.* v. 3, 9. 1 *Pet.* iv. 2, 3. ‡ *Ezek.* xx. 11. 13. *Luke* x. 28. *Rom.* x. 5. *Gal.* iii. 12.

approach to any that is near of kin to him, to uncover their na-
7 kedneſs: I *am* the LORD. The nakedneſs of thy father, or naked-
neſs of thy mother, ſhalt thou not uncover, ſhe *is* thy mother, thou
8 ſhalt not uncover her nakedneſs. ‖ The nakedneſs of thy father's
9 wife ſhalt thou not uncover, it is thy father's nakedneſs. * The
nakedneſs of thy ſiſter, the daughter of thy father, or daughter of
thy mother, whether *ſhe* be born at home, or born abroad, *even*
10 their nakedneſs thou ſhalt not uncover. The nakedneſs of thy
ſon's daughter, or of thy daughter's daughter, *even* their naked-
11 neſs thou ſhalt not uncover: for theirs *is* thine own nakedneſs. The
nakedneſs of thy father's wives daughter, begotten of thy father,
12 (ſhe is thy ſiſter) thou ſhalt not uncover her nakedneſs. † Thou
ſhalt not uncover the nakedneſs of thy father's ſiſter: ſhe *is* thy
13 father's near kinſwoman. Thou ſhalt not uncover the nakedneſs
of thy mother's ſiſter, for ſhe *is* thy mother's near kinſwoman.
14 § Thou ſhalt not uncover the nakedneſs of thy father's brother,
15 thou ſhalt not approach to his wife, ſhe *is* thine aunt. ‖ Thou ſhalt not
uncover the nakedneſs of thy daughter-in-law, ſhe *is* thy ſon's wife,
16 thou ſhalt not uncover her nakedneſs. ** Thou ſhalt not uncover the
17 nakedneſs of thy brother's wife, it *is* thy brother's nakedneſs. †† Thou
ſhalt not uncover the nakedneſs of a woman and her daughter, nei-
ther ſhalt thou take her ſon's daughter, or her daughter's daughter, to
uncover her nakedneſs: *for* they *are* her near kinſwoman, it *is* wick-
18 edneſs. Neither ſhalt thou take a wife to her ſiſter, to vex *her*, to un-
19 cover her nakedneſs beſides the other, in her life time. ‡‡ Alſo thou
ſhalt not approach unto a woman to uncover her nakedneſs, as
20 long as ſhe is put apart for her uncleanneſs. Moreover, §§ thou
ſhalt not lie carnally with thy neighbour's wife, to defile thyſelf

it unqueſtionably means in the twentieth chapter.

V. 16. *Thy brother's wife*—God afterwards commanded, that in one caſe, a man ſhould marry his brother's widow.

V. 18. *Thou ſhalt not take a wife to her ſiſter*—Perhaps this text doth not ſimply forbid the taking one wife to another, but the doing it in ſuch a manner or for ſuch an end, that he may vex or puniſh, or revenge himſelf of the former; which probably was a common motive amongſt that hard-hearted people to do ſo.

V. 19. *As long as ſhe is ſet apart*—No not to thy own wife. This was not only a ceremonial pollution, but an immorality alſo,

‖ Chap. xx. 11. *Deut.* xxii. 30. xxvii. 20. *Amos* ii. 7. 1 *Cor.* v. 1. * Chap. xx. 17. 2 *Sam.* xiii. 12. *Ezek.* xxii. 11. † Chap. xx. 19. § Chap. xx. 20. ‖ Chap. xx. 12. *Ezek.* xxii. 11. ** Chap. xx. 21. *Matt.* xiv. 4. †† Chap. xx. 14. ‡‡ Chap. xx. 18. *Ezek.* xxii. 11. §§ *Exod.* xx. 14. Chap. xx. 10.

21 with her. And thou ſhalt not let any of thy ſeed * paſs through
the fire † to Moloch, neither ſhalt thou prophane the name of thy
22 God: I *am* the LORD. ‡ Thou ſhalt not lie with mankind as with
23 woman-kind: it *is* abomination. § Neither ſhalt thou lie with
any beaſt to defile thyſelf therewith: neither ſhall any woman ſtand
24 before a beaſt to lie down thereto, it *is* confuſion. Defile not
ye yourſelves in any of theſe things: for in all theſe the na-
25 tions are defiled, which I caſt out before you. And the land is de-
filed: therefore I viſit the iniquity thereof upon it, and the land
26 itſelf ** vomiteth out her inhabitants. †† Ye ſhall therefore keep
my ſtatutes and my judgments, and ſhall not commit *any* of theſe
abominations, *neither* any of your own nation, nor *any* ſtranger that
27 ſojourneth among you: (For all theſe abominations have the men
of the land done, which *were* before you, and the land is defiled.)
28 That the land ſpue not you out alſo when ye defile it, as it ſpued
29 out the nations that *were* before you. For whoſoever ſhall commit
any of theſe abominations, even the ſouls that commit *them* ſhall be
30 cut off, from among their people. Therefore ſhall ye keep mine
ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms,
which were committed before you, and that ye defile not your-
ſelves therein: I *am* the Lord your God.

alſo, whence it is put amongſt groſs ſins, *Ezek.* xviii. 6. And therefore it is now unlawful under the goſpel.

V. 21. *Paſs through fire*—This was done, either by burning them in the fire, or by making them paſs between two great fires, which was a kind of conſecration of them to that God. *Moloch*—Called alſo *Milcom*, was an idol chiefly of the *Ammonites*. He ſeems to be the Saturn of the Heathens, to whom eſpecially children and men were ſacrificed. This is mentioned, becauſe the neighbours of *Iſrael* were moſt infected with this idolatry, and therefore they are particularly cautioned againſt it, though under this one inſtance all other idols and acts, or kinds of idolatry, are manifeſtly comprehended and forbidden.

V. 25. *I viſit*—I am about to viſit, that is, to puniſh.

V. 26. *Nor any ſtranger*—In nation or religion, of what kind ſoever. For though they might not force them to ſubmit to their religion, yet they might reſtrain them from the publick contempt of the Jewiſh laws, and from the violation of natural laws, which, beſides the offence againſt God and nature, were matters of evil example to the *Iſraelites* themſelves.

V. 29. *Cut off*—This phraſe therefore of *cutting off*, is to be underſtood variouſly, either of eccleſiaſtical, or civil puniſhment, according to the differing natures of the offences for which it is inflicted.

* Chap. xx. 2. 2 *Kings* xxiii. 10. † *Acts* vii. 43. ‡ *Rom.* i. 27. 1 *Cor.* vi. 9. 1 *Tim.* i. 10. *Jude* 7. § Chap. xx. 15. xxii. 19. ** *Jer.* ix, 19. †† Chap. xx. 22.

CHAP. XIX.

Various Precepts to be holy, ver. 1, 2. *To honour parents and ſabbaths*, ver. 3. *To ſhun idolatry*, ver. 4. *Duty to eat their peace-offering*, ver. 5—8. *To leave gleanings for the poor*, ver. 9, 10. *Not to ſteal, lie, ſwear falſely, or defraud*, ver. 11—13. *Not to curſe the deaf, or put a ſtumbling-block before the blind*, ver. 14. *Not to judge unjuſtly, carry tales, or bear falſe witneſs*, ver. 15, 16. *To reprove ſinners, not to revenge themſelves; to love their neighbours* ver. 17, 18. *Not to mix different things*, ver. 19. *Not to lie with their bond-maids*, ver. 20—22. *Not to eat of the fruit of the land for four years*, ver. 23—25. *Not to eat blood, uſe inchantments, or heathen cuſtoms*, ver. 26—28. *Or proſtitute their daughters*, ver. 29. *To reverence God and his ſanctuary*, ver. 30. *Not to regard wizards*, ver. 31. *To honour the aged*, ver. 32. *Love and right the ſtranger*, ver. 33, 34. *Do no injuſtice*, ver. 34, 35, 36.

1,2 AND the LORD ſpake unto Moſes, ſaying, Speak unto all the congregation of the children of Iſrael, and ſay unto them, * ye ſhall be holy: for I the LORD your God *am* 3 holy. ‖ Ye ſhall fear every man his mother, and his father, and † 4 keep my ſabbaths: I *am* the LORD your God. ‡ Turn ye not unto idols, nor make to yourſelves § molten gods: I *am* the LORD your 5 God. And if ye offer a ſacrifice of peace-offerings unto the LORD,

V. 2. *Be ye holy*—Separated from all the forementioned defilements, and intirely conſecrated to God and obedient to all his laws. *I am holy*—Both in my eſſence, and in all my laws, which are holy and juſt and good.

V. 3. *His mother*—The *mother* is put firſt, partly becauſe the practice of this duty begins there, mothers, by perpetual converſe, being ſooner known to their children than their fathers; and partly becauſe this duty is commonly neglected to the mother, upon whom children have not ſo much dependence as they have upon their father. And this *fear* includes the two great duties of reverence and obedience. *And keep my ſabbaths*—This is added, to ſhew, that, whereas it is enjoined to parents that they ſhould take care the ſabbath be obſerved both by themſelves and their children, it is the duty of children to fear and obey their parents in this matter. But that, if parents ſhould neglect their duty herein, or by their command, counſel, or example, draw them to pollute the ſabbath, the children in that caſe muſt keep the ſabbath, and prefer the command of God before the commands of their parents.

V. 4. *Idols*—The word ſignifies ſuch as are *no Gods*, or *nothings*, as they are called, 1 *Cor.* viii. 4. many idols having no being, but in the fancy of their worſhippers, and all of them having no virtue or power to do good or evil, *Iſa.* xli. 23.

V. 5. *At your own will*—Or, *according to your own pleaſure*, what you think fit: For though this in general was required, yet it was left to their choice to determine the particulars.

V. 6. *On*

* Chap. xi. 44. xx. 7. 1 *Pet.* i. 16. ‖ *Exod.* xx. 12. *Prov.* i. 8. † *Exod.* viii. xxxi. 13. ‡ *Exod.* xx. 4. § *Exod.* xxxiii. 17. *Deut.* xxvii. 15.

6 ye ſhall offer it at your own will. It ſhall be eaten the ſame
day ye offer it, and on the morrow; and if ought remain
7 until the third day, it ſhall be burnt in the fire. And if it
be eaten at all on the third day, it is abominable, it ſhall not be
8 accepted. Therefore *every one* that eateth it, ſhall bear his iniquity,
becauſe he hath prophaned the hallowed thing of the LORD, and
9 that ſoul ſhall be cut off from among his people. And ‡ when ye
reap the harveſt of your land, thou ſhalt not wholly reap the cor-
ners of thy field, neither ſhalt thou gather the gleanings of thy har-
10 veſt. And thou ſhalt not glean thy vineyard, neither ſhalt thou ga-
ther *every* grape of thy vineyard, thou ſhalt leave them for the poor
11 and ſtranger, I *am* the LORD your God. § Ye ſhall not ſteal, nei-
12 ther deal falſly, neither lie one to another. And ye ſhall not ‖
ſwear by my name falſly, neither ſhalt thou prophane the name of
13 thy God, I am the LORD. * Thou ſhalt not defraud thy neighbour,
neither rob him, the wages of him that is hired ſhall not abide with
14 thee all night, until the morning. † Thou ſhalt not curſe the deaf,
‡‡ nor put a ſtumbling block before the blind, but ſhalt fear thy
15 God, I am the LORD. Ye ſhall do no unrighteouſneſs in judgment,
thou ſhalt not §§ reſpect the perſon of the poor, nor honour the per-
ſon of the mighty, *but* in righteouſneſs ſhalt thou judge thy neigh-

V. 6. *On the morrow*—He ſpeaks here of that ſort of peace offerings, which were offered either by vow or freely for the obtaining of ſome mercy, for the other ſort, which was by way of gratitude for mercies received, were to be eaten the ſame day.

V. 10. *I am the Lord your God*—Who gave you all theſe things with a reſervation of my right in them, and with a charge of giving part of them to the poor.

V. 12. *Ye ſhall not ſwear falſely*—This is added, to ſhew how one ſin draws on another, and that when men will lye for their own advantage, they will eaſily be induced to perjury. *Profane the name*—By any unholy uſe of it. So it is an additional precept, thou ſhalt not abuſe my holy name by ſwearing either falſly or raſhly.

V. 14. *Before the blind*—To make them fall. Under theſe two particulars are manifeſtly forbidden all injuries done to ſuch as are unable to right or defend themſelves; of whom God here takes the more care, becauſe they are not able to ſecure themſelves. *Fear thy God*—Who both can and will avenge them.

V. 15. *The poor*—So as through pity to him to give an unrighteous ſentence.

V. 16. *Stand.*

‡ Chap. xxiii. 22. *Deut.* xxiv. 19. *Ruth* ii. 15, 16. § *Exod.* xx. 15. xxii. 1, 7. 10. Chap. vi. 2. *Acts* v. 3. ‖ *Exod.* xx. 7. Chap. vi. 3. *Deut.* v. 11. *Mat.* v. 34. *Jam.* v. 12. * *Deut.* xxiv. 14, 15. *Mal.* iii. 5. *Jam.* v. 4. † *Rom.* xii. 14. ‡‡ *Deut.* xxvii. 18. *Rom.* xiv. 13. xvi. 17. 1 *Cor.* viii. 9—13. *Rev.* ii. 14. §§ *Exod.* xxiii. 3. *Deut.* i. 17. xvi. 19. *Prov.* xxiv. 23. *Jam.* ii. 9.

16 bour. * Thou ſhalt not go up and down *as* a tale-bearer among
thy people, neither ſhalt thou ſtand againſt the blood of thy neigh-
17 bour, I *am* the LORD. † Thou ſhalt not hate thy brother in thine
heart, ‡ thou ſhalt in any wiſe rebuke thy neighbour, and not ſuf-
18 fer ſin upon him. Thou ſhalt not avenge, nor bear any grudge
againſt the children of thy people, § but thou ſhalt love thy neigh-
19 bour as thyſelf, I *am* the LORD. Ye ſhall keep my ſtatutes. Thou
ſhalt not let thy cattle gender with a diverſe kind, thou ſhalt not
ſow thy field with mingled ſeed, neither ſhall a garment mingled of
20 linen and woollen come upon thee. And whoſoever lieth carnally
with a woman that is a bond-maid betrothed to an huſband, and not
at all redeemed, nor freedom given her, ſhe ſhall be ſcourged, they

V. 16. *Stand againſt the blood*—In judgment as a falſe accuſer or falſe witneſs, for accuſers and witneſſes uſe to ſtand, whilſt the judges ſit in courts of judicature.

V. 17. *Thou ſhalt not hate*—As thou doſt, in effect, if thou doſt not rebuke him. *Thy brother*—The ſame as *thy neighbour*, that is, every man. If thy brother hath done wrong, thou ſhalt neither divulge it to others, nor hate him, and ſmother that hatred by ſullen ſilence; nor flatter him therein, but ſhalt freely and in love, tell him of his fault. *And not ſuffer ſin upon him*—Not ſuffer him to lie under the guilt of any ſin, which thou by rebuking him, and thereby bringing him to repentance, couldſt free him from.

V. 18. *Thy neighbour*—Every man, as plainly appears, 1. By comparing this place with ver. 34. where this law is applied to ſtrangers. 2. Becauſe the word *neighbour* is explained by *another man*, *Levit.* xx. 10. *Rom.* xiii. 8. *As thyſelf*—With the ſame ſincerity, though not equality of affection.

V. 19. *Thou ſhalt not let thy cattle gender*—This was prohibited, partly to reſtrain the curioſity and boldneſs of men, who might attempt to amend or change the works of God, partly that by the reſtraint here laid even upon brute-creatures men might be taught to abhor all unnatural luſts, partly to teach the *Iſraelites* to avoid mixtures with other nations, either in marriage or in religion, which alſo may be ſignified by the following prohibitions.

V. 20. *She ſhall be ſcourged*—Heb. *There ſhall be a ſcourging*, which probably may belong to both of them, for 1. Both were guilty. 2. It follows, *they ſhall not be puniſhed with death*, which may ſeem to imply that they were to be puniſhed by ſome other common and conſiderable puniſhment, which ſcourging indeed was, but the paying of a ram was a ſmall penalty and very unſuitable to the greatneſs of the offence. And the offering of the ram as a treſpaſs-offering for the ſin againſt God, is not inconſiſtent with making ſatisfaction other ways for the injury done to men, but only added here as farther puniſhment to the man, either becauſe he only could do this, and not the woman, who being a bond-woman had nothing of her own to offer. Or becauſe his ſex and his freedom aggravated his ſin. *Not put to death*—Which they ſhould have been, had ſhe been

* *Exod.* xxiii. 1. *Prov.* xi. 13. xx. 19. *Jer.* vi. 28. ix. 4. *Ezek.* xxii. 9. 1 *Tim.* iii. 11. 2 *Tim.* iii. 3. † 1 *John* ii. 11. ‡ *Mark.* xviii. 15. § *Mat.* v. 43. xxii. 39. *Rom.* xiii. 9. *Gal.* v. 14. *Jam.* ii. 8.

21 ſhall not be put to death, becauſe ſhe was not free. And ‖ he ſhall
bring his treſpaſs-*offering* unto the LORD, unto the door of the taber-
22 nacle of the congregation, *even* a ram for a treſpaſs-*offering*. And the
prieſt ſhall make an atonement for him with the ram of the treſpaſs-
offering before the LORD, for his ſin which he hath done, and the
23 ſin which he hath done ſhall be forgiven him. And when ye
ſhall come into the land, and ſhall have planted all manner of
trees for food; then ye ſhall count the fruit thereof as uncircum-
ciſed, three years ſhall it be as uncircumciſed unto you, it ſhall not
24 be eaten of. But in the fourth year all the fruit thereof ſhall be
25 holy to praiſe the LORD withal. And in the fifth year ſhall ye eat
of the fruit thereof, that it may yield unto you the * increaſe thereof,
26 I *am* the LORD your God. † Ye ſhall not eat *any thing* with the
27 blood, neither ſhall ye uſe inchantment, nor obſerve times. ‡ Ye
ſhall not round the corners of your heads, neither ſhalt thou mar

been free, *Deut.* xxii. 23, 24. The reaſon of this difference is not from any reſpect which God gives to perſons, for bond and free are alike to him, but becauſe bond-women were ſcarce wives, and their marriages were ſcarce true marriages, being neither made by their choice, but their maſters authority, nor continued beyond the year of releaſe, but at her maſter's or huſband's pleaſure.

V. 23. *As uncircumciſed*— That is, As unclean, not to be eaten but caſt away. This precept was ſerviceable, 1. To the trees themſelves, which grew the better and faſter, being early ſtript of thoſe fruits, which otherwiſe would have drawn away much more of the ſtrength from the tree. 2. To men, both becauſe the fruit then was leſs wholeſome, and becauſe hereby men were taught to bridle their appetites; a leſſon of great uſe and abſolute neceſſity in a holy life.

V. 24. *Holy*—Conſecrated to the Lord, as the firſt-fruits and tithes were, and therefore given to the prieſts and *Levites*, *Numb.* xviii. 12, 13. *Deut.* xviii. 4. yet ſo that part of them were communicated to the poor widows and fatherleſs and ſtrangers. See *Deut.* xiv. 28. To bleſs the Lord, by whoſe power and goodneſs the trees bring forth fruit to perfection.

V. 25. *That it may yield the increaſe*—That God may be pleaſed to give his bleſſing, which alone can make them fruitful.

V. 26. *Any thing with the blood*—Any fleſh out of which the blood is poured. *Neither ſhall ye uſe inchantments*—It was unpardonable in them, to whom *were committed the oracles of God*, to aſk counſel of the devil. And yet worſe in Chriſtians, to whom the ſon of God is manifeſted, to *deſtroy the works of the devil*. For Chriſtians to have their nativities caſt, or their fortunes told, or to uſe charms for the cure of diſeaſes, is an intolerable affront to the Lord Jeſus, a ſupport of idolatry, and a reproach both to themſelves, and to that worthy name by which they are called. *Nor obſerve times*—Superſtitiouſly, eſteeming ſome days lucky, others unlucky.

V. 27. *The corners of your heads*—That is your temples, ye ſhall not cut off the hair of your heads round about your temples. This the *Gentiles* did, either for the worſhip

‖ Chap. v. 15. * *Prov.* iii, 9. 10. † Chap. xvi. 17. ‡ Chap. xxi. 5.

28 the corners of thy beard. Ye ſhall not § make any cutting in your
fleſh for the dead, nor print any marks upon you, I *am* the LORD.
29 Do not proſtitute thy daughter to cauſe her to be a whore, leſt the
land fall to whoredom, and the land become full of wickedneſs.
30 ‖ Ye ſhall keep my ſabbaths, * and reverence my ſanctuary, I *am*
31 the LORD. † Regard not them that have familiar ſpirits, neither
32 ſeek after wizards, I *am* the LORD your God. Thou ſhalt ‡ riſe up
before the hoary head, and honour the face of the old man, and
33 fear thy God, I *am* the LORD. And §§ if a ſtranger ſojourn with
34 thee in your land, ye ſhall not vex him. ‖‖ *But* the ſtranger
that dwelleth with you ſhall be unto you as one born amongſt you,
and ** thou ſhalt love him as thyſelf, for ye were ſtrangers in the
35 land of Egypt, I *am* the LORD your God. Ye ſhall do no unrigh-
teouſneſs in judgment, in mete-yard, in weight, or in meaſure.
36 †† Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye

ſhip of their idols, to whom young men uſed to conſecrate their hair, being cut off from their heads, as *Homer*, *Plutarch* and many others write; or in funerals or immoderate mournings, as appears from *Iſa.* xv. 2. *Jer.* xlviii. 37. And the like is to be thought concerning the beard or the hair in the *corner*, that is, corners of the beard. The reaſon then of this prohibition is becauſe God would not have his people agree with idolaters, neither in their idolatries, nor in their exceſſive ſorrowing, no nor ſo much as in the appearances of it.

V. 28. *Cuttings in your fleſh*—Which the *Gentiles* commonly did both in the worſhip of their idols, and in their ſolemn mournings, *Jer.* xvi. 6.

V. 29. *Do not proſtitute*—As the *Gentiles* frequently did for the honour of ſome of their idols, to whom women were conſecrated, and publickly proſtituted.

V. 31. *Wizards*—Them that have entred into covenant with the devil, by whoſe help they foretel many things to come, and acquaint men with ſecret things. See *Lev.* xx. 27. *Deut.* xviii. 11. 1 *Sam.* xxviii. 3. 7. 9. 2 *Kings* xxi. 6.

V. 32. *Riſe up*—To do them reverence when they paſs by, for which end they were obliged, as the *Jews* ſay, preſently to ſit down again when they were paſt, that it might be manifeſt they aroſe out of reſpect to them. *Fear thy God*—This reſpect is due to ſuch, if not for themſelves, yet for God's ſake, who requires this reverence, and whoſe ſingular bleſſing old age is.

V. 33. *Vex him*—Either with opprobrious expreſſions, or grievous exactions.

V. 34. *As one born among you*—Either 1, as to the matters of common right, ſo it reacheth to all ſtrangers. Or 2, as to church-privileges, ſo it concerns only thoſe who were proſelytes. *Ye were ſtrangers*—And therefore are ſenſible of the fears, diſtreſſes, and miſeries of ſuch, which call for your pity, and you ought to do to them, as you deſired others ſhould do to you, when you were ſuch.

V. 35. *In mete-yard*—In the meaſuring of lands, or dry things, as cloth, ribband. *In meaſure*—In the meaſuring liquid or ſuch dry things as are only contigious, as corn or wine.

V. 36. *A juſt ephah and a juſt hin*—Theſe two

§ *Deut.* xiv. 1. ‖ Chap. xxvi. 2. * 1 *John* ii. 14, 15. † *Iſa.* viii. 19. *Acts* xvi. 16. ‡ *Prov.* xx. 29. §§ *Exod.* xxii. 21. xxiii. 9. ‖‖ *Exod.* xxiii. 8. ** *Deut.* x. 19. †† *Deut.* xxv. 13. *Prov.* xi. 1. xvi. 11. xx. 10.

have, I am the LORD your God, which brought you out of the land
37 of Egypt. Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them, I *am* the LORD.

CHAP. XX.

Prohibitions againſt offering children to Moloch, ver. 1—5. *Againſt conſulting wizards,* ver. 6. *Holineſs enjoined,* ver. 7, 8. *Againſt curſing parents,* ver. 9. *Againſt adultery,* ver. 10. *Againſt inceſtuous mixtures,* ver. 11—21. *Holineſs again enjoined,* ver. 22—26. *Sooth-ſayers to be ſtoned,* ver. 27.

1,2 AND the LORD ſpake unto Moſes, ſaying, Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Moloch, he ſhall ſurely be put to death:
3 the people of the land ſhall ſtone him with ſtones. And I will ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Moloch, to de-
4 file my ſanctuary, and to profane my holy name. And if the people of the land do any ways * hide their eyes from the man, when he giveth of his ſeed unto Moloch, and kill him not.
5 Then I will ſet my face againſt that man, and † againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Moloch from among their people.
6 And ‡ the ſoul that turneth after ſuch as have familiar ſpirits and after wizards, to go a whoring after them, I will even ſet my

two meaſures are named as moſt common, the former for dry, the latter for moiſt things, but under them he manifeſtly comprehends all other meaſures.

V. 37. *Therefore*—Becauſe my bleſſings and deliverances are not indulgences to ſin, but greater obligations to all duties to God and men.

V. 2. *The people*—Here follow the puniſhments of the crimes forbidden in the former chapters.

V. 3. *I will ſet my face againſt that man*—Deal with him as an enemy, and make him a monument of my juſtice. *To defile my ſanctuary*—Becauſe the ſanctuary was defiled by groſs abominations committed in that city or land where God's ſanctuary was: or becauſe by theſe actions they declared to all men that they eſteemed the ſanctuary and ſervice of God abominable and vile, by preferring ſuch odious idolatry before it. *And to profane my name*—Partly by deſpiſing it themſelves, partly by diſgracing it to others, and giving them occaſion to blaſpheme it, and to abhor the true religion.

V. 4. *Hide their eyes*—Wink at his fault, and forbear to accuſe and puniſh him.

V. 6. *To go a whoring*—To ſeek counſel or help from them.

* *Acts* xvii. 30. † *Exod.* xx. 5. *Jer.* xxxii. 28—36. ‡ Chap. xix. 31.

face againſt that ſoul, and will cut him off from among his
7 people. § Sanctify yourſelves therefore, and be ye holy, for
8 I *am* the LORD your God. And ye ſhall keep my ſtatutes, and
9 do them; I *am* the LORD who ſanctify you. ‖ Verily every one that curſeth his father, or his mother, ſhall be ſurely put to death: he hath curſed his father, or his mother; his blood ſhall
10 be upon him. And * the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adultereſs ſhall ſurely
11 be put to death. † And the man that lieth with his father's wife, hath uncovered his father's nakedneſs: both of them ſhall ſurely
12 be put to death: their blood *ſhall be* upon them. ‡ And if a man lie with his daughter-in-law, both of them ſhall ſurely be put to death: they have wrought confuſion; their blood *ſhall be* upon them.
13 §§ If a man lie alſo with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be
14 put to death; their blood *ſhall be* upon them. And ‖‖ if a man take a wife, and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they, that there be no wickedneſs
15 among you. ** And if a man lie with a beaſt, he ſhall ſurely be
16 put to death: and ye ſhall ſlay the beaſt. And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; their
17 blood ſhall be upon them. †† And if a man ſhall take his ſiſter, his father's daughter, or his mother's daughter, and ſee her

V. 8. *Who ſanctify you*—Who ſeparate you from all nations, and from their impurities and idolatries, to be a peculiar people to myſelf; and who give you my grace to keep my ſtatutes.

V. 9. *Curſeth*—This is not here meant of every perverſe expreſſion, but of bitter reproaches or imprecations. *His blood ſhall be upon him*—He is guilty of his own death: he deſerves to die for ſo unnatural a crime.

V. 12. *Confuſion*—By perverting the order which God hath appointed, and making the ſame off-ſpring both his own child and his grandchild.

V. 13. *Put to death*—Except the one party was forced by the other. See *Deut.* xxii. 25.

V. 14. *They*—All who conſented to it.

V. 15. *Slay the beaſt*—Partly for the prevention of monſtrous births, partly to blot out the memory of ſo loathſome a crime.

V. 17. *See her nakedneſs*—In this and ſeveral of the following verſes, *uncovering nakedneſs*

§ Chap. xi. 44. xix. 2. 1 *Pet.* i. 16. ‖ *Exod.* xxi. 17. *Deut.* xxvii. 16. *Prov.* xx. 20. *Matt.* xv. 4. * *Deut.* xxii. 22. *John* viii. 4, 5. † Chap. xviii. 8. ‡ Chap. xviii. 15. *Deut.* xxvii. 23. §§ Chap. xviii. 22. ‖‖ Chap. xviii. 17. ** Chap. xviii. 23. *Deut.* xxvii. 21. †† Chap. xviii. 9. *Deut.* xxvii. 22

nakedneſs, and ſhe ſhall ſee his nakedneſs, it *is* a wicked thing, and they ſhall be cut off in the ſight of their people: he hath un-
18 covered his ſiſter's nakedneſs, he ſhall bear his iniquity. ‡ And if a man lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs, he hath diſcovered her fountain, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be
19 cut off from among their people. § And thou ſhalt not uncover the nakedneſs of thy mother's ſiſter, nor of thy father's ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity.
20 ‖ And if a man ſhall lie with his uncle's wife, he hath uncovered his uncle's nakedneſs: they ſhall bear their ſin, they ſhall die
21 childleſs. * And if a man ſhall take his brother's wife: it *is* an unclean thing: he hath uncovered his brother's nakedneſs; they
22 ſhall be childleſs. Ye ſhall therefore keep all my † ſtatutes, and all my judgments, and do them: that the land whither I bring
23 you to dwell therein, ‡‡ ſpue you not out. And ye ſhall not walk in the manners of the nation which I caſt out before you: for they
24 committed all theſe things, and §§ therefore I abhorred them. But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it; a land that floweth with milk, and honey: I *am* the LORD your God, which have ſeparated you from other
25 people. ‖‖ Ye ſhall therefore put difference between clean beaſts, and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls abominable by beaſt, or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſepa-
26 rated from you as unclean. And ye ſhall be holy unto me: for I the LORD *am* holy, and have ſevered you from *other* people, that ye
27 ſhould be mine. A man alſo, or woman, that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

kedneſs plainly appears to mean not marriage, but fornication or adultery.

V. 20. *They ſhall die childleſs*—Either ſhall be ſpeedily cut off ere they can have a child by that inceſtuous conjunction; if this ſeem a leſs crime than moſt of the former inceſtuous mixtures, and therefore the magiſtrate forbear to puniſh it with death; yet they ſhall either have no children from ſuch an unlawful bed, or their children ſhall die before them.

V. 21. *His brother's wife*—Except in the caſe allowed by God, *Deut.* xxv. 5.

V. 27. *A man or a woman that hath a familiar ſpirit, ſhall ſurely be put to death*—They that are in league with the devil, have in effect made a covenant with death: and ſo ſhall their doom be.

‡ Chap. xviii. 19. § Chap. xviii. 12, 13. ‖ Chap. xviii. 14. * Chap. xviii. 16.
† Chap. xviii. 26. ‡‡ Chap. xviii. 25. §§ *Deut.* ix. 5. ‖‖ Chap. xi. 2. *Deut.* xiv. 4. *Rom.* xiv. 4.

CHAP. XXI.

Directions to the prieſts, ver. 1—9. *To the high-prieſt,* ver. 10—15. *None of theſe muſt have any blemiſh,* ver. 16—24.

1 AND the LORD ſaid unto Moſes, Speak unto the prieſts, the
ſons of Aaron, and ſay unto them, * There ſhall none be
2 defiled for the dead among his people: But for his kin that is near
unto him, *that is,* for his mother, and for his father, and for his
3 ſon, and for his daughter, and for his brother. And for his ſiſter
a virgin, that is nigh unto him, which hath had no huſband; for
4 her may he be defiled. *But* he ſhall not defile himſelf, *being* a chief
5 man among his people, to profane himſelf. † They ſhall not
make baldneſs upon their head, neither ſhall they ſhave off the
6 corner of their beard, nor make any cutting in their fleſh. They

V. 1. *Among his people*—None of the prieſts ſhall touch the dead body, or aſſiſt at his funeral, or eat of the funeral feaſt. The reaſon of this law is evident, becauſe by ſuch pollution they were excluded from converſe with men, to whom by their function they were to be ſerviceable upon all occaſions, and from the handling of holy things. And God would hereby teach them, and in them all ſucceſſive miniſters, that they ought entirely to give themſelves to the ſervice of God. Yea, to renounce all expreſſions of natural affection, and all worldly employments, ſo far as they are impediments to the diſcharge of their holy ſervices.

V. 2. *Near to him*—Under which general expreſſion his wife ſeems to be comprehended, though ſhe be not expreſſed. And hence it is noted as a peculiar caſe, that *Ezekiel,* who was a prieſt, was forbidden to mourn for his wife, *Ezek.* xxiv. 16, *&c.* Theſe exceptions God makes in condeſcenſion to human infirmity, becauſe in ſuch caſes it was very hard to reſtrain the affections. But this allowance concerns only the inferior prieſt, not the high-prieſt.

V. 3. *That is nigh him*—That is, by nearneſs not of relation, (for that might ſeem a needleſs addition) but of habitation, one not yet cut off from the family. For if ſhe was married, ſhe was now of another family, and under her huſband's care in thoſe matters.

V. 4. *Being*—Or, ſeeing he is *a chief man,* for ſuch not only the high-prieſt, but others alſo of the inferior prieſts were. *He ſhall not defile himſelf* for any other perſon whatſoever. *To profane himſelf*—Becauſe ſuch defilement for the dead did profane him, or make him as a common perſon, and conſequently unfit to manage his ſacred employment.

V. 5. *They ſhall not make baldneſs*—In funerals, as the Heathens did. Though I allow them to defile themſelves for ſome of the dead, yet in no caſe ſhall they uſe theſe ſuperſtitious rites, which alſo the people were forbidden to do; but the prieſts in a more peculiar manner, becauſe they are by word and example to teach the people their duty.

V. 6. *Holy unto their God*—Devoted to God's ſervice, and always prepared for it, and therefore ſhall keep themſelves from all defilements. *The name of their God*—Which they eſpecially bear. *The bread of their God*—That is, the ſhew-bread: or rather,

* *Ezek.* xliv. 25. † Chap. xix. 27, 28. *Ezek.* xliv. 20.

ſhall be holy unto their God, and not profane the name of their God: for the offering of the LORD made by fire, *and* the bread of
7 their God they do offer: therefore they ſhall be holy. ‡ They ſhall not take a wife *that is* a whore, or profane; neither ſhall they take a woman put away from her huſband: for he *is* holy unto
8 his God. Thou ſhalt ſanctify him therefore, for he offereth the bread of thy God: he ſhall be holy unto thee: for I the LORD
9 which ſanctify you *am* holy. And the daughter of any prieſt, if ſhe profane herſelf by playing the whore, ſhe profaneth her father:
10 ſhe ſhall be burnt with fire. And *he that is* the high-prieſt among his brethren, upon whoſe head the anointing oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his
11 head, nor rent his clothes. Neither ſhall he go in to any dead body,
12 nor defile himſelf for his father or for his mother. Neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God: for ‖ the crown of the anointing oil of his God *is* upon him:

rather, all the other offerings, beſides burnt-offerings: which are called bread, becauſe bread is commonly put for all food.

V. 7. *Profane*—Or, *defiled*, or *deflowered*, though it were done ſecretly, or by force: becauſe the prieſt muſt take care that all the members of his family be free not only from groſs wickedneſs, but from all ſuſpicions of evil.

V. 8. *Thou*—O *Moſes*, and whoſoever ſhall ſucceed in thy place, to whom it belongs to ſee my laws obſerved, ſhall take care that the prieſt be holy, and do not defile himſelf by any of theſe forbidden marriages.

V. 9. *And the daughter*—And by analogy his ſon alſo, and his wife, becauſe the reaſon of the law here added, concerns all. And nothing is more common than to name one kind for the reſt of the ſame nature, as alſo is done *Lev.* xviii. *She profaneth her father*—Expoſeth his perſon and office, and conſequently religion, to contempt.

V. 10. *The garments*—Thoſe holy garments, which were peculiar to him. *Shall not uncover his head*—This being then the poſture of mourners, *Lev.* x. 6. though afterwards the cuſtom was changed and mourners covered their heads, 2 *Sam.* xv. 30. *Eſth.* vi. 12. *Nor rent his clothes*—Another expreſſion of mourning.

V. 11. *Go in*—Into the chamber or houſe where they lie. This and divers other rites here preſcribed were from hence tranſlated by the Heathens into their uſe, whoſe prieſts were put under the ſame obligations.

V. 12. *Out of the ſanctuary*—To attend the funerals of any perſon: for upon other occaſions he might and did commonly go out. *Nor profane the ſanctuary*—Either by the performance of a civility, or by entering into the ſanctuary before the ſeven days allotted for his cleanſing, *Numb.* xix. 11. were expired. *The crown of the anointing oil*—Or, *the crown*, the golden plate, which is called *the holy crown*, *Exod.* xxix. 6. and *the anointing oil of his God*

‡ *Ezek.* xliv. 22.

‖ *Exod.* xxviii. 36.

13, 14 I *am* the LORD. And he ſhall take a wife in her * virginity. A
widow, or a divorced woman, or profane, or an harlot, theſe
ſhall he not take; but he ſhall take a virgin of his own people to
15 wife. Neither ſhall he profane his ſeed among his people: for I
16 the LORD ſanctify him. And the LORD ſpake unto Moſes, ſaying,
17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their
generations, that hath *any* blemiſh, let him not approach to offer
18 the bread of his God. For whatſoever man *he be* that hath a ble-
miſh, he ſhall not approach: † a blind man, or a lame, or he
19 that hath a flat noſe, or any thing ‡ ſuperfluous, Or a man that
20 is broken footed, or broken handed, Or crook-backt, or a
dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcab-

God are *upon him.* So there is only an ellipſis of the conjunction *and*, which is frequent. And theſe two things, being moſt eminent, are put for the reſt, as the ſign is put for the thing ſignified, that is, for he is God's high-prieſt.

V. 13. *In her virginity*—Or, a virgin, partly becauſe as he was a type of Chriſt, ſo his wife was a type of the church, which is compared to a virgin, and partly for greater caution and aſſurance that his wife was not a defiled or deflowered perſon. Moſt of theſe things are forbidden to all the prieſts; and here to the high-prieſt, to ſhew that he alſo, and he eſpecially is obliged to the ſame cautions.

V. 15. *I the Lord ſanctify him*—I have ſeparated him from all other men for my immediate ſervice, and therefore will not have that race corrupted.

V. 17. *Of thy ſeed*—Whether the high-prieſt, or the inferior ones. *That hath*—In all ſucceſſive ages, any defect or exceſs of parts, any notorious deformity or imperfection in his body. The reaſon hereof is partly typical, that he, might more fully repreſent Chriſt, the great High-prieſt, who was typified both by the prieſt and ſacrifice, and therefore both were to be without blemiſh; partly moral, to teach all Chriſtians and eſpecially miniſters of holy things, what purity and perfection of heart and life they ſhould labour after, and that notorious blemiſhes in the mind or converſation, render a man unfit for the miniſtry of the goſpel; and partly prudential, becauſe ſuch blemiſhes were apt to breed contempt of the perſon; and conſequently, of his function, and of the holy things wherein he miniſtred. For which reaſon, ſuch perſons as have notorious defects or deformities, are ſtill unfit for the miniſtry: except where there are eminent gifts and graces, which vindicate a man from the contemptibleneſs of his bodily preſence. The particular defects here mentioned, I ſhall not enlarge upon becauſe ſome of the Hebrew words are diverſly interpreted, and becauſe the uſe of theſe things being aboliſhed, the knowledge of them is not neceſſary.

V. 18. *A flat noſe*—Moſt reſtrain this word to the noſe, and to ſome great deformity relating to it. But according to others, it ſignifies more generally, a perſon that wants ſome member or members, becauſe the next word, to which it is oppoſed, ſignifies one that hath more members than he ſhould.

V. 21. *A blemiſh*

* 2 *Cor.* xi. 2. *Rev.* xiv, 4. † *Iſa.* lvi. 10. ‡ Chap. xxii. 23.

21 bed, or hath his ſtones broken. No man that hath a § blemiſh, of
the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings
of the LORD made by fire: he hath a blemiſh, he ſhall not come
22 nigh to offer the bread of his God. He ſhall eat the bread of his
23 God, *both* of the moſt holy, and of the holy. Only he ſhall not go
in unto the veil, nor come nigh unto the altar, becauſe he hath a
blemiſh, that he profane not my ſanctuary: for I the LORD ſanctify
24 them. And Moſes told *it* unto Aaron, and to his ſons, and to all
the children of Iſrael.

CHAP. XXII.

A prieſt, having any uncleanneſs, muſt not eat of the holy things, ver. 1—7. *No prieſt muſt eat that which dies of itſelf, or is torn,* ver. 8, 9. *No ſtranger muſt eat of holy things,* ver. 10—13. *Of them that do it ignorantly,* ver. 14—16. *Sacrifices muſt be without blemiſh, and of a due age,* ver. 17—27. *Thank-offerings muſt be eaten the ſame day,* ver. 29, 30. *An exhortation to obedience,* ver. 31—33.

1, 2 AND the LORD ſpake unto Moſes, ſaying, Speak unto Aaron,
and to his ſons, that they ſeparate themſelves from the
holy things of the children of Iſrael, and that they profane not my
holy name *in thoſe things* which they hallow unto me: I *am* the
3 LORD. Say unto them, whoſoever *he be* of all your ſeed, among
your generations, that goeth unto the holy things, which the chil-
dren of Iſrael hallow unto the LORD, having his uncleanneſs upon
him, that ſoul ſhall be cut off from my preſence: I *am* the LORD.

V. 21. *A blemiſh*—Any notorious blemiſh whereby he is disfigured, though not here mentioned.

V. 22. *He ſhall eat*—Which a prieſt having any uncleanneſs might not do: whereby God would ſhew the great difference between natural infirmities ſent upon a man by God, and moral defilements which a man brought upon himſelf.

V. 23. *To the veil*—To the ſecond veil which was between the holy and the moſt holy place, to burn incenſe, to order the ſhew-bread, and to dreſs the lamps, which were nigh unto that veil though without. *My altar*—The altar of burnt-offering, which was without the ſanctuary. The ſenſe is, he ſhall not execute the prieſt's office, which was to be done in thoſe two places.

V. 2. *Separate themſelves*—When any uncleanneſs is upon them, as appears from ver. 3, 4. *From the holy things*—From eating of thoſe parts of the offerings, which belong to them. Only of the tithes they might eat. *They*—The children of *Iſrael.* And it ill became the prieſts to profane or pollute what the people did hallow.

V. 3. *Goeth unto the holy things*—To eat them, or to touch them; for if the touch of

§ 1 *Tim.* iii. 2. *Heb.* ix. 14.

4 What man ſoever of the ſeed of Aaron *is* a leper, or hath * a running iſſue, he ſhall not eat of the holy things until he † be clean. And ‡ whoſo toucheth any thing *that is* unclean by the dead, or § a
5 man whoſe ſeed goeth from him, Or ‖ whoſoever toucheth any creeping thing, whereby he may be made unclean, or ** a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath:
6 The ſoul which hath touched any ſuch, ſhall be unclean until the even, and ſhall not eat of the holy things, unleſs he waſh his fleſh
7 with water. And when the ſun is down he ſhall be clean, and ſhall
8 afterward eat of the holy things, becauſe it *is* his food. †† That which dieth of itſelf, or is torn *with beaſts*, he ſhall not eat, to de-
9 file himſelf therewith: I *am* the LORD. They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they
10 profane it: I the LORD ſanctify them. ‡‡ There ſhall no ſtranger eat of the holy thing; a ſojourner of the prieſt's, or an hired ſer-
11 vant ſhall not eat of the holy thing. But if the prieſt buy *any* ſoul with his money, he ſhall §§ eat of it, and he that is born in his
12 houſe: they ſhall eat of his meat. If the prieſt's daughter alſo be *married* unto a ſtranger, ſhe may not eat of an offering of the holy
13 things. But if the prieſt's daughter be a widow, or divorced, and have no child, and is returned unto her father's houſe, ||| as in her youth, ſhe ſhall eat of her father's meat, but there ſhall no ſtranger

of one of the people having his uncleanneſs upon him defiled the thing he touched, much more was it ſo in the prieſt. *Cut off*—From my ordinances by excommunication: He ſhall be excluded both from the adminiſtration, and from the participation of them.

V. 7. *His food*—His portion, the means of his ſubſiſtence. This may be added, to ſignify why there was no greater nor longer a penalty put upon the prieſts than upon the people in the ſame caſe, becauſe his neceſſity craved ſome mitigation: tho' otherwiſe the prieſts being more ſacred perſons, deſerved a greater puniſhment.

V. 9. *Leſt they bear ſin*—Incur guilt and puniſhment. *For it*—For the neglect or violation of it.

V. 10. *No ſtranger*—Of a ſtrange family, who is not a prieſt; but there is an exception to this rule, ver. 11. *A ſojourner*—One that comes to his houſe and abides there for a ſeaſon, and eats at his table.

V. 12. *A ſtranger*—To one of another family, who is no prieſt. Yet the prieſt's wife, though of another family, might eat. The reaſon of which difference is, becauſe the wife paſſeth into the name, ſtate and privileges of her huſband, from whom the family is denominated.

V. 14. *Unto*

* Chap. xv. 2. † Chap. xiv. 2. xv. 13. ‡ *Numb.* xix. 11. § Chap. xv. 16.
‖ Chap. xi. 24. ** Chap. xv. 7. 19. †† *Exod.* xxii. 31. Chap. xvii. 15. *Ezek.* xliv. 31.
‡‡ 1 *Sam.* xxi. 6. *Matt.* xii. 4. §§ *Eph.* ii. 11—13. ||| Chap. x. 14.

14 eat thereof. And if a man eat of the holy thing unwittingly, then
he ſhall put the fifth part thereof unto it, and ſhall give unto the
15 prieſt the holy thing. And they ſhall not profane the holy things
16 of the children of Iſrael, which they offer unto the LORD: Or
ſuffer them to bear the iniquity of treſpaſs, when they eat their
17 holy things: for I the LORD ſanctify them. And the LORD ſpake
18 unto Moſes, ſaying, Speak unto Aaron, and to his ſons, and
unto all the children of Iſrael, and ſay unto them, * Whoſoever
he be of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will
offer his oblation for all his vows, and for all his free-will-offer-
ings, which they will offer unto the LORD for a burnt-offering:
19 *Ye ſhall offer* at your own will a male, without blemiſh of the
20 beeves, of the ſheep, or of the goats. † *But* whatſoever hath a
blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for
21 you. And ‡ whoſoever offereth a ſacrifice of peace-offerings
unto the LORD, to accompliſh *his* vow, or a free-will-offering in
beeves or ſheep, it ſhall be perfect, to be accepted: there ſhall be
22 no blemiſh therein: § Blind, or broken, or maimed, or having
a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the
LORD; nor make an offering by fire of them upon the altar unto
23 the LORD. Either a bullock, or a lamb that hath any thing ‖ ſu-
perfluous or lacking in his parts, that mayſt thou offer for a free-
24 will-offering: but for a vow it ſhall not be accepted. Ye ſhall
not offer unto the LORD that which is bruiſed, or cruſhed, or bro-
ken, or cut, neither ſhall ye make *any* offering *thereof* in your

V. 14. *Unto it*—Over and above the principle, and beſides the ram to be offered to God, *Levit.* v. 15. *And ſhall give unto the prieſt the holy thing*—That is, the worth of it, which the prieſt was either to take to himſelf or to offer to God, as the nature of the thing was.

V. 15. *They*—The people ſhall not profane them, by eating them: or the prieſts ſhall not profane them, that is, ſuffer the people to profane them, without cenſure and puniſhment.

V. 16. *They*—That is, the prieſts, *ſhall not* (the negative particle being underſtood out of the foregoing clauſe) *ſuffer them*—That is, the people, *to bear the iniquity of treſpaſs*—That is, the puniſhment of their ſin, which they might expect from God, and for the prevention whereof the prieſt was to ſee reſtitution made.

V. 18. *Strangers*—Such as were proſelytes.

V. 19. *A male*—For a burnt-offering, which was always of that kind: but the females were accepted in peace-offerings, and ſin-offerings.

V. 25. *A ſtranger's*

* Chap. i. 1, 2, 3. 10. † *Deut.* xv. 21. xvii. 1. *Mal.* i. 8. ‡ Chap. iii. 1.
§ Ver. 20. ‖ Chap. xxi. 18.

25 land. Neither from a ſtranger's hand ſhall ye offer the bread of
your God of any of theſe; becauſe their corruption *is* in them,
26 *and* blemiſhes *be* in them: they ſhall not be accepted for you. And
27 the LORD ſaid unto Moſes, ſaying, When a bullock, or a ſheep,
or a goat *is* brought forth, then it ſhall be ſeven days under the
dam, and from the eight day and thenceforth it ſhall be accepted
28 for an offering made by fire unto the LORD. And whether it be
cow, or ewe, ye ſhall not kill it and her young both in one day.
29 And when ye will offer a ſacriſice of thankſgiving unto the LORD,
30 offer it at your own will. On the ſame day it ſhall be eaten up;
31 ye ſhall leave none of it until the morrow: I *am* the LORD. There-
fore ſhall ye keep my commandments, and do them, I *am* the
32 LORD. Neither ſhall ye profane my holy name, but * I will be
hallowed among the children of Iſrael: I *am* the LORD which hal-
33 low you; That brought you out of the land of Egypt to be your
God: I *am* the LORD.

CHAP. XXIII.

Directions concerning the ſabbath, ver. 1—3. *The paſſover*, ver. 4—8. *The firſt fruits*, ver. 9—14. *The feaſt of pentecoaſt*, ver. 15—22. *Of trumpets*, ver. 23—25. *Of atonement*, ver. 26—32. *Of tabernacles*, ver. 33—44.

1,2 AND the LORD ſpake unto Moſes, ſaying, Speak unto the children of Iſrael, and ſay unto them concerning the feaſts of the LORD which ye ſhall proclaim *to be* holy convocations, *even* theſe
3 *are* my feaſts. † Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the LORD in all your dwellings.

V. 25. *A ſtranger's hand*—From proſelytes: even from thoſe, ſuch ſhould not be accepted, much leſs from the *Iſraelites*. *The bread of your God*—That is, the ſacrifices.

V. 28. *In one day*—Becauſe it ſavoured of cruelty.

V. 32. *Hallowed*, or *ſanctified*, either by you in keeping my holy commands, or upon you in executing my holy and righteous judgments. I will manifeſt myſelf to be an holy God that will not bear the tranſgreſſion of my laws.

V. 2. *Ye ſhall proclaim*—Cauſe to be proclaimed, by the prieſts. *Holy convocations*—Days for your aſſembling together to my worſhip in a ſpecial manner.

V. 3. *Ye ſhall do no work therein*—So it runs in the general for the ſabbath day, and for the day of expiation, ver. 28. excluding all works about earthly employments whether of profit or of pleaſure;

* Chap. x. 3. † *Exod.* xx. 9. xxiii. 12. xxxi. 13. xxxiv. 21. Chap. xix. 3. *Deut.* v. 13. *Luke* xiii. 14.

4 Theſe *are* the feaſts of the LORD, *even* holy convocations, which ye
5 ſhall proclaim in their ſeaſons. † In the fourteenth *day* of the firſt
6 month at even *is* the LORD's paſſover. And on the fifteenth day of
the ſame month *is* the feaſt of unleavened *bread* unto the LORD: ‡ ſe-
7 ven days ye muſt eat unleavened *bread*. In the ſeventh day ye ſhall
8 have an holy convocation: ye ſhall do no ſervile work therein. But
ye ſhall offer an offering made by fire unto the LORD ſeven days: in
the ſeventh day *is* an holy convocation, ye ſhall do no ſervile work
9, 10 *therein*. And the LORD ſpake unto Moſes, ſaying, Speak
unto the children of Iſrael, and ſay unto them, § When ye be come
into the land which I give unto you, and ſhall reap the harveſt
thereof, then ye ſhall bring an omer of the ‖ firſt-fruits of your
11 harveſt unto the prieſt; And he ſhall wave the ſheaf before the
LORD, to be accepted for you: on the morrow after the ſabbath the
12 prieſt ſhall wave it. And ye ſhall offer that day, when ye wave
the ſheaf, an he-lamb, without blemiſh of the firſt year, for a burnt-
13 offering unto the LORD. And the meal-offering thereof *ſhall be* two
tenth-deals of fine flour mingled with oil, an offering made by fire

ſure; but upon other feaſt days he forbids only *ſervile works*, as ver. 7. 21. 36. for ſurely this manifeſt difference in the expreſſions uſed by the wiſe God muſt needs imply a difference in the things. *In all your dwellings*—Other feaſts, were to be kept before the Lord in *Jeruſalem* only, whither all the males were to come for that end; but the ſabbath was to be kept in all places, both in ſynagogues, and in their private houſes.

V. 4. *Theſe are the feaſts of the Lord*—Or rather, *the ſolemnities:* (for the day of atonement was a faſt:) and ſo the word is uſed, *Iſa.* xxxiii. 20. where *Zion* is called *the city of our ſolemnities.*

V. 10. *An omer*—They did not offer this corn in the ear, or by a ſheaf or handful, but, as *Joſephus*, 3. 10. affirms, and may be gathered from *Lev.* ii. 14, 15, 16. purged from the chaff, and dryed, and beaten out.

V. 11. *He ſhall wave the ſheaf before the Lord*—In the name of the whole congregation, which as it were ſanctified to them the whole harveſt, and gave them a comfortable uſe of all the reſt. For then we may *eat our bread with joy*, when God hath accepted our works. And thus ſhould we always begin with God; begin our lives with him, begin every day with him, begin every work and buſineſs with him: *ſeek ye firſt the kingdom of God. The morrow after the ſabbath*—After the firſt day of the feaſt of unleavened bread, which was a ſabbath or day of reſt, as appears from ver. 7. or upon the ſixteenth day of the month. And this was the firſt of thoſe fifty days, in the cloſe whereof was the feaſt of pentecoſt.

V. 13. *Two tenth deals*—Or, *parts*, of an ephah, that is, two omers, whereas in other ſacrifices of lambs there was but one tenth deal preſcribed. The reaſon of

† *Exod.* xii. 18. xiii. 3. xxiii. 15. xxxiv. 18. *Numb.* ix. 2. xxviii. 16. *Deut.* xvi. 1.
‡ 1 *Cor.* v. 8. § *Exod.* xxiii. 16. *Numb.* xxviii. 26. ‖ *Prov.* iii. 9, 10. *Ezek.* xliv. 30. *Rom.* xi. 16.

unto the LORD *for* a ſweet ſavour: and the drink-offering thereof
14 *ſhall be* of wine, the fourth *part* of an hin. And ye ſhall eat neither
bread, nor parched corn, nor green ears, until the ſelf-ſame day that
ye have brought an offering unto your God: *It ſhall be* a ſtatute for
15 ever throughout your generations, in all your dwellings. And *
ye ſhall count unto you from the morrow after the ſabbath, from
the day that ye brought the ſheaf of the wave-offering; ſeven ſab-
16 baths ſhall be compleat: Even unto the morrow after the ſeventh
ſabbath, ſhall ye number † fifty days, and ye ſhall offer a new
17 meal-offering unto the LORD. Ye ſhall bring out of your habitations
two wave-loaves, of two tenth-deals: they ſhall be of fine flour,
they ſhall be baken with leaven, *they are* the ‡ firſt-fruits unto the
18 LORD. And ye ſhall offer with the bread ſeven lambs without ble-
miſh, of the firſt year, and one young bullock, and two rams:
they ſhall be *for* a burnt-offering unto the LORD, with their meal-
offering, and their drink-offerings, *even* an offering made by fire
19 of ſweet ſavour unto the LORD. Then ye ſhall ſacrifice § one kid
of the goats for a ſin-offering, and two lambs of the firſt year for a
20 ſacrifice of ‖ peace-offerings. And the prieſt ſhall wave them with

which diſproportion may be this, that one of the tenth deals was a neceſſary attendant upon the lamb, and the other was peculiar to this feaſt, and was an attendant upon that of the corn, and was offered with it in thankſgiving to God for the fruits of the earth.

V. 14. *Bread*—Made of new wheat. *Nor green ears*—Which were uſual, not only for offerings to God, but alſo for man's food.

V. 15. *From the morrow*—From the ſixteenth day of the month, and the ſecond day of the feaſt of unleavened bread incluſively.

V. 16. *A new meal-offering*—Of new corn made into loaves.

V. 18. *One bullock and two rams*—In *Numb.* xxviii. 11. 19. it is *two young bullocks and one ram.* Either therefore it was left to their liberty to chuſe which they would offer, or one of the bullocks there, and one of the rams here, were the peculiar ſacrifices of the feaſt day, and the other were attendants upon the two loaves, which were the proper offering at this time. And the one may be mentioned there, and the other here, to teach us, that the addition of a new ſacrifice did not deſtroy the former, but both were to be offered, as the extraordinary ſacrifices of every feaſt did not hinder the oblation of the daily ſacrifice.

V. 19. *One kid*—In *Lev.* iv. 14. the ſin-offering for the ſin of the people is a bullock, but here *a kid*; &c. the reaſon of the difference may be this, becauſe that was for ſome particular ſin of the people, but this only in general for all their ſins.

V. 20. *Wave them*—Some part of them in the name of the whole; and ſo for the two lambs, otherwiſe they had been too big and too heavy, to be waved.

For

* *Deut.* xvi. 9. † *Acts* ii. 1. 1 *Cor.* xvi. 8. ‡ *Exod.* xxiii. 16. 19. xxxiv. 26. *Numb.* xv. 20. xxviii. 26. *Deut.* xxvi. 2. § Chap. iv. 23. 28. ‖ Chap. iii. 1.

the bread of the firſt-fruits, *for* a wave-offering before the LORD, with the two lambs: ‖ they ſhall be holy to the LORD for the prieſts.
21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein: it ſhall be* a ſtatute for ever in all your dwellings throughout your genera-
22 tions. And * when ye reap the harveſt of your land, thou ſhalt not make clean ridance of the corners of thy field when thou reapeſt, † neither ſhalt thou gather any gleanings of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the
23 LORD your God. And the LORD ſpake unto Moſes, ſaying,
24 Speak unto the children of Iſrael, ſaying, In the ‡ ſeventh month, in the firſt *day* of the month ſhall ye have a ſabbath, a memorial of

For the prieſts—Who had to themſelves not only the breaſt and ſhoulder, as in others, which belonged to the prieſt, but alſo the reſt which belonged to the offerer; becauſe the whole congregation being the offerer here, it could neither be diſtributed to them all, nor given to ſome without offence to the reſt.

V. 21. *An holy convocation*—A ſabbath or day of reſt, called pentecoſt; which was inſtituted, partly in remembrance of the conſummation of their deliverance out of *Egypt* by bringing them thence to the mount of God, or *Sinai*, as God had promiſed, and of that admirable bleſſing of giving the law to them on the 50th day, and forming them into a commonwealth under his own immediate government; and partly in gratitude for the farther progreſs of their harveſt, as in the paſſover they offered a thank-offering to God for the beginning of their harveſt. The perfection of this feaſt, was the pouring out of the holy ſpirit upon the apoſtles on this very day, in which the law of faith was given, fifty days after Chriſt our paſſover was ſacrificed for us. And on that day the apoſtles, having themſelves received *the firſt-fruits of the ſpirit*, begat three thouſand ſouls thro' the word of truth, as the firſt fruits of the chriſtian church.

V. 22. *When ye reap, thou*—From the plural, *ye*, he comes to the ſingular, *thou*, becauſe he would preſs this duty upon every perſon who hath an harveſt to reap, that none might plead exemption from it. And it is obſervable, that though the preſent buſineſs is only concerning the worſhip of God, yet he makes a kind o excurſion to repeat a former law of providing for the poor, to ſhew that our devotion to God is little eſteemed by him if it be not accompanied with acts of charity to men.

V. 24. *A ſabbath*—Solemnized with the blowing of trumpets by the prieſts, not in a common way, as they did every firſt day of every month, but in an extraordinary manner, not only in *Jeruſalem*, but in all the cities of *Iſrael*. They began to blow at ſun riſe, and continued blowing till ſun-ſet. This ſeems to have been inſtituted, 1. To ſolemnize the beginning of the new year, whereof as to civil matters, and particularly as to the Jubilee, this was the firſt day; concerning which it was fit the people ſhould be admoniſhed, both to excite their thankfulneſs for God's bleſſings in the laſt year, and

‖ *Numb.* xviii. 12. *Deut.* xviii. 4. * Chap. xix. 9. † *Deut.* xxiv. 19, *&c.* ‡ *Numb.* x. 10. xxix. 1. *Chron.* xv. 28. *Pſal.* lxxxi. 3 *Iſa.* lviii. 1. *Hoſ.* viii. 1.

25 blowing of trumpets, an holy convocation. Ye ſhall do no ſervile
work *therein;* but ye ſhall offer an offering made by fire unto the
26,27 LORD. And the LORD ſpake unto Moſes, ſaying, §Alſo on the
tenth *day* of this ſeventh month, *there ſhall be* a day of atonement, it
ſhall be an holy convocation unto you, and ye ſhall afflict your
28 ſouls, and offer an offering made by fire unto the LORD. And ye
ſhall do no work in that ſame day: for it *is* a day of atonement, to
29 make an atonement for you before the LORD your God. For whatſo-
ever ſoul *it be* that ſhall not be afflicted in that ſame day, ‖ he ſhall
30 be cut off from among his people. And whatſoever ſoul *it be* that
that doeth any work in that ſame day, the ſame ſoul will I deſtroy
31 from among his people. Ye ſhall do no manner of work: *It ſhall be*
a ſtatute for ever throughout your generations in all your dwell-
32 ings. It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your
ſouls in the ninth *day* of the month at even: from even unto even
33 ſhall ye celebrate your ſabbath. And the LORD ſpake unto
34 Moſes, ſaying, Speak unto the children of Iſrael, ſaying, * The
fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles

and to direct them in the management of their civil affairs. 2. To put a ſpecial honour upon this month. For as the ſeventh day was the ſabbath, and the ſeventh year was a ſabbatical year, ſo God would have the ſeventh month to be a kind of ſabbatical month, for the many ſabbaths and ſolemn feaſts which were obſerved in this more than in any other month. And by this ſounding of the trumpets in its beginning God would quicken and prepare them for the following ſabbaths, as well that of atonement and humiliation for their ſins, as thoſe of thankſgiving for God's mercies.

V. 27. *Afflict your ſouls*—With faſting, and bitter repentance for all, eſpecially their national ſins, among which no doubt God would have them remember their ſin of the golden calf. For as God had threatened to remember it in after times to puniſh them for it, ſo there was great reaſon why they ſhould remember it to humble themſelves for it.

V. 28. *Whatſoever ſoul*—Either of the Jewiſh nation, or religion. Hereby God would ſignify the abſolute neceſſity which every man had of repentance and forgiveneſs of ſin, and the deſperate condition of all impenitent perſons.

V. 32. *From even to even*—The day of atonement began at the evening of the ninth day, and continued till the evening of the tenth day. *Ye ſhall celebrate your ſabbath*—This particular ſabbath is called *your ſabbath*, poſſibly to note the difference between this and other ſabbaths: for the weekly ſabbath is oft called *the ſabbath of the Lord*. The Jews are ſuppoſed to begin every day, and conſequently their ſabbaths, at the evening, in remembrance of the creation, as chriſtians generally begin their days and ſabbaths with the morning in memory of Chriſt's reſurrection.

V. 34. *Of tabernacles*—Of tents or booths or arbours. This feaſt was appointed to remind them of that time when they

§ Chap. xvi. 30. *Numb.* xxix. 7. ‖ *Gen.* xvii. 14. * *Numb.* xxix. 12.

35 *for* ſeven days unto the LORD. On the firſt day *ſhall be* an holy con-
36 vocation: ye ſhall do no ſervile work *therein*. Seven days ye ſhall offer an offering made by fire unto the LORD: † on the eighth day ſhall be an holy convocation unto you, and ye ſhall offer an offering made by fire unto the LORD: it *is* a ſolemn aſſembly, *and* ye
37 ſhall do no ſervile work *therein*. Theſe *are* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a ſacrifice, and drink-offerings, every thing upon his day:
38 Beſide the ſabbaths of the LORD, and beſide your gifts, and beſide all your vows, and beſide all your free-will-offerings, which
39 ye give unto the LORD. Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the LORD ſeven days: on the firſt day *ſhall be* a
40 ſabbath, and on the eighth day *ſhall be* a ſabbath. And ye ſhall

they had no other dwellings in the wilderneſs, and to ſtir them up to bleſs God, as well for the gracious protection then afforded them, as for the more commodious habitations now given them; and to excite them to gratitude for all the fruits of the year newly ended, which were now compleatly brought in.

V. 36. *Ye ſhall offer*—A ſeveral-offering each day. *The eighth day*—Which though it was not one of the days of this feaſt ſtrictly taken. Yet in a larger ſenſe it belonged to this feaſt, and is called the *great day of the feaſt*, *John* vii. 37. And ſo indeed it was, as for other reaſons, ſo becauſe, by their removal from the tabernacles into fixed habitations, it repreſented that happy time wherein their 40 years tedious march in the wilderneſs was ended with their ſettlement in the land of *Canaan*, which it was moſt fit they ſhould acknowledge with ſuch a ſolemn day of thankſgiving as this was.

V. 37. *A ſacrifice*—A ſin-offering, called by the general name, *a ſacrifice*, becauſe it was deſigned for that which was the principal end of all ſacrifices, the expiation of ſin.

V. 38. *Beſide the ſabbaths*—The offerings of the weekly ſabbaths. God will not have any ſabbath-ſacrifice diminiſhed becauſe of the addition of others, proper to any other feaſt. And it is here to be noted, that though other feſtival days are ſometimes called ſabbaths, yet theſe are here called the *ſabbaths of the Lord*, in way of contradiſtinction, to ſhew that this was more eminently ſuch than other feaſt-days. *Your gifts*—Which being here diſtinguiſhed from the free-will-offerings made to the Lord, may note what they freely gave to the prieſts over and above their firſt-fruits and tithes or other things which they were enjoined to give.

V. 39. This is no addition of a new, but only a repetition of the former injunction, with a more particular explication both of the manner and reaſon of the feaſt. *The fruit*—Not the corn, which was gathered long before, but that of the trees, as vines, olives, and other fruit-trees: which compleated the harveſt, whence this is called the *feaſt of in-gathering*.

V. 40. *Of goodly trees*—Namely, olive, myrtle and pine, mentioned, *Neh.* viii. 15, 16. which were moſt plentiful there, and

† 2 *Chron.* vii. 9. *John* vii. 39.

take you on the firſt day the boughs of goodly trees, branches of palm-trees, the boughs of thick trees, and willows of the brook; and
41 ye ſhall ‡ rejoice before the LORD your God ſeven days. And ye ſhall keep it a feaſt unto the LORD ſeven days in the year: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the
42 ſeventh month. Ye ſhall dwell in booths ſeven days; all that are
43 Iſraelites born, ſhall dwell in booths: That your generations may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.
44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

CHAP. XXIV.

Laws concerning the lamps, ver. 1—4. *The ſhew-bread,* ver. 5—9. *Blaſphemy occaſioned by that of Shelomith's ſon,* ver. 10—16. *The law of retaliation,* ver. 17—22. *The blaſphemer ſtoned,* ver. 23.

1, 2 AND the LORD ſpake unto Moſes, ſaying, Command the children of Iſrael, that they bring unto thee pure olive-oil, beaten, for the lights, to cauſe the lamps to burn continually.
3 Without the veil of the teſtimony, in the tabernacle of the congregation ſhall Aaron order it from the * evening unto the morning, before the LORD continually: *it ſhall be* a ſtatute for ever in your
4 generations. He ſhall order the lamps upon † the pure candleſtick

and which would beſt preſerve their greeneſs. *Thick trees*—Fit for ſhade and ſhelter. *And willows*—To mix with the other, and in ſome ſort bind them together. And as they made their booths of theſe materials, ſo they carried ſome of theſe boughs in their hands, as is affirmed by *Jewiſh* and other antient writers.

V. 42. *In booths*—Which were erected in their cities or towns, either in their ſtreets, or gardens, or the tops of their houſes. Theſe were made flat, and therefore were fit for the uſe.

V. 44. *The feaſts of the Lord*—We have reaſon to be thankful, that the feaſts of the Lord, now are not ſo numerous, nor the obſervance of them ſo burdenſome and coſtly; but more ſpiritual and ſignificant, and ſurer and ſweeter earneſts of the everlaſting feaſt, at the laſt in-gathering, which we hope to be celebrating to eternity.

V. 2. *To cauſe the lamps to burn*—Heb. *the lamp*: yet ver. 4. it is *the lamps*: The ſeven lamps made all one lamp. In alluſion to which, the Bleſſed Spirit is repreſented, *Rev.* iv. 5. by *ſeven lamps of fire before the throne.* For there are *diverſities of gifts, but one ſpirit.*

V. 3. *Aaron*—Either by himſelf, or by his ſons, *Exod.* xxv. 37.

V. 4. *The pure candleſtick*—So called, partly

‡ *Neh.* viii. 15, 16. *Zech.* xiv. 10. *Matt.* xxi. 8. *John* xii. 13. * 1 *Sam.* iii. 3.
† *Exod.* xxxi. 8.

5 before the LORD continually. And thou ſhalt take fine flour, and
bake twelve † cakes thereof: two tenth-deals ſhall be in one cake.
6 And thou ſhalt ſet them in two rows, ſix on a row, upon the
7 pure table before the LORD. And thou ſhalt put pure frankin-
cenſe upon *each* row, that it may be on the bread for a memorial
8 *even* an offering made by fire unto the LORD. Every ſabbath
he ſhall ſet in order before the LORD continually, *being taken* from
9 the children of Iſrael by an everlaſting covenant. And ‡ it ſhall
be Aaron's and his ſons, and they ſhall eat it in the holy place: for
it *is* moſt holy unto him, of the offerings of the LORD made by fire,
10 by a perpetual ſtatute. And the ſon of an Iſraelitiſh woman, whoſe
§ father *was* an Egyptian, went out among the children of Iſrael:
and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove to-

partly becauſe it was made of pure gold, partly becauſe it was to be always kept clean.

V. 5. *Thou*—By the prieſts or *Levites*, whoſe work it was to prepare them, 1 *Chron.* ix. 32. *Twelve cakes*—Repreſenting the twelve tribes.

V. 6. *Two rows*—Not one above another, but one beſide another, as the frankincenſe put upon each, ver. 7. ſhews.

V. 7. *Pure frankincenſe*—Unmixed and uncorrupted, or of the beſt ſort, to be burnt before the Lord. *On the bread*—And this was done every time that the bread was changed. *For a memorial*—For that part which properly belonged to God, whereas the reſt belonged to the prieſts.

V. 8. *From the children of Iſrael*—And theſe cakes are ſaid to be received from or offered by *the children of Iſrael*, bought with the money which they contributed. *By an everlaſting covenant*—By virtue of that compact made between me and them, by which they were obliged to keep this amongſt other commands, and, they ſo doing, I am obliged to be their God and to bleſs them. And this may be here called *an everlaſting covenant*, not only becauſe it was to endure as long as the *Jewiſh* polity ſtood, but alſo becauſe this was to ſtand everlaſtingly, or continually, and therefore the new cakes were firſt brought before the old were taken away.

V. 9. *It*—The old bread now to be taken away. *Made by fire*—The incenſe was offered by fire, and that for or inſtead of the bread, and therefore the bread was reputed as if it had been ſo offered.

V. 10. *Whoſe father was an Egyptian*—This circumſtance ſeems noted, partly to ſhew the danger of marriages with perſons of wicked principles, and partly by this ſeverity againſt him who was a ſtranger by the father, and an *Iſraelite* by the mother, to ſhew that God would not have this ſin go unpuniſhed amongſt his people, whatſoever he was that committed it. *Went out*—Out of *Egypt*, being one of that mixed multitude, which came out with the *Iſraelites*, *Exod.* xii. 32. It is probable, this was done when the *Iſraelites* were near *Sinai*.

† *Exod.* xxv. 30. *Acts* xxvi. 7. *John* vi. 35. ‡ *Exod.* xxix. 33. Chap. viii. 31.
1 *Sam.* xxi. 6. *Matt.* xii. 4. § *Exod.* xii. 38.

11 gether in the camp. And the Iſraelitiſh woman's ſon blaſphemed
the name *of the* LORD, and curſed, and they brought him unto
Moſes, (and his mother's name *was* Shelomith, the daughter of
12 Dibri, of the tribe of Dan.) And they ‖ put him in ward, that the
13 mind of the LORD might be ſhewed them. And the LORD ſpake
14 unto Moſes, ſaying, Bring forth him that hath curſed, without the
camp, and let all that heard him, * lay their hands upon his head,
15 and let all the congregation ſtone him. And thou ſhalt ſpeak
unto the children of Iſrael, ſaying, Whoſoever curſeth his God,
16 ſhall bear his ſin. And he that blaſphemeth the name of the LORD,
he ſhall ſurely be put to death, *and* all the congregation ſhall cer-
tainly ſtone him: as well the ſtranger, as he that is born in the
land, when he blaſphemeth the name *of the* LORD, ſhall be put to
17 death. † And he that killeth any man, ſhall ſurely be put to
18 death. And he that killeth a beaſt, ſhall make it good, beaſt for

V. 11. *The name of the Lord*—The words *of the Lord*, or *of Jehovah*, are ſupplied out of ver. 16. where they are expreſſed; here they are omitted perhaps for the aggravation of his crime. He *blaſphemed the name* ſo called by way of eminency; that name which is above every name; that name which a man ſhould in ſome ſort tremble to mention; which is not to be named without cauſe or without reverence. *And curſed*—Not the *Iſraelite* only, but his God alſo, as appears from ver. 15, 16. *And they brought him*—Either the people who heard him, or the inferior magiſtrate, to whom he was firſt brought.

V. 12. *That the mind of the Lord might be ſhewed*—For God had only ſaid in general, that *he would not hold* ſuch *guiltleſs*, that is, he would puniſh them, but had not declared how he would have them puniſhed by men.

V. 14. *Lay their hands upon his head*—Whereby they gave public teſtimony that they heard this perſon ſpeak ſuch words, and did in their own and all the peoples names, demand juſtice to be executed upon him, that by this ſacrifice God might be appeaſed, and his judgments turned away from the people, upon whom they would certainly fall if he were unpuniſhed. *Stone him*—The ſame puniſhment which was before appointed for thoſe who curſed their parents.

V. 15. *Whoſoever curſeth his God*—Speaketh of him reproachfully. *Shall bear his ſin*—That is, the puniſhment of it; ſhall not go unpuniſhed.

V. 16. *He that blaſphemeth the name of the Lord*—This is a repetition of the ſame ſin in other words, which is common. As this law is laid down in general terms, ver. 15. ſo both the ſin and the puniſhment are particularly expreſſed, ver. 16. *All the congregation*—To ſhew their zeal for God, and to beget in them the greater dread and abhorrence of blaſphemy.

V. 17. *He that killeth*—This law is repeated here, to prevent the miſchievous effects of men's ſtriving together, which as here it cauſed blaſphemy, ſo it might in others lead to murder.

V. 22. *One*

‖ *Numb.* xv. 34. * *Deut.* xiii. 9. xvii. 7. † *Exod.* xxi. 12. *Numb.* xxxv. 31. *Deut.* xix. 21.

19 beaſt. And if a man cauſe a blemiſh in his neighbour; as † he hath
20 done, ſo ſhall it be done unto him. Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall
21 it be done to him *again*. ‡ And he that killeth a beaſt, he ſhall reſtore it, and he that killeth a man, he ſhall be put to death.
22 Ye ſhall have § one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the LORD your God. And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the LORD commanded Moſes.

CHAP. XXV.

In token of his peculiar right to the land of Canaan, God in this chapter appoints, 1. *That every ſeventh year ſhould be a year of reſt,* ver. 1—7. 2. *That every fiftieth year ſhould be a year of jubilee,* ver. 8—17. *A peculiar bleſſing annext,* ver. 18—22. *The land ſold may be redeemed: if not, it ſhall revert at the year of jubilee, only with ſome exceptions,* ver. 23—34. *Uſury forbidden,* ver. 35—38. *Jewiſh ſervants to be releaſed at the jubilee,* ver. 39. *but heathens might be retained,* ver. 40—46. *Of an Iſraelite that ſold himſelf to a ſtranger,* ver. 47—55.

1 AND the LORD ſpake unto Moſes in mount Sinai, ſaying,
2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land keep

V. 22. *One law*—That is, in matters of common right, but not as to church privileges.

V. 23. *Stone him with ſtones*—This blaſphemer was the firſt that died by the law of *Moſes*. *Stephen* the firſt that died for the goſpel, died by the abuſe of the law. The martyr and the malefactor ſuffered the ſame death; but how vaſt the difference between them!

V. 1. *In mount Sinai*—That is, near mount *Sinai*. So the *Hebrew* particle *beth* is ſometimes uſed. So there is no need to diſturb the hiſtory in this place.

V. 2. *When ye come into the land*—So as to be ſettled in it; for the time of the wars was not to be accounted, nor the time before *Joſhua*'s diſtribution of the land among them. *Keep a ſabbath*—That is, enjoy reſt and freedom from plowing, and tilling. *Unto the Lord*—In obedience and unto the honour of God. This was inſtituted, 1. For the aſſertion of God's ſovereign right to the land, in which the *Iſraelites* were but tenants at God's will. 2. For the trial of their obedience. 3. For the demonſtration of his providence as well in general towards men, as eſpecially towards his own people. 4. To wean them from inordinate love, and purſuit of worldly advantages, and to inure them to depend upon God alone, and upon God's bleſſing for their ſubſiſtence. 5. To put them in mind of that bleſſed and eternal reſt provided for all good men.

† *Exod.* xxi. 24. *Deut.* xix. 21. *Matt.* v. 38. ‡ *Exod.* xxi. 33. § *Exod.* xii. 49.

3 a ſabbath unto the LORD. Six years thou ſhalt ſow thy field,
and ſix years thou ſhalt prune thy vineyard, and gather in the
4 fruit thereof. But in the ſeventh year ſhall be a ſabbath of reſt
unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy
5 field, nor prune thy vineyard. † That which groweth of its own
accord of thy harveſt, thou ſhalt not reap, neither gather the
grapes of thy vine undreſſed: *for* it is a year of reſt unto the land.
6 And the ſabbath of the land ſhall be meat for you; for thee, and
for thy ſervant, and for thy maid, and for thy hired ſervant, and
7 for the ſtranger that ſojourneth with thee, And for thy cattle,
and for the beaſt that *are* in thy land, ſhall all the increaſe thereof
8 be meat. And thou ſhalt number ſeven ſabbaths of years unto
thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths
9 of years ſhall be unto thee forty and nine years. Then ſhalt thou
cauſe the trumpet of the jubilee to ſound, on the tenth *day* of the
ſeventh month; ‖ in the day of atonement ſhall ye make the trum-
10 pet ſound throughout all your land. And ye ſhall hallow the fif-
tieth year, and proclaim ‡ liberty throughout *all* the land, unto

V. 4. *A ſabbath of reſt to the land*—They were neither to do any work about it, nor expect any harveſt from it. All yearly labours were to be intermitted in the ſeventh year, as much as daily labours on the ſeventh day.

V. 5. *Of its own accord*—From the grains that fell out of the ears the laſt reaping time. *Thou ſhalt not reap*—That is, as thy own peculiarly, but only ſo as others may reap it with thee, for preſent food. *Undreſſed*—Not cut off by thee, but ſuffered to grow for the uſe of the poor.

V. 6. *The ſabbath of the land*—That is, the growth of the ſabbath, or that fruit which groweth in the ſabbatical year. *For thy ſervant*—For all promiſcuouſly, to take food from thence as they need it.

V. 9. *The jubilee*—Signified the true liberty from our ſpiritual debts and ſlaveries to be purchaſed by Chriſt, and to be publiſhed to the world by the ſound of the goſpel. *The ſeventh month*—Which was the firſt month of the year for civil affairs; the jubilee therefore began in that month; and, as it ſeems, upon this very tenth day, when the trumpet ſounded, as other feaſts generally began when the trumpet ſounded. *In the day of atonement*—A very fit time, that when they faſted and prayed for God's mercy to them in the pardon of their ſins, then they might exerciſe their charity to men in forgiving their debts; and to teach us, that the foundation of all ſolid comfort muſt be laid in repentance and atonement for our ſins through Chriſt.

V. 10. *The fiftieth year*—The year of jubilee was not the forty and ninth year, as ſome learned men think, but preciſely the fiftieth. The old weekly ſabbath is called *the ſeventh day*, becauſe it truly was ſo, being next after the ſix days of the week and diſtinct from them all: and the year of releaſe is called *the ſeventh year*, ver. 4. as immediately following the *ſix years*, ver. 3. and diſtinct from them all. And in like manner the jubilee is called *the fiftieth year*, becauſe it comes next after *ſeven times ſeven* or forty-nine

† 2 *Kings* xix. 29. ‖ Chap. xxiii. 27. *Heb.* ii. 12. 15. ‡ *Jer.* xxxiv. 8, 9.

all the inhabitants thereof: it ſhall be a jubilee unto you, and ye ſhall return every man unto his poſſeſſion, and ye ſhall return
11 every man unto his family. A jubilee ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of
12 itſelf in it, nor gather *the grapes* in it of thy vine undreſſed. For it *is* the jubilee, it ſhall be holy unto you: ye ſhall eat the increaſe
13 thereof § out of the field. In the year of this jubilee ye ſhall
14 return every man unto his poſſeſſion. And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbour's hand; ye ſhall
15 not oppreſs one another. According to the number of years after the jubilee, thou ſhalt buy of thy neighbour, *and* according unto

nine *years*, ver. 8. and is diſtinct from them all. *Unto all the inhabitants*—Underſtand ſuch as were *Iſraelites*; principally to all ſervants, even to ſuch as would not and did not go out at the ſeventh year, and to the poor, who now were acquited from all their debts, and reſtored to their poſſeſſions. *Jubilee*—So called either from the Hebrew word *Jobel* which ſignifies firſt *a ram*, and then *a ram's horn*, by the ſound whereof it was proclaimed; or from *Jubal* the inventor of muſical inſtruments, *Gen.* iv. 21. becauſe it was celebrated with muſic and all expreſſions of joy. *Unto his poſſeſſion*—Which had been ſold or otherwiſe alienated from him. This law was not at all unjuſt, becauſe all buyers and ſellers had an eye to this condition in their bargains; but it was expedient in many regards, as 1. To mind them that God alone was the Lord and proprietor both of them and of their lands, and they only his tenants; a point which they were very apt to forget. 2. That hereby inheritances, families, and tribes, might be kept entire and clear until the coming of the *Meſſiah*, who was to be known as by other things, ſo by the tribe and family out of which he was to come. And this accordingly was done by the ſingular providence of God until the Lord Jeſus did come. Since which time thoſe characters are miſerably confounded: which is no ſmall argument that the *Meſſiah* is come. 3. To ſet bounds both to the inſatiable avarice of ſome, and the fooliſh prodigality of others, that the former might not wholly and finally ſwallow up the inheritances of their brethren, and the latter might not be able to undo themſelves and their poſterity for ever, which was a ſingular privilege of this law and people. *His family*—From whom he was gone, being ſold to ſome other family either by himſelf or by his father.

V. 12. *It ſhall be holy*—So it was, becauſe it was ſequeſtred in great part from worldly employments and dedicated to God, and to the exerciſe of holy joy and thankfulneſs; and becauſe it was a type of that holy and happy jubilee which they were to expect and enjoy under the *Meſſiah*. *The increaſe thereof*—Such things as it produced of itſelf. *Out of the field*—Whence they in common with others might take it as they needed it; but muſt not put it into barns, See ver. 5. and *Exod.* xxiii. 11.

V. 14. *Ye ſhall not oppreſs*—Neither the ſeller by requiring more, nor the buyer by taking the advantage from his brother's neceſſities to give him leſs than the worth of it.

V. 15. *Years of fruits*—Or, *fruitful years*; for there were ſome unfruitful years; thoſe wherein they were not allowed to ſow or reap.

V. 16. *Years*

§ *Matt.* vi. 31. 34.

16 the number of years of fruits he ſhall ſell unto thee: Accord-
ing to the multitude of years thou ſhalt increaſe the price thereof,
and according to the fewneſs of years thou ſhalt diminiſh the price
of it: for *according* to the number *of the years* of the fruits doth he
17 ſell unto thee. Ye ſhall not therefore oppreſs one another; but
18 thou ſhalt ‖ fear thy God: For I *am* the LORD your God. Where-
fore ye ſhall do my ſtatutes, and keep my judgments, and do
19 them; and ye ſhall dwell in the land in * ſafety. And the land
ſhall † yield her fruit, and ye ſhall eat your fill, and dwell there-
20 in in ſafety. And if ye ſhall ſay, ‡ What ſhall we eat the ſeventh
year? behold, we ſhall not ſow, nor gather in our increaſe.
21 Then I will command my bleſſing upon you in the ſixth year, and
22 it ſhall bring forth fruit for three years. And ye ſhall ſow the
eight year, and eat *yet* of old fruit until the ninth year: until her
23 fruits come in, ye ſhall eat *of* the old *ſtore*. The land ſhall not
be ſold for ever: for the land *is* mine: for ye *are* § ſtrangers and
24 ſojourners with me. And in all the land of your poſſeſſion, ye
25 ſhall grant a redemption for the land. If thy brother be waxen

V. 16. *Years of fruits*—Or, *For the number of the fruits.* The meaning is, he ſelleth not the land, but only the fruits thereof, and that for a certain time.

V. 21. *For three years*—Not compleatly, but in great part, namely, for that part of the 6th year which was between the beginning of haveſt and the beginning of the 7th year, for the whole 7th year, and for that part of the 8th year which was before the harveſt, which reached almoſt until the beginning of the ninth year. This is added to ſhew the equity of this command. As God would hereby try their faith and obedience, ſo he gave them an eminent proof of his own exact providence and tender care over them in making proviſions ſuitable to their neceſſities.

V. 21. *Old fruit*—Of the ſixth year principally, if not ſolely.

V. 23. *For ever*—So as to be for ever alienated from the family of him that ſells it. Or, *abſolutely* and *properly*, ſo as to become the property of the buyer: Or, *to the extermination* or *utter cutting off*, namely, of the ſeller, from all hopes and poſſibility of redemption. *The land is mine*—Procured for you by my power, given to you by my grace and bounty, and the right of propriety reſerved by me. *With me*—That is, in my land or houſes: thus he is ſaid to ſojourn with another that dwells in his houſe. Howſoever in your own or other mens opinions you paſs for lords and proprietors, yet in truth, ye are but ſtrangers and ſojourners, not to poſſeſs the land for ever, but only for a ſeaſon, and to leave it to ſuch as I have appointed for it.

V. 24. *A redemption*—A right of redemption in the time and manner following.

V. 25. *If any of his kin come*—Or, *If the redeemer come, being near akin to him*, who in this was an eminent type of Chriſt, who was

‖ *Mal.* iii. 5. *Rom.* v. 18. * *Pſal.* iv. 8. lxxviii. 53. *Prov.* i. 33. *Ezek.* xxviii. 26. xxxiv. 27, 28. † *Pſal.* lxvii. 6. lxxxv. 12. ‡ *Matt.* vi. 25—33. § *Pſal.* cxix. 19. 1 *Pet.* ii. 11.

poor, and hath ſold *away* ſome of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother
26 ſold. And if the man have none to redeem it, and himſelf be
27 able to redeem it: Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it,
28 that he may return unto his poſſeſſion. But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it ſhall go out, and he ſhall return unto his poſſeſſion.
29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole year after it is ſold; within § a full year
30 may he reedeem it. And if it be not redeemed within the ſpace of a full year; then the houſe that *is* in the walled city, ſhall be eſtabliſhed for ever to him that bought it, throughout his generati-
31 ons: it ſhall not go out in the jubilee. But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: they may be redeemed, and they ſhall
32 go out in the jubilee. Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites
33 redeem at any time. And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubilee: for the houſes of the cities of the Levites *are*
34 their poſſeſſion among the children of Iſrael. But the field of the ſuburbs of their cities may not be ſold, for it *is* their perpetual

was made near akin to us by taking our fleſh, that he might perform the work of redemption for us.

V. 27. *The years of the ſale*—That is, from the time of the ſale to the jubilee. See above, ver. 15, 16. *The overplus*—That is, a convenient price for the years from this redemption to the jubilee.

V. 28. *Go out*—That is, out of the buyer's hand, without any redemption money.

V. 30. *It ſhall not go out*—The reaſons before alledged for lands do not hold in ſuch houſes; there was no danger of confuſion in tribes or families by the alienation of houſes. The ſeller alſo had a greater propriety in houſes than in lands, as being commonly built by the owner's coſt and diligence, and therefore had a fuller power to diſpoſe of them. Beſides, God would hereby encourage perſons to buy and poſſeſs houſes in ſuch places, as frequency and fulneſs of inhabitants in cities, was a great ſtrength, honour and advantage to the whole land.

V. 31. *In the villages*—Becauſe they belonged to and were neceſſary for the management of the lands.

V. 34. *May not be ſold*—Not ſold at all, partly, becauſe it was of abſolute neceſſity for them for the keeping of their cattle, and partly becauſe theſe were no encloſures, but common fields, in which all

§ 1 *Sam.* i. 3. xxvii. 7.

35 poſſeſſion. And if thy brother be waxen poor, and fallen in
decay with thee; then thou ſhalt ‖ relieve him: *yea, though he be*
36 a ſtranger, or a ſojourner; that he may live with thee. * Take
thou no uſury of him, or increaſe: but † fear thy God; that thy
37 brother may live with thee. Thou ſhalt not give him thy money
38 upon uſury, nor lend him thy victuals for increaſe. I *am* the
LORD your God, which brought you forth out of the land of Egypt,
39 to give you the land of Canaan, *and* to be your God. And ‡‡ if
thy brother *that dwelleth* by thee be waxen poor, and be ſold unto
40 thee; thou ſhalt not compel him to ſerve as a bond-ſervant: *But*
as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and*
41 ſhall ſerve thee unto the year of jubilee. And *then* ſhall he depart
from thee, *both* he and his children with him, and ſhall return unto
his own family, and unto the poſſeſſion of his father's ſhall he re-
42 turn. For they *are* my ſervants, which I brought forth out of the
43 land of Egypt: they ſhall not be ſold as bond-men. § Thou ſhalt
44 not rule over him with rigour, but ſhalt fear thy God. Both thy
bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* ‖‖‖

all the *Levites* that lived in ſuch a city had an intereſt, and therefore no particular *Levite* could diſpoſe of his part in it.

V. 35. *A ſojourner*—Underſtand it of proſelytes only, for of other ſtrangers they were permitted to take uſury, *Deut.* xxiii. 20.

V. 36. *Of him*—That is, of thy brother, whether he be *Iſraelite*, or proſelyte. *Or increaſe*—All kinds of uſury are in this caſe forbidden, whether *of money*, or *of victuals*, or *of any thing that is* commonly *lent* by one man to another *upon uſury*, or upon condition of receiving the thing lent with advantage and overplus. If one borrow in his neceſſity, there can be no doubt but this law is binding ſtill. But it cannot be thought to bind, where money is borrowed for purchaſe of lands, trade, or other improvements. For there it is reaſonable, that the lender ſhare with the borrower in the profit.

V. 39. *As a bond-man*—Neither for the time, for ever, nor for the manner, with the hardeſt and vileſt kinds of ſervice, rigorouſly and ſeverely exacted.

V. 41. *Then ſhall he depart*—Thou ſhalt not ſuffer him or his to abide longer in thy ſervice, as thou mighteſt do in the year of releaſe, *Exod.* xxi. 2. 6.

V. 42. *They are my ſervants*—They, no leſs than you, are members of my church and people; ſuch as I have choſen out of all the world to ſerve me here, and to enjoy me hereafter, and therefore are not to be oppreſſed, neither are you abſolute lords over them to deal with them as you pleaſe.

V. 43. *Fear thy God*—Though thou doſt not fear them who are in thy power, and unable to right themſelves, yet fear that God who hath commanded thee to uſe them kindly, and who can and will avenge their cauſe, if thou oppreſs them.

V. 47. *The*

‖ 1 *Theſ.* v. 14. *James* v. 16. 20. * *Exod.* xxii. 25. *Deut.* xxiii. 19. *Prov.* xxviii. 8. *Ezek.* xviii. 8. xxii. 12. † *Neh.* v. 9. ‡‡ *Exod.* xxi. 3. *Deut.* xv. 12. *Jer.* xxxiv. 14. § *Eph.* vi. 9. *Col.* iv. 1. ‖‖‖ *Iſa.* xiv. 1, 2.

of the heathen that are round about you; of them ſhall ye buy
45 bond-men and bond-maids. Moreover, of the children of the
ſtrangers that do ſojourn among you, of them ſhall ye buy, and
of their families that *are* with you, which they begat in your land:
46 and they ſhall be your poſſeſſion. And ye ſhall take them as an
inheritance for your children after you, to inherit *them for* a poſ-
ſeſſion, they ſhall be your bond-men for ever: but over your
brethren the children of Iſrael, ye ſhall not rule one over another
47 with rigour. And if a ſojourner or ſtranger wax rich by thee,
and thy brother *that dwelleth* by him wax poor, and ſell himſelf
unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtran-
48 gers: After that he is ſold, he may be redeemed again; one
49 of his brethren may redeem him: Either his uncle, or his
uncle's ſon may redeem him, or *any* that is nigh of kin unto him,
of his family, may redeem him; or if he be able, he may redeem
50 himſelf. And he ſhall reckon with him that bought him, from
the year that he was ſold to him, unto the year of jubilee: and
the price of his ſale ſhall be according unto the number of years,
according to the time of an hired ſervant ſhall it be with him.
51 If *there be* yet many years *behind*; according unto them he ſhall give
again the price of his redemption, out of the money that he was
52 bought for. And if there remain but few years unto the year of
jubilee, then he ſhall count with him, *and* according unto his years
53 ſhall he give him again the price of his redemption. *And* as a
yearly hired ſervant ſhall he be with him: and *the other* ſhall not
54 rule with rigour over him in thy ſight. And if he be not redeemed
in theſe *years*, then he ſhall go out in the year of jubilee, *both* he

V. 47. *The ſtock*—Heb. *root*, that is, one of the root or ſtock. So the word *root* is elſewhere uſed for the branch or progeny growing from it. He ſeems to note one of a foreign race and country, tranſplanted into the land of *Iſrael*, and there having taken root amongſt the people of God, yet even ſuch an one, though he hath ſome privilege by it, ſhall not have power to keep an Hebrew ſervant from the benefit of redemption.

V. 50. *According to the time of an hired ſervant*—Allowance ſhall be made for the time wherein he hath ſerved, proportionable to that which is given to an hired ſervant for ſo long ſervice, becauſe his condition is in this like theirs; it is not properly his perſon, but his work and labour that was ſold.

V. 53. *In thy ſight*—Thou ſhalt not ſuffer this to be done, but whether thou art a magiſtrate, or a private perſon, thou ſhalt take care according to thy capacity to get it remedied.

55 and his children with him. For unto me the children of Iſrael *are* ſervants, they *are* my ſervants ‖ whom I brought out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

A general inforcement of the preceding laws, by promiſes of reward, and threats of puniſhment: Wherein is, I. *A repetition of ſome principal commandments,* ver. 1, 2. II. *A promiſe of all good to the obedient,* ver. 3—13. III. *A threatning of terrible judgments to the diſobedient,* ver. 14—39. IV. *A promiſe of mercy to the penitent,* ver. 40—46.

1 YE ſhall make you * no idols, nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it, for I *am* the LORD your God.
2 § Ye ſhall keep my ſabbaths, and reverence my ſanctuary, I *am* the
3 LORD. † If ye walk in my ſtatutes, and keep my command-
4 ments, and do them; Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall
5 yield their fruit. And ‡ your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing time: and ye ſhall eat your bread to the full, §§ and dwell in your land ſafely.
6 And I will give peace in the land, and ‖‖ ye ſhall lie down and none ſhall make you afraid: and I will rid evil beaſts out of the land;
7 neither ſhall the ſword go through your land. And ye ſhall chaſe
8 your enemies, and they ſhall fall before you by the ſword. And ** five of you ſhall chaſe an hundred, and an hundred of you ſhall

V. 1. *An image*—Or *pillar*, that is, to worſhip it, or bow down to it, as it follows. Otherwiſe this was not ſimply prohibited, being practiſed by holy men, both before and after this law.

V. 2. *My ſanctuary*—By purging and preſerving it from all uncleanneſs, by approaching to it and managing all the ſervices of it with reverence, and in ſuch manner only as God hath appointed.

V. 4. *Rain*—Therefore God placed them not in a land where there were ſuch rivers as the *Nile*, to water it and make it fruitful, but in a land which depended wholly upon the rain of heaven, the key whereof God kept in his own hand, that ſo he might the more effectually oblige them to obedience, in which their happineſs conſiſted.

V. 5. *The vintage*—That is, you ſhall have ſo plentiful an harveſt, that you ſhall not be able to threſh out your corn in a little time, but that work will laſt till the vintage.

V. 6. *The ſword*—That is, war, as the *ſword* is oft taken. It ſhall not enter into it, nor have paſſage through it, much leſs ſhall your land be made the ſeat of war.

V. 8. *Five*—A ſmall number; a certain number for an uncertain.

V. 9. *Eſtabliſh*

‖ *Exod.* xiii. 3. *Iſa.* xliii. 3. * *Exod.* xx. 4. *Deut.* v. 8. xvi. 12. xxvii. 15. *Pſal.* xcvii. 7. § Chap. xix. 30. † *Deut.* xxviii. 1. ‡ *Amos* ix. 13. §§ *Job* xi. 18. ‖‖ *Job* xi. 19. *Iſa.* xxxv. 9. *Ezek.* xxxiv. 25. ** *Deut.* xxxii. 30. *Joſh.* xxiii. 10.

put ten thouſand to flight: and your enemies ſhall fall before you
9 by the ſword. For I will have reſpect unto you, and make you
fruitful, and multiply you, and eſtabliſh my covenant with you.
10 And ye ſhall eat old ſtore, and bring forth the old, becauſe of the
11 new. † And I will ſet my tabernacle amongſt you; and my ſoul
12 ſhall not abhor you. ‡ And I will walk among you, and will be
13 your God, and ye ſhall be my people. I *am* the LORD your God
which brought you forth out of the land of Egypt, that ye ſhould
not be their bond-men, and I have broken the bands of your yoke,
14 and made you go upright. § But if ye will not hearken unto me,
15 and will not do all theſe commandments. And if ye ſhall deſpiſe
my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will
not do all my commandments, *but* that ye break my covenant.
16 I alſo will do this unto you, I will even appoint over you terror,
conſumption, and the burning ague, that ſhall conſume the eyes,
and cauſe ſorrow of heart: and ‖ ye ſhall ſow your ſeed in vain,
17 for your enemies ſhall eat it. And * I will ſet my face againſt you,
and ye ſhall be ſlain before your enemies: they that hate you
ſhall reign over you, and †† ye ſhall flee when none purſueth you.
18 And if ye will not yet for all this hearken unto me, then I will

V. 9. *Eſtabliſh my covenant*—That is, actually perform all that I have promiſed in my covenant made with you.

V. 10. *Bring forth*—Or, *caſt out*, throw them away as having no occaſion to ſpend them, or give them to the poor, or even to your cattle, that you may make way for the new corn, which alſo is ſo plentiful, that of itſelf it will fill up your barns.

V. 11. *I will ſet*—As I have placed it, ſo I will continue it among you, and not remove it from you, as once I did upon your miſcarriage, *Exod.* xxxiii. 7.

V. 12. *I will walk among you*—As I have hitherto done, both by my pillar of cloud and fire, and by my tabernacle, which have walked or gone along with you in all your journies, and ſtaid among you in all your ſtations, to protect, conduct, inſtruct, and comfort you. And I will own you for that peculiar people which I have ſingled out of mankind, to bleſs you here and to ſave you hereafter.

V. 13. *Upright*—With heads lifted up, not preſſed down with a yoke. It notes their liberty, ſecurity, confidence and glory.

V. 15. *Break my covenant*—Break your part of that covenant made between me and you, and thereby diſcharge me from the bleſſings promiſed on my part.

V. 16. *That ſhall conſume the eyes, and cauſe ſorrow of heart*—Two remarkable effects of this diſtemper, when it continues long. It eminently weakens the ſight, and ſinks the ſpirit. All chronical diſeaſes are here included in the *conſumption*, all acute in the *burning ague* or fever.

† *Ezek.* xxxvii. 26. ‡ 2 *Cor.* vi. 16. *Rev.* ii. 1. § *Deut.* xxviii. 15. *Mal.* ii. 2. ‖ *Job* xxxi. 8. *Jer.* v. 17. xii. 13. * Chap. xvii. 10. †† *Pſal.* liii. 5. *Prov.* xxviii. 1.

19 puniſh you ſeven times more for your ſins: And I will break the
pride of your power, and I will make your heaven as iron, and
20 your earth as braſs: And your ſtrength ſhall be ſpent in vain:
for your land ſhall not yield her increaſe, neither ‡ ſhall the trees
21 of the land yield their fruits. And if ye walk contrary unto me,
and will not hearken unto me, I will bring ſeven times more plagues
22 upon you, according to your ſins. § I will alſo ſend wild beaſts
among you, which ſhall rob you of your children, and deſtroy
your cattle, and make you few in number, and ‖ your *high* ways
23 ſhall be deſolate. And if ye will not be reformed by * theſe things
24 but will walk contrary unto me: † Then will I alſo walk contrary
25 unto you, and will puniſh you yet ſeven times for your ſins. And
I will bring a ſword upon you, that ſhall avenge the quarrel of
my covenant: and when ye are gathered together within your ci-
ties, I will ſend the peſtilence among you, and ye ſhall be delivered
26 into the hand of the enemy. ‡‡ *And* when I have broken the ſtaff
of your bread, ten women ſhall bake your bread in one oven,
and they ſhall deliver *you* your bread again by weight: and §§ ye
27 ſhall eat, and not be ſatisfied. And if ye will not for all this
28 hearken unto me, but walk contrary unto me: Then I will
walk contrary unto you alſo in fury, and I, ‖‖ even I will chaſtiſe
29 you ſeven times for your ſins. ** And ye ſhall eat the fleſh of your
30 ſons, and the fleſh of your daughters ſhall ye eat. And I will de-

V. 19. *The pride of your power*—That is, your ſtrength of which you are proud, your numerous and united forces, your kingdom, yea, your ark and ſanctuary. *I will make your heaven as iron*—The heavens ſhall yield you no rain, nor the earth fruits.

V. 20. *In vain*—In plowing, and ſowing, and tilling the ground.

V. 25. *The quarrel of my covenant*—That is, my quarrel with you for your breach of your covenant made with me.

V. 26. *When I have broken the ſtaff of your bread*—By ſending a famine or ſcarcity of bread, which is the ſtaff and ſupport of man's preſent life. *Ten women*—That is, ten or many families, for the women took care for the bread and food of all the family. *By weight*—This is a ſign and conſequence both of a famine, and of the baking of the bread of ſeveral families together in one oven, wherein each family took care to weigh their bread, and to receive the ſame proportion which they put in.

V. 29. *The fleſh of your ſons*—Through extreme hunger. See *Lam.* iv. 10.

V. 30. *High places*—In which you will ſacrifice after the manner of the Heathens. *The carcaſes of your idols*—So he calls them, either

‡ *Joel* i. 12. § *Deut.* xxxii. 24. *Ezek.* v. 17. ‖ *Judg.* v. 6. 2 *Chron.* xv. 5. *Iſa.* xxxiii. 8. *Lam.* i. 4. * *Amos* iv. 8, 9. † 2 *Sam.* xxii. 27. *Pſal.* xviii. 26. ‡‡ *Iſa.* iii. 1. *Ezek.* v. 16. xiv. 13. §§ *Micah* vi. 14. *Hag.* i. 6. ‖‖ *Iſa.* xliii. 11. 25. li. 12. ** *Deut.* xxviii. 53. *Ezek.* v. 10.

ſtroy your high places, and † cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor
31 you. And I will make your cities waſte, and ‡ bring your ſanc-
tuaries unto deſolation, and I will not ſmell the ſavour of your
32 ſweet odours. And I will bring the land into deſolation: and your
33 enemies who dwell therein, ſhall be aſtoniſhed at it. And § I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.
34 ‖ Then ſhall the land enjoy her ſabbaths, as long as it lieth deſo-
late, and ye *be* in your enemies land, *even* then ſhall the land
35 reſt, and enjoy her ſabbaths. As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your ſabbaths, when ye dwelt
36 upon it. And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts, in the lands of their enemies, and * the ſound of a ſhaken leaf ſhall chaſe them, and they ſhall flee, as fleeing from a ſword: and they ſhall fall, when none purſueth.
37 And †† they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand be-
38 fore your enemies. And ye ſhall periſh among the heathen, and
39 the land of your enemies ſhall eat you up. And they that are left of you ‡‡ ſhall pine away in their iniquity in your enemies lands,

either to ſignify that their idols how ſpecious ſoever or glorious in their eyes, were in truth but lifeleſs and contemptible carcaſes; or to ſhew that their idols ſhould be ſo far from helping them, that they ſhould be thrown down and broken with them, and both ſhould lie together in a forlorn and loathſome ſtate.

V. 31. *Sanctuaries*—God's ſanctuary, called *ſanctuaries* here, as alſo *Pſal.* lxxiii. 17. lxxiv. 7. *Jer.* li. 51. *Ezek.* xxviii. 18. becauſe there were divers apartments in it, each of which was a ſanctuary, or, which is all one, an holy place, as they are ſeverally called. And *yours* emphatically, not mine, for I diſown and abhor it, and all the ſervices yon do in it, becauſe you have defiled it. *I will not ſmell*—Not own or accept them. *Your ſweet odours*—Either of the incenſe, or of your ſacrifices, which when offered with faith and obedience, are ſweet and acceptable to me.

V. 32. *Who dwell therein*—Having driven you out and poſſeſſed your places.

V. 33. *After you*—The ſword ſhall follow you into ſtrange lands, and you ſhall have no reſt there.

V. 34. *The land ſhall enjoy her ſabbaths*—It ſhall enjoy thoſe ſabbatical years of reſt from tillage, which you through covetouſneſs would not give it.

V. 37. *When none purſueth*—Your guilt and fear cauſing you to imagine that they do purſue when indeed they do not.

V. 39. *Pine away*—Be conſumed and melt away by degrees through diſeaſes, oppreſſions, griefs, and manifold miſeries.

V. 40. *If*

† 2 *Chron.* xxxiv. 7. *Ezek.* vi. 4, 5. 13. ‡ *Lam.* i. 10. *Ezek.* ix. 6. xxi. 7. § *Deut.* iv. 27. xxviii. 62. 64. ‖ 2 *Chron.* xxxvi. 21. * *Prov.* xxviii. 1. †† *Iſa.* x. 4. ‡‡ *Ezek.* iv. 17. vi. 9. xx. 44. xxiv. 23. xxxiii. 10. xxxvi. 31. *Hoſ.* v. 15.

and alſo in the iniquities of their fathers ſhall they pine away
40 with them. If they ſhall confeſs their iniquity, and the iniquity
of their fathers, with their treſpaſs which they treſpaſſed againſt
41 me, and that alſo they have walked contrary unto me. And
that I alſo have walked contrary unto them, and have brought
them into the land of their enemies: if then their § uncircum-
ciſed hearts be humbled, and they then accept *of the puniſhment*
42 *of* their iniquity. Then will I ‖ remember my covenant with Ja-
cob, and alſo my covenant with Iſaac, and alſo my covenant
with Abraham will I remember, and I will remember the land.
43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths,
while ſhe lieth deſolate without them: and they ſhall accept *of the*
puniſhment of their iniquity: becauſe, even becauſe they deſpiſed
44 my judgments, and becauſe their ſoul abhorred my ſtatutes. And
yet for all that, when they be in the land of their enemies, * I
will not caſt them away, neither will I abhor them, to deſtroy
them utterly, and to break my covenant with them: for I *am* the

V. 40. *If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they have treſpaſſed againſt me*—That is, with their prevarication with me and defection from me to idolatry, which by way of eminency he calls *their treſpaſs: and that alſo they have walked contrary to me*, ver. 41. *and* that *I alſo have walked contrary unto them, and have brought them into the land of their enemies*—That is, that they are not come into theſe calamities by chance, nor by the misfortune of war, but by my juſt judgment upon them. And, *if then their uncircumciſed*, that is, impure, carnal, profane, and impenitent *hearts be humbled*, that is, ſubdued, purged, reformed: if to this confeſſion they add ſincere humiliation and reformation, I will do what follows.

V. 41. *If they accept of*—The meaning is, if they ſincerely acknowledge the righteouſneſs of God and their own wickedneſs, and patiently ſubmit to his correcting hand; if with *David* they are ready to ſay, *it is good for them that they are afflicted, that they may learn God's ſtatutes*, and yield obedience to them for the future, which is a good evidence of true repentance.

V. 42. *I will remember my covenant*—So as to make good all that I have promiſed in it. For words of knowledge or remembrance in ſcripture, commonly denote affection and kindneſs. *I will remember the land*—Which now ſeems to be forgotten and deſpiſed, as if I had never choſen it to be the peculiar place of my preſence and bleſſing.

V. 44. *For I am the Lord their God*—Therefore neither the deſperateneſs of their condition, nor the greatneſs of their ſins, ſhall make me wholly make void my covenant with them and their anceſtors, but I will in due time remember them for good, and for my covenant's ſake return to them in mercy. From this place the *Jews* take great comfort, and aſſure themſelves of deliverance out of their preſent ſervitude and miſery. And from this, and ſuch other places, St. *Paul* concludes,

§ *Jer.* vi. 10. *Rom.* ii. 29. *Col.* ii. 11. ‖ *Pſal.* cvi. 45. *Luke* i. 72. * *Deut.* iv. 31. *Rom.* xi. 26.

45 LORD their God. But I will for them remember the covenant of
their anceſtors, whom I brought forth out of the land of Egypt,
in the ſight of the heathen, that I might be their God: I am the
46 LORD. Theſe *are* the ſtatutes, and judgments, and laws, which the
LORD made between him and the children of Iſrael, in mount
Sinai, by the hand of Moſes.

CHAP. XXVII.

Laws concerning perſons ſanctified to God, ver. 1—8. *Concerning cattle,* ver. 9—13. *Concerning houſes and lands,* ver. 14—25. *An exception concerning firſtlings,* ver. 26—27. *Concerning what was devoted,* ver. 28, 29. *Concerning tithes,* ver. 30—34.

1, 2 AND the LORD ſpake unto Moſes, ſaying, Speak unto the
children of Iſrael, and ſay unto them, When a man ſhall
make a ſingular vow, the perſons *ſhall be* for the LORD, by thy eſti-
3 mation. And thy eſtimation ſhall be of the male from twenty years
old, even unto ſixty years old; even thy eſtimation ſhall be fifty

concludes, that the *Iſraelitiſh* nation, tho' then rejected and ruined, ſhould be gathered again and reſtored.

V. 46. *Theſe are the laws which the Lord made between him and the children of Iſrael*—Hereby his communion with his church is kept up. He manifeſts not only his dominion over them, but his favour to them, by giving them his law. And they manifeſt not only their holy fear, but their holy love by the obſervance of it. And thus it is made between them rather as a covenant than as a law: for he draws them *with the cords of a man.*

V. 2. *A ſingular vow*—Or, *an eminent,* or *hard vow,* not concerning things, which was cuſtomary, but concerning perſons, which he devoted to the Lord, which was unuſual and difficult: yet there want not inſtances of perſons who devoted either themſelves or their children, and that either more ſtrictly, as the *Nazarites,* and the *Levites,* 1 *Sam.* i. 11. and for theſe there was no redemption admitted, but they were in perſon to perform the ſervice to which they were devoted: or more largely, as ſome who were not *Levites,* might yet through zeal to God, or to obtain God's help, which they wanted or deſired, devote themſelves or their children to the ſervice of God and of the ſanctuary, tho' not in ſuch a way as the *Levites,* which was forbidden, yet in ſome kind of ſubſerviency to them. And becauſe there might be too great a number of perſons thus dedicated, which might be burdenſome to the ſanctuary, an exchange is allowed, and the prieſts are directed to receive a tax for their redemption. *By thy eſtimation*—Thine, O man that voweſt, as appears from ver. 8. where his eſtimation is oppoſed to the prieſt's valuation. Nor was there any fear of his partiality in his own cauſe, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the prieſt is to value it, as ver. 8. 12.

V. 3. *Unto ſixty years*—Which is the beſt time for ſtrength and ſervice, and therefore

4 ſhekels of ſilver, after the ſhekel of the ſanctuary. And if *it be*
5 a female, then thy eſtimation ſhall be thirty ſhekels. And if *it be* from five years old, even unto twenty years old; then thy eſtimation ſhall be of the male twenty ſhekels, and for the female
6 ten ſhekels. And if *it be* from a month old, even unto five years old; then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſil-
7 ver. And if *it be* from ſixty years old, and above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the
8 female ten ſhekels. But if he be poorer than thy eſtimation; then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his ability that vowed, ſhall the
9 prieſt value him. And if *it be* a beaſt, whereof men bring an offering unto the LORD; all that *any man* giveth of ſuch unto the LORD,
10 ſhall be holy. He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt;
11 then it, and the exchange thereof, ſhall be holy. And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the LORD;
12 then he ſhall preſent the beaſt before the prieſt: And the prieſt ſhall value it, whether it be good or bad: as thou valueſt it *who art*
13 the prieſt, ſo ſhall it be. But if he will at all redeem it, then he
14 ſhall add a fifth *part* thereof unto thy eſtimation. And when a

therefore prized at the higheſt rate.

V. 4. *Thirty ſhekels*—Leſs than the man's price, becauſe ſhe is inferior to him both in ſtrength and ſerviceableneſs.

V. 5. *Five years old*—At which age they might be vowed by their parents, as appears from 1 *Sam.* i. tho' not by themſelves; and the children were obliged by their parents vow, which is not ſtrange conſidering the parents right to diſpoſe of their children ſo far as is not contrary to the mind of God.

V. 8. *Than thy eſtimation*—If he be not able to pay the price which thou, according to the rules here given, requireſt of him.

V. 9. *Whereof men bring an offering*—That is, a clean beaſt. *Giveth*—Voweth to give: *Shall be holy*—Conſecrated to God, either to be ſacrificed, or to be given to the prieſt, according to the manner of the vow, and the intention of him that voweth.

V. 10. *He ſhall not alter it, nor change it*—Two words expreſſing the ſame thing more emphatically, that is, he ſhall in no wiſe change it, neither for one of the ſame, nor of another kind: partly becauſe God would preſerve the reverence of conſecrated things, and therefore would not have them alienated, and partly to prevent abuſes of them who on this pretence might exchange it for the worſe. *It and the exchange*—That is, both the thing firſt vowed, and the thing offered or given in exchange. This was inflicted upon him as a juſt penalty for his levity in ſuch weighty matters.

V. 11. *Unclean*—Either for the kind, or for the quality of it; if it were ſuch an one as might not be offered.

V. 14. *Sanctify his houſe*—By a vow, for

of,

man ſhall ſanctify his houſe *to be* holy unto the LORD; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſti-
15 mate it, ſo ſhall it ſtand. And if he that ſanctified it, will redeem his houſe, then he ſhall add the fifth *part* of the money of thy eſti-
16 mation unto it, and it ſhall be his. And if a man ſhall ſanctify unto the LORD *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the ſeed thereof: an homer of barley-ſeed
17 *ſhall be valued* at fifty ſhekels of ſilver. If he ſanctify his field from
18 the year of jubilee, according to thy eſtimation it ſhall ſtand. But if he ſanctify his field after the jubilee; then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it ſhall be abated from thy
19 eſtimation. And if he that ſanctified the field, will in any wiſe redeem it; then he ſhall add the fifth *part* of the money of thy eſtima-
20 tion unto it, and it ſhall be aſſured to him. And if he will not redeem the field, or if he have ſold the field to another man; it ſhall

of that way and manner of ſanctification he ſpeaks in this whole chapter.

V. 15. *The fifth part*—Which he might the better do, becauſe the prieſts did uſually put a moderate rate upon it.

V. 16. *Of his poſſeſſion*—That is, which is his by inheritance, becauſe particular direction is given about purchaſed lands, ver. 22. And he ſaith, *part of it*, for it was unlawful to vow away all his poſſeſſions, becauſe thereby he diſabled himſelf from the performance of divers duties, and made himſelf burdenſome to his brethren. *According to the ſeed*—That is, according to the quantity and quality of the land, which is known by the quantity of ſeed which it can receive and return. *Fifty-ſhekels*—Not to be paid yearly, 'till the year of jubilee, but once for all, as is moſt probable, 1. Becauſe here is no mention of any yearly payment, but only of one payment. 2. Becauſe it is probable that lands were moderately valued, that men might be rather encouraged to make ſuch vows, than deterred by exceſſive impoſitions. But if this were yearly rent, it was an exceſſive rate, and much more than the land ordinarily yielded. For an *omer* is but the *tenth part of an ephah*, about a pottle of our meaſure, which quantity of ſeed would not extend very far, and in ſome lands would yield but an inconſiderable crop, eſpecially in barley, which was cheaper than wheat and which for that reaſon, among others, may be mentioned rather than wheat.

V. 17. *From the year of jubilee*—That is, immediately after the year of jubilee is paſt. *According to thy eſtimation*—Now mentioned, of fifty ſhekels for an omer of barley ſeed. *It ſhall ſtand*—That is, that price ſhall be paid without diminution.

V. 18. *After the jubilee*—That is, ſome conſiderable time after. The defalcation from the full price of fifty ſhekels ſhall be more or leſs as the years are more or fewer.

V. 20. *If he will not redeem it*—When the prieſt ſhall ſet a price upon it, and offer it to him in the firſt place to redeem it: *or*, rather *and*, for this ſeems to be added by way of accumulation, *if he*, that is, the prieſt, of whom he might have redeemed it, upon his refuſal, offers

21 not be redeemed any more. But the field, when it goeth out in
the jubilee, ſhall be holy unto the LORD, as a field devoted: the
22 poſſeſſion thereof ſhall be the prieſts. And if *a man* ſanctify unto
the LORD a field which he hath bought, which *is* not of the fields of
23 his poſſeſſion; Then the prieſt ſhall reckon unto him the worth of
thy eſtimation, *even* unto the year of the jubilee: and he ſhall give
24 thine eſtimation in that day, *as* a holy thing unto the LORD. In
the year of the jubilee, the field ſhall return unto him of whom it
was bought, *even* to him to whom the poſſeſſion of the land *did belong*.
25 And all thy eſtimations ſhall be according to the ſhekel of the ſanc-
26 tuary: * twenty gerahs ſhall be a ſhekel. Only the † firſtling of
the beaſts, which ſhould be the LORD's firſtling, no man ſhall ſanctify
27 it; whether *it be* ox, or ſheep: it *is* the LORD's. And if *it be* of an
unclean beaſt, then he ſhall redeem *it* according to thine eſtimation,
and ſhall add a fifth *part* of it thereto: or if it be not redeemed,

it to ſale, and *have ſold the field to another man*—He ſhall for ever loſe the benefit of redemption.

V. 21. *When it goeth out*—That is, out of the poſſeſſion of the other man to whom the prieſt ſold it. *The poſſeſſion ſhall be the prieſts*—For their maintenance. Nor is this repugnant to that law, that the prieſts ſhould *have no inheritance in the land*, *Numb.* xviii. 20. for that is only ſpoken of, the tribe of *Levi* in general, in reference to the firſt diviſion of the land, wherein the *Levites* were not to have a diſtinct part of land, as other tribes had; but this doth not hinder, but ſome particular lands might be vowed and given to the prieſts, either for their own benefit, or for the ſervice of the ſanctuary.

V. 22. *His poſſeſſion*—His patrimony or inheritance.

V. 23. *Thy eſtimation*—That is, the price which thou, O *Moſes*, by my direction haſt ſet in ſuch caſes. *To the jubilee*—As much as it is worth, for that ſpace of time between the making of the vow and the year of jubilee: for he had no right to it for any longer time, as the next verſe tells us. *As an holy thing*—As that which is to be conſecrated to God inſtead of the land redeemed by it.

V. 25. *The ſhekel*—About 2s. 6d.

V. 26. *No man ſhall ſanctify it*—By vow; becauſe it is not his own, but the Lord's already, and therefore to vow ſuch a thing to God is a tacit derogation from, and an uſurpation of the Lord's right, and a mocking of God by pretending to give what we cannot withhold from him. *Or ox or ſheep*—Under theſe two eminent kinds he comprehends all other beaſts which might be ſacrificed to God, the firſtlings whereof could not be redeemed but were to be ſacrificed; whereas the firſtlings of men were to be redeemed, and therefore were capable of being vowed, as we ſee, 1 *Sam.* i. 11.

V. 27. *An unclean beaſt*—That is, if it be the firſt-born of an unclean beaſt, as appears from ver. 26. which could not be vowed, becauſe it was a firſt-born, nor offered, becauſe it was unclean, and therefore is here commanded to be redeemed

* *Exod.* xxx. 13. *Numb.* iii. 47 *Ezek.* xlv. 12. † *Exod.* xiii. 2. 12.

28 then it ſhall be ſold according to thy eſtimation. ‡ Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto
29 the LORD. None devoted, which ſhall be devoted of men, ſhall
30 be redeemed: *but* ſhall ſurely be put to death. And § all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of
31 the tree, *is* the LORD's: *it is* holy unto the LORD: And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth *part* there-
32 of. And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the rod; the tenth ſhall be holy unto the

deemed or ſold. *It ſhall be ſold*—And the price thereof was given to the prieſts, or brought into the Lord's treaſury.

V. 28. *No devoted thing*—That is, nothing which is abſolutely devoted to God with a curſe upon themſelves or others, if they diſpoſed not of it according to their vow; as the *Hebrew* word implies. *Moſt holy*—That is, only to be touched or employed by the prieſts, and by no other perſons; no not by their own families, for that was the ſtate of the *moſt holy* things.

V. 29. *Devoted of men*—Not *by men*, as ſome would elude it; but *of men*, for it is manifeſt both from this and the foregoing verſes, that *men* are here not the perſons devoting, but devoted to deſtruction, either by God's ſentence, as idolaters, *Exod.* xxii. 20. *Deut.* xxiii. 15. the *Canaanites*, *Deut.* xx. 17. the *Amalekites*, *Deut.* xxv. 19. and 1 *Sam.* xv. 3. 26. *Benhaded*, 1 *Kings* xx. 42. or by men, in purſuance of ſuch a ſentence of God, as *Numb.* xxi. 2, 3. xxxi. 17. or for any crime of an high nature, as *Judg.* xxi. 5. *Joſ.* xvii. 15. But this is not to be generally underſtood, as ſome have taken it, as if a *Jew* might by virtue of this Text, devote his child or his ſervant to the Lord, and thereby oblige himſelf to put them to death. For this is expreſly limited *to all that* a man *hath*, or *which is his*, that is, which he hath a power over. But the *Jews* had no power over the lives of their children or ſervants, but were directly forbidden to take them away, by that great command, *thou ſhalt do no murder*. And ſeeing he that killed his ſervant caſually by a blow with a rod was *ſurely* to be *puniſhed*, as is ſaid, *Exod.* xxi. 20. it could not be lawful wilfully to take away his life upon pretence of any ſuch vow as this. But for the *Canaanites*, *Amalekites*, &c. God the undoubted Lord of all men's lives, gave to the *Iſraelites* a power over their perſons and lives, and a command to put them to death. And this verſe may have a ſpecial reſpect to them or ſuch as them.

V. 30. *The tithe*—There are divers ſorts of tithes, but this ſeems to be underſtood only of the ordinary and yearly tithes belonging to the *Levites*, as the very expreſſion intimates, and the addition of the fifth part in caſe of redemption thereof implies.

V. 32. *Under the rod*—Either, 1. The tither's rod, it being the manner of the *Jews* in tithing to cauſe all their cattle to paſs through ſome gate or narrow paſſage, where the tenth was marked by a perſon appointed for that purpoſe and reſerved for the prieſt. Or 2. the ſhepherd's rod, under which the herds and flocks paſſed,

 and

‡ *Joſh.* vi. 19. § *Gen.* xxviii. 22. *Numb.* xviii. 21. 24. *Mal.* iii. 8. 10.

33 LORD. He ſhall not ſearch whether it be good or bad, neither ſhall
he change it: and if he change it at all, then both it and the change
34 thereof ſhall be holy; it ſhall not be redeemed. Theſe *are* the
commandments which the LORD commanded Moſes, for the chil-
dren of Iſrael in mount Sinai.

and by which they were governed and numbered. See *Jer.* xxxiii. 13. *Ezek.* xx. 37.

V. 34. *Theſe are the commandments which the Lord commanded Moſes for the children of Iſrael in mount Sinai*—This has reference to the whole book. Many of theſe commandments are moral: others ceremonial and peculiar to the *Jewiſh* œconomy: Which yet are inſtructive to us, who have a key to the myſteries that are contained in them. Upon the whole, we have cauſe to bleſs God, that *we are not come to mount Sinai*, that we are not under the dark ſhadows of the law, but enjoy the clear light of the goſpel. The doctrine of our reconciliation to God by a Mediator, is not clouded with the ſmoke of burning ſacrifices, but cleared by the knowledge of *Chriſt, and him crucified.* And we may praiſe him, that we are not under the yoke of the law, but under the ſweet and eaſy inſtructions of the goſpel, which pronounces thoſe the true worſhippers, that *worſhip the Father in ſpirit and in truth*, by Chriſt only, who is our prieſt, temple, altar, ſacrifice, purification and all.

NOTES
ON
The Fourth Book of MOSES called *NUMBERS.*

This book is thus intitled, becauſe of the numbers *of the children of* Iſrael, *ſo often mentioned therein, an eminent accompliſhment of God's promiſe to* Abraham, *that his* ſeed ſhould be as the ſtars of heaven for multitude. *It alſo relates two numberings of them, one at mount* Sinai, chap. i. *the other, thirty-nine years after. And there are not three men of the ſame in the laſt account that were in the firſt. The book is almoſt equally divided, between hiſtories and laws intermixed. An abſtract of much of this book we have in a few words,* Pſal. xcv. 10. Forty years long was I grieved with this generation: *and an application of it to ourſelves,* Heb. iv. 1. Let *us* fear leſt we come ſhort!

NUMBERS.

NUMBERS.

CHAP. I.

Orders given to Moſes to number the people, ver. 1—4. *Perſons named to aſſiſt him therein,* ver. 5—16. *The particular number of each tribe,* ver. 17—43. *The ſum of all together,* ver. 44—46. *The Levites excepted,* ver. 47—54.

1 AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of the ſecond month, in the ſecond year after they were come out of the land of
2 Egypt ſaying, * Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with
3 the number of *their* names, every male by their poll: From twenty years old and upward all that are able to go forth to war in Iſrael:
4 thou and Aaron ſhall number them by their armies. And with you there ſhall be a man of every tribe: every one head of the houſe of his

V. 1. *In the wilderneſs*—Where now they had been a full year or near it, as may be gathered by comparing this place with *Exod.* xix. 1. xl. 17.

V. 2. *Take the ſum*—This is not the ſame muſter with that *Exod.* xxxviii. 26. as plainly appears, becauſe that was before the building of the tabernacle, which was built and ſet up *on the firſt day of the firſt month, Exod.* xl. 2. but this was after it, *on the firſt day of the ſecond month.* And they were for different ends; that was to tax them for the charges of the tabernacle; but this was for other ends, partly that the great number of the people might be known to the praiſe of God's faithfulneſs, in making good his promiſes of multiplying them, and to their own encouragement: partly for the better ordering their camp and march, for they were now beginning their journey; and partly that this account might be compared with the other in the cloſe of the book, where we read that not one of all this vaſt number, except *Caleb* and *Joſhua* were left alive; a fair warning to all future generations to take heed of rebelling againſt the Lord. It is true, the ſums and numbers agree in this and that computation, which is not ſtrange, becauſe there was not much time between the two numberings, and no eminent ſin among the people in that interval, whereby God was provoked to diminiſh their numbers. Some conceive, that in that number, *Exod.* xxx. and xxxviii. the *Levites* were included, which are here excepted, ver. 47. and that in that interval of time, there were grown up as many more men of thoſe years as there were *Levites* of the ſame age. *Iſrael*—So the ſtrangers mixed with them, were not numbered. *Their fathers*—The people were divided into twelve tribes, the tribes into great families, *Numb.* xxvi. 5. theſe great families into leſſer families called *the houſes of their fathers,* becauſe they were diſtinguiſhed one from another by their fathers.

V. 5. *Reuben*

* *Exod.* xxx. 12.

5 fathers. And theſe *are* the names of the men that ſhall ſtand with
6 you; of *the tribe of* Reuben, Elizur the ſon of Shedeur. Of Simeon;
7 Shelumiel the ſon of Zuriſhaddai. Of Judah; Nahſhon the ſon of
8,9 Amminadab. Of Iſſachar; Nethaneel the ſon of Zuar. Of Zebu-
10 lun; Eliab the ſon of Helon. Of the children of Joſeph; of Eph-
raim, Eliſhama the ſon of Ammihud: of Manaſſeh; Gamaliel the
11 ſon of Pedahzur. Of Benjamin; Abidan the ſon of Gideoni.
12,13 Of Dan; Ahiezer the ſon of Ammiſhaddai. Of Aſher; Pagiel
14,15 the ſon of Ocran. Of Gad; Eliaſaph the ſon of Deuel. Of
16 Naphtali; Ahira the ſon of Enan. Theſe *were* the renowned of the
congregation; princes of the tribes of their fathers, heads of thou-
17 ſands in Iſrael. And Moſes and Aaron took theſe men which are
18 expreſſed by *their* names. And they aſſembled all the congregation
together on the firſt *day* of the ſecond month, and they declared
their pedigrees after their families, by the houſe of their fathers,
according to the number of the names, from twenty years old and
19 upward, by their poll. As the LORD commanded Moſes, ſo he
20 numbered them in the wilderneſs of Sinai. And the children of
Reuben, Iſrael's eldeſt ſon, by their generations, after their fami-
lies by the houſe of their fathers, according to the number of the
names, by their polls, every male from twenty years old and up-
21 ward, all that were able to go forth to war; Thoſe that were num-
bered of them, *even* of the tribe of Reuben, *were* forty and ſix thou-
22 ſand and five hundred. Of the children of Simeon, by their ge-
nerations, after their families, by the houſe of their fathers, thoſe
that were numbered of them, according to the number of the
names, by their polls, every male from twenty years old and up-
23 ward, all that were able to go forth to war: Thoſe that were num-
bered of them, *even* of the tribe of Simeon, *were* fifty and nine thou-
24 ſand and three hundred. Of the children of Gad, by their gene-
rations, after their families, by the houſe of their fathers, accord-
ing to the number of the names, from twenty years old and upward,

V. 5. *Reuben*—The tribes are here numbered according to the order or quality of their birth, firſt the children of *Leah*, then of *Rachel*, and then of the handmaids.

V. 12. *Deuel*—Called *Reuel*, *Numb.* iii. 14. the *Hebrew* letters *Daleth* and *Reſh* being often changed.

V. 19. *He numbered them*—For ought that appears in one day.

V. 20. *By their generations*—That is, the perſons begotten of *Reuben*'s immediate children, who are here ſubdivided into families, and they into houſes, and they into particular perſons.

V. 27. *Threeſcore*

25 all that were able to go forth to war: Thoſe that were numbered of
them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hun-
26 dred and fifty. Of the children of Judah, by their generations,
after their families, by the houſe of their fathers, according to the
number of the names, from twenty years old and upward, all that
27 were able to go forth to war: Thoſe that were numbered of them,
even of the tribe of Judah, *were* threeſcore and fourteen thouſand
28 and ſix hundred. Of the children of Iſſachar, by their generations,
after their families, by the houſe of their fathers, according to the
number of the names, from twenty years old and upward, all that
29 were able to go forth to war. Thoſe that were numbered of them,
even of the tribe of Iſſachar, *were* fifty and four thouſand and four
30 hundred. Of the children of Zebulun, by their generations, after
their families, by the houſe of their fathers, according to the num-
ber of the names, from twenty years old and upward, all that
31 were able to go forth to war. Thoſe that were numbered of them,
even of the tribe of Zebulun, *were* fifty and ſeven thouſand and four
32 hundred. Of the children of Joſeph, *namely*, of the children of
Ephraim, by their generations, after their families, by the houſe of
their fathers, according to the number of the names, from twenty
33 years old and upward, all that were able to go forth to war: Thoſe
that were numbered of them, *even* of the tribe of Ephraim, *were* for-
34 ty thouſand and five hundred. Of the children of Manaſſeh, by
their generations, after their families, by the houſe of their fathers,
according to the number of the names, from twenty years old and
35 upward, all that were able to go forth to war; Thoſe that were
numbered of them, *even* of the tribe of Manaſſeh, *were* thirty and
36 two thouſand and two hundred. Of the children of Benjamin, by
their generations, after their families, by the houſe of their fathers,
according to the number of the names, from twenty years old and
37 upward, all that were able to go forth to war; Thoſe that were
numbered of them, *even* of the tribe of Benjamin, *were* thirty and

V. 27. *Threeſcore and fourteen thouſand*—Far more than any other tribe, in accompliſhing *Jacob*'s prophecy, *Gen.* xlix.

V. 33. *Ephraim*—Above 8000 more than *Manaſſeh*, towards the accompliſhment of that promiſe, *Gen.* xlviii. 20. which the devil in vain attempted to defeat by ſtirring up the men of *Gath* againſt them, 1 *Chron.* vii. 21, 22.

V. 37. *Thirty five thouſand*—The ſmalleſt number, except one, though *Benjamin* had more immediate children than any of his brethren, *Gen.* xlvi. 21. whereas *Dan* had but one immediate ſon,

38 five thouſand and four hundred. Of the children of Dan, by their
generations, after their families, by the houſe of their fathers,
according to the number of the names, from twenty years old and
39 upward, all that were able to go forth to war: Thoſe that were
numbered of them, *even* of the tribe of Dan, *were* threeſcore and
40 two thouſand and ſeven hundred. Of the children of Aſher by
their generations, after their families, by the houſe of their fathers,
according to the number of the names, from twenty years old, and
41 upward, all that were able to go forth to war: Thoſe that were
numbered of them, *even* of the tribe of Aſher, *were* forty and one
42 thouſand and five hundred. Of the children of Naphtali, through-
out their generations, after their families, by the houſe of their
fathers, according to the number of the names, from twenty years
43 old and upward, all that were able to go forth to war: Thoſe that
were numbered of them, *even* of the tribe of Naphtali, *were* fifty and
44 three thouſand and four hundred. Theſe *are* thoſe that were num-
bered, which Moſes and Aaron numbered, and the princes of Iſrael,
45 *being* twelve men: each one was for the houſe of his fathers. So
were all thoſe that were numbered of the children of Iſrael, by the
houſe of their fathers, from twenty years old and upward, all that
46 were able to go forth to war in Iſrael. Even all they that were
numberd, were ſix hundred thouſand and three thouſand, and five
47 hundred and fifty. But the Levites after the tribe of their fathers,
48 were not numbered among them. For the LORD had ſpoken unto
49 Moſes, ſaying, Only thou ſhalt not number the tribe of Levi, nei-
50 ther take the ſum of them among the children of Iſrael. But thou
ſhalt appoint the Levites over the tabernacle of teſtimony, and over
all the veſſels thereof, and over all things that *belong* to it: they ſhall
bear the tabernacle, and all the veſſels thereof, and they ſhall
miniſter unto it, and ſhall encamp round about the tabernacle.

Gen. xlvi. 23. yet now his number is the biggeſt but one of all the tribes, and is almoſt double to that of *Benjamin*. Such great and ſtrange changes God eaſily can, and frequently doth make in families, 1 *Sam.* ii. 5. And therefore let none boaſt or pleaſe themſelves too much in their numerous offspring.

V. 49. *Levi*—Becauſe they were not generally to go out to war, which was the thing principally eyed in this muſter, ver. 3. 20. 45. but were to attend upon the ſervice of the tabernacle. They that miniſter upon holy things, ſhould not intangle themſelves in ſecular affairs. The miniſtry itſelf is work enough for a whole man, and all little enough to be employed in it.

V. 50. *The tabernacle of teſtimony*—So called here, and *Exod.* xxxviii. 21. be-

* *Heb.* xi. 11, 12.

cauſe

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet
52 it up: and the ſtranger that cometh nigh, ſhall be put to death. And the children of Iſrael ſhall pitch their tents every man by his own camp,
53 and every man by his own ſtandard, throughout their hoſts. But the Levites ſhall pitch round about the tabernacle of teſtimony, that there be no wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.
54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

Orders concerning the camp, 1. *A general order,* ver. 1, 2. 2. *Particular directions for poſting each of the tribes, in four ſquadrons. In the vanguard, on the eaſt,* Judah, Iſſachar, *and* Zebulun, ver. 3—9. *In the right wing, ſouthward,* Reuben, Simeon, *and* Gad, ver. 10—16. *The tabernacle in the midſt,* ver. 17. *In the rear, weſtward,* Ephraim, Manaſſeh, *and* Benjamin, ver. 18—24. *In the left wing, northward,* Dan, Aſher, *and* Naphtali, ver. 25—31. *The concluſion of the appointment,* ver. 32—34.

1 AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,
2 Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their father's houſe: far off * about the

cauſe it was made chiefly for the ſake of the ark of the teſtimony, which is often called *the teſtimony.*

V. 51. *That cometh nigh*—The *ſtranger* elſewhere is one of another nation, here one of another tribe. So as to do the offices mentioned, ver. 50.

V. 53. *No wrath*—From God, who is very tender of his worſhip, and will not ſuffer the profaners of it go unpuniſhed! whoſe wrath is called ſimply *wrath* by way of eminency, as the moſt terrible kind of wrath.

V. 2. *His own ſtandard*—It is manifeſt there were four great ſtandards or enſigns, which here follow, diſtinguiſhed by their colours or figures; alſo there were other particular enſigns belonging to each of their fathers houſes or families. *Far off*—Partly out of reverence to God and his worſhip, and the portion, allotted to it, and partly for caution, leſt their vicinity to it might tempt them to make too near approaches to it. It is ſuppoſed they were at 2000 cubits diſtance from it, which was the ſpace between the people and the ark; and it is not improbable, becauſe the *Levites* encamped round about it, between them and the tabernacle. It is obſervable, thoſe tribes were placed together, that were neareſt of kin to each other. *Judah, Iſſachar,* and *Zebulun* were the three youngeſt ſons of *Leah,* and *Iſſachar* and *Zebulun* would not grudge to be under *Judah,* their elder brother. *Reuben* and *Simeon* would not be content with their place. Therefore *Reuben, Jacob*'s eldeſt ſon, is chief of the next ſquadron. *Simeon* doubtleſs is willing to be under him. And *Gad,* the ſon of *Leah*'s handmaid, is fitly added to him, in *Levi*'s room. *Ephraim, Manaſſeh,* and *Benjamin* are all the poſterity of *Rachel. Dan* the eldeſt ſon of *Bilhah* leads the reſt; to them are added the two

* *Pſal.* lxxvi. 11. *Ezek.* xliii. 7. *Rev.* iv. 2. 4.

3 tabernacle of the congregation ſhall they pitch. And on the eaſt-
ſide toward the riſing of the ſun, ſhall they of the ſtandard of the
camp of Judah pitch, throughout their armies: and Nahſhon the
4 ſon of Amminadab *ſhall be* captain of the children of Judah. And
his hoſt, and thoſe that were numbered of them, *were* threeſcore
5 and fourteen thouſand and ſix hundred. And thoſe that do pitch
next unto him *ſhall be* the tribe of Iſſachar: and Nethaneel the ſon
6 of Zuar *ſhall be* captain of the children of Iſſachar. And his hoſt,
and thoſe that were numbered thereof, *were* fifty and four thouſand
7 and four hundred. *Then* the tribe of Zebulun: and Eliab the ſon
8 of Helon *ſhall be* captain of the children of Zebulun. And his hoſt,
and thoſe that were numbered thereof, *were* fifty and ſeven thou-
9 ſand and four hundred. All that were numbered in the camp of
Judah, *were* an hundred thouſand and fourſcore thouſand and ſix
thouſand and four hundred, throughout their armies: theſe ſhall
10 firſt ſet forth. On the ſouth-ſide *ſhall be* the ſtandard of the camp
of Reuben, according to their armies: and the captain of the chil-
11 dren of Reuben *ſhall be* Elizur the ſon of Shedeur. And his hoſt,
and thoſe that were numbered thereof *were* forty and ſix thouſand
12 and five hundred. And thoſe which pitch by him, *ſhall be* the tribe
of Simeon and the captain of the children of Simeon *ſhall be* She-
13 lumiel the ſon of Zuriſhaddai. And his hoſt, and thoſe that were
numbered of them *were* fifty and nine thouſand and three hun-
14 dred. Then the tribe of Gad: and the captain of the ſons of Gad
15 *ſhall be* Eliaſaph the ſon of Reuel. And his hoſt, and thoſe that were
numbered of them, *were* forty and five thouſand and ſix hundred
16 and fifty. All that were numbered in the camp of Reuben, *were*
an hundred thouſand and fifty, and one thouſand and four hundred
and fifty, throughout their armies; and they ſhall ſet forth in the
17 ſecond rank. Then the tabernacle of the congregation ſhall ſet
forward with the camp of the Levites, in the midſt of the camp:
as they encamp, ſo ſhall they ſet forward, every man in ‖ his place,

younger ſons of the handmaids. So much of the wiſdom of God appears even in theſe ſmaller circumſtances!

V. 3. *Judah*—This tribe was in the firſt poſt, and in their marches led the van, not only becauſe it was the moſt numerous, but chiefly becauſe Chriſt, *the Lion of the tribe of Judah*, was to deſcend from it: Yea, from the loins of *Nahſhon*, who is here appointed the chief captain of it.

V. 17. *In the midſt*—This is not to be underſtood ſtrictly, but largely; for in their march

‖ *Pſal.* l. 23. 1 *Cor.* xiv. 40. *Col.* ii. 5.

18 by their ſtandards. On the weſt ſide *ſhall be* the ſtandard of the
camp of Ephraim, according to their armies: and the captain of
19 the ſons of Ephraim *ſhall be* Eliſhama the ſon of Ammihud. And
his hoſt, and thoſe that were numbered of them, *were* forty thou-
20 ſand and five hundred. And by him *ſhall be* the tribe of Manaſſeh:
and the captain of the children of Manaſſeh *ſhall be* Gamaliel the
21 ſon of Padahzur. And his hoſt, and thoſe that were numbered of
22 them, *were* thirty and two thouſand and two hundred. Then
the tribe of Benjamin: and the captain of the ſons of Benjamin
23 *ſhall be* Abidan the ſon of Gideoni. And his hoſt, and thoſe that
were numbered of them, *were* thirty and four thouſand and five
24 hundred. All that were numbered of the camp of Ephraim, *were*
an hundred thouſand and eight thouſand and an hundred, through-
out their armies: and they ſhall go forward in the third, rank.
25 The ſtandard of the camp of Dan *ſhall be* on the north-ſide by their
armies: and the captain of the children of Dan *ſhall be* Abiezer the
26 ſon of Ammiſhaddai. And his hoſt, and thoſe that were numbered
of them, *were* threeſcore and two thouſand and ſeven hundred.
27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the
captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.
28 And his hoſt, and thoſe that were numbered of them, *were* forty
29 and one thouſand and five hundred. Then the tribe of Naphtali:
And the captain of the children of Naphtali, *ſhall be* Ahira the ſon
30 of Enan. And his hoſt, and thoſe that were numbered of them,
31 *were* fifty and three thouſand, and four hundred. All they that
were numbered in the camp of Dan, *were* an hundred thouſand and
fifty and ſeven thouſand and ſix hundred: they ſhall go hindmoſt
32 with their ſtandards. Theſe *are* thoſe which were numbered of the
children of Iſrael, by the houſe of their fathers; all thoſe that *were*
numbered of the camps throughout their hoſts, *were* ſix hundred
33 thouſand and three thouſand five hundred and fifty. But the
Levites were not numbered among the children of Iſrael, as the
34 LORD commanded Moſes. And the children of Iſrael did ac-

march they were divided, and part of that tribe marched next after *Judah*, *Numb.* x. 17. and the other part exactly in the midſt of the camp.

V. 18. *Ephraim*—Who is here preferred before his brother, according to the prophecy, *Gen.* xlviii. 19, 20.

V. 31. *The camp of Dan*—The ſtrongeſt camp next after *Judah*, and therefore he comes in the rear, as *Judah* marched in the front,

cording to all that the LORD commanded Moſes: ſo they pitched ‖ by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

CHAP. III.

In this chapter we have an account, 1. *Of the prieſts,* ver. 1—4. 2. *The work of the* Levites, *taken inſtead of the firſt-born,* ver. 5—13. 3. *Of the number, place and charge of each family; the* Gerſhonites, ver. 14—26. *The* Kohathites, ver. 27—32. *The* Merarites, ver. 33—39. 4. *Of the firſt-born,* ver. 40—51.

1 THESE alſo *are* the generations of Aaron and Moſes, in the
2 day *that* the LORD ſpake with Moſes in mount Sinai. And theſe *are* the names of the ſons of Aaron; Nadab the * firſt-born,
3 and Abihu, Eleazar, and Ithamar. Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, whom he conſecrated
4 to miniſter in the prieſt's office. † And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſt's office in the ſight of Aaron
5,6 their father. And the LORD ſpake unto Moſes, ſaying, Bring the tribe of Levi near, and preſent them before Aaron the prieſt,
7 that they may miniſter unto him. And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of

front, that the tabernacle might be beſt guarded where there was moſt danger.

V. 1. *Theſe*—Which follow in this chapter. *The generations*—The kindred or family. *Moſes* his family and children are here included under the general name of the *Amramites*, ver. 27. which includes all the children and grand-children of *Amram*, the perſons only of *Aaron* and *Moſes* being excepted. And the generations of *Moſes* are thus obſcurely mentioned, becauſe they were but common *Levites*, the prieſthood being given ſolely to *Aaron*'s poſterity, whence *Aaron* is here put before *Moſes*, who elſewhere is commonly named after him. *In Sinai*—*Nadab* and *Abihu*, were then alive, though dead at the time of taking this account.

V. 4. *In the ſight of Aaron*—Under his inſpection and direction, and as their father's ſervants or miniſters in the prieſt's office.

V. 6. *Preſent them*—Offer them to the Lord for his ſpecial ſervice. This was promiſed to them before, and now actually conferred.

V. 7. *His charge*—That is, *Aaron*'s, or thoſe things which are committed principally to *Aaron*'s care and overſight. *Of the congregation*—That is, of all the ſacrifices and ſervices which are due to the Lord from all the people, becauſe the people might not perform them, in their own perſons, therefore they were to be performed by ſome particular perſons in their ſtead; formerly by the firſt-born,

Numb.

‖ *Cant.* vi. 4. * *Exod.* vi. 23. † *Lev.* x. 1. Chap. xxvi. 61. 1 *Chron.* xxiv. 2.

8 the congregation, to do the ſervice of the tabernacle. And they
ſhall keep all the inſtruments of the tabernacle of the congregation,
and the charge of the children of Iſrael, to do the ſervice of the ta-
9 bernacle. And ‡ thou ſhalt give the Levites unto Aaron and to
his ſons: they *are* wholly given unto him out of the children of Iſ-
10 rael. And thou ſhalt appoint Aaron and his ſons, and they ſhall
wait on their prieſt's office: and the ſtranger that cometh nigh ſhall
11 be put to death. And the LORD ſpake unto Moſes, ſaying,
12 And I, behold I, have taken the Levites from among the children
of Iſrael, inſtead of all the firſt-born that openeth the matrix
among the children of Iſrael: therefore the Levites ſhall be mine.
13 Becauſe § all the firſt-born *are* mine; *for* on the day that I ſmote all
the firſt-born in the land of Egypt, I hallowed unto me all the firſt-
born in Iſrael, both man and beaſt; mine they ſhall be: I *am* the
14 LORD. And the LORD ſpake unto Moſes in the wilderneſs of
15 Sinai, ſaying. Number the children of Levi, after the houſe of
their fathers, by their families: every male from a month old and

Numb. viii. 16. and now by the *Levites*. *Before the tabernacle*—Not within the tabernacle, for the care of the things within the holy place was appropriated to the prieſts, as the care of the moſt holy place was to the high-prieſt.

V. 8. *Of the children of Iſrael*—Thoſe things which all the children of *Iſrael* are in their ſeveral places and ſtations obliged to take care of, though not in their perſons, yet by others in their ſtead.

V. 9. *Given to him*—To attend upon him and obſerve his orders, and eaſe him of his burden.

V. 10. *The ſtranger*—That is, every one who is of another family than *Aaron*'s; yea, though he be a *Levite*. *That cometh nigh*—To execute any part of the prieſt's office.

V. 12. *The firſt born*—Who were God's property, *Exod.* xiii. 12. and to whom the adminiſtration of holy things was formerly committed, which now was taken away from them, either becauſe they had forfeited this privilege by joining with the reſt of their brethren in the idolatrous worſhip of the calf, or becauſe they were to be mainly concerned in the diſtribution and management of the inheritances which now they were going to poſſeſs, and therefore could not be at leiſure to attend upon the ſervice of the ſanctuary: and God would not commit it to ſome other perſons in each tribe, which might be an occaſion of idolatry, confuſion, diviſion, and contempt of ſacred things, but to one diſtinct tribe, which might be entirely devoted to that ſervice, and particularly to the tribe of *Levi*; partly out of his reſpect to *Moſes* and *Aaron*, branches of this tribe; partly as a recompence of their zeal for God againſt idolaters, and partly becauſe it was the ſmalleſt of the tribes, and therefore moſt likely to find both employment in, and maintenance for the work.

V. 15. *From a month old*—Becauſe at that time the firſt-born, in whoſe ſtead the *Levites* came, were offered to God. And from that time the *Levites* were conſecrated to God, and were, as ſoon as capable, inſtructed

‡ Chap. viii. 19. § *Exod.* xiii. 2. *Lev.* xxvii. 26. Chap. viii. 16. *Luke* ii. 23.

16 upward, ſhalt thou number them. And Moſes numbered them ac-
17 cording to the word of the LORD, as he was commanded. ‖ And
theſe were the ſons of Levi, by their names: Gerſhon, and Kohath,
18 and Merari. And theſe *are* the names of the ſons of Gerſhon, by
19 their families; Libni, and Shimei. And the ſons of Kohath by
20 their families; Amram, and Izhar, Hebron, and Uzziel. And
the ſons of Merari by their families; Mahli and Muſhi: theſe *are*
the families of the Levites, according to the houſe of their fathers.
21 Of Gerſhon *was* the family of the Libnites, and the family of the
22 Shimites: theſe *are* the families of the Gerſhonites. Thoſe that
were numbered of them, according to the number of all the males,
from a month old and upward, *even* thoſe that were numbered of
23 them, *were* ſeven thouſand and five hundred. The families of the
24 Gerſhonites ſhall pitch behind the tabernacle weſtward. And the
chief of the houſe of the father of the Gerſhonites *ſhall be* Eliaſaph
25 the ſon of Lael. And the charge of the ſons of Gerſhon, in the
tabernacle of the congregation, *ſhall be* the * tabernacle and the †
tent, ‡ the covering thereof, and the § hanging for the door of
26 the tabernacle of the congregation: And the ‖‖ hangings of the
court, and the ** curtain for the door of the court which *is* by the
tabernacle and by the altar round about, and the cords of it, for
27 all the ſervice thereof. And of Kohath *was* the family of the
Amramites, and the family of the Izharites, and the family of the
Hebronites, and the family of the Uzzielites: theſe *are* the families

inſtructed in their work. Elſewhere they are numbered from twenty-five years old, when they were entered as novices into part of their work, *Numb.* viii. 24. and from thirty years old, when they were admitted to their whole office.

V. 25. *The tabernacle*—Not the boards, which belonged to *Merari*, ver. 36. but the ten curtains. *The tent*—The curtains of goats hair. *The coverings*—That is, the coverings of rams-ſkins and badgers-ſkins.

V. 26. *The cords*—By which the tabernacle was faſtened to the pins, and ſtretched out, *Exod.* xxxv. 18.

V. 27. *Of Kohath*—This family had many privileges above the others: of that were *Moſes* and *Aaron*, and all the prieſts: they had the chief place about the tabernacle, and the care of the moſt holy things here, and in the land of *Canaan* they had twenty three cities, which were almoſt as many as both their brethren received. Yet the poſterity of *Moſes* were not at all dignified or diſtinguiſhed from other *Levites*. So far was he from ſeeking any advantage

‖ *Gen.* xlvi. 11. *Exod.* vi. 16. Chap. xxvi. 57. 1 *Chron.* vi. 1, 2. xxiii. 6. * *Exod.* xxv. 9. † *Exod.* xxvi. 1. ‡ *Exod.* xxvi. 7. 14. § *Exod.* xxvi. 36. ‖‖ *Exod.* xxvii. 9. ** Chap. xxvii. 16.

28 of the Kohathites. In the number of all the males, from a month
old and upward *were* eight thouſand and ſix hundred, keeping the
29 charge of the ſanctuary. The families of the ſons of Kohath ſhall
30 pitch on the ſide of the tabernacle ſouthward. And the chief of the
houſe of the father of the families of the Kohathites, *ſhall be* Eliza-
31 phan, the ſon of Uzziel. And their charge *ſhall be* the † ark, and
the ‡ table, and the § candleſtick, and ‖ the altars, and the veſ-
ſels of the ſanctuary wherewith they miniſter, and * the hanging,
32 and all the ſervice thereof. And Eleazar the ſon of Aaron the
prieſt *ſhall be* chief over the chief of the Levites: *and have* the
33 overſight of them that keep the charge of the ſanctuary. Of Me-
rari *was* the family of the Mahlites, and the family of the Muſhites:
34 theſe *are* the families of Merari. And thoſe that were numbered of
them, according to the number of all the males, from a month old
35 and upward, *were* ſix thouſand and two hundred. And the chief
of the houſe of the father of the families of Merari, *was* Zuriel the
ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle north-
36 ward. And *under* the cuſtody and charge of the ſons of Merari,
ſhall be the boards of the tabernacle, and the bars thereof, and the
pillars thereof, and the ſockets thereof, and all the veſſels thereof,
37 and all that ſerveth thereto: And the pillars of the court round
38 about, and their ſockets, and their pins, and their cords. But
thoſe that encamp before the tabernacle toward the eaſt, *even* before
the tabernacle of the congregation eaſtward; *ſhall be* Moſes and
Aaron, and his ſons, keeping the charge of the ſanctuary for the
charge of the children of Iſrael: and the ſtranger that cometh nigh,

vantage or honour for his own family.

V. 28. *Keeping*—That is, appointed for that work, as ſoon as they were capable of it. *Of the ſanctuary*—That is, of the holy things contained in or belonging to the ſanctuary.

V. 31. *The hanging*—Which covered the moſt holy place, for all other hangings belonged to the *Gerſhonites*. *The ſervice*—That is, all the other furniture belonging to it.

V. 32. *Chief*—Next under the high-prieſt; whence he is called *the ſecond prieſt*, 2 *Kings* xxv. 18. and in caſe of the high-prieſt's abſence by ſickneſs or other neceſſary occaſions, he was to perform his work, and he had a ſuperiority over all the reſt of the prieſts and *Levites*. *The chief of the Levites*—That is, over thoſe three perſons, who were each the chief of their ſeveral families, ver. 24. 31. 34.

V. 38. *For the charge*—Either in their ſtead, that charge which they were obliged to keep, if God had not committed it to thoſe: or for their benefit; *for* their *preſer-*

† Chap. xxv. 10. ‡ Chap. xxv. 23. § Chap. xxv. 31. ‖ Chap. xxvii. 1. xxx. 1.
* Chap. xxvi. 31.

39 ſhall be put to death. † All that were numbered of the Levites,
which Moſes and Aaron numbered at the commandment of the
LORD, throughout their families, all the males, from a month old
40 and upward, *were* twenty and two thouſand. And the LORD ſaid
unto Moſes, number all the firſt-born of the males of the children
of Iſrael, from a month old and upward, and take the number of
41 their names. And thou ſhalt take the Levites for me (I *am* the
LORD) inſtead of all the firſt-born among the children of Iſrael, and
the cattle of the Levites inſtead of all the firſtlings among the cat-
42 tle of the children of Iſrael. And Moſes numbered, as the LORD
commanded him, all the firſt-born among the children of Iſrael.
43 And all the firſt-born males by the number of names, from a
month old and upward, of thoſe that were numbered of them,
were twenty and two thouſand two hundred and threeſcore and
44,45 thirteen. And the LORD ſpake unto Moſes, ſaying, Take the
Levites inſtead of all the firſt-born among the children of Iſrael,
and the cattle of the Levites inſtead of their cattle, and the Levites
46 ſhall be mine, I *am* the LORD. And for thoſe that are to be re-
deemed of the two hundred and threeſcore and thirteen of the firſt-
born of the children of Iſrael, which are more than the Levites;

preſervation, as the word may be rendered.

V. 39. *Two and twenty thouſand*—If the particular numbers mentioned ver. 22, 28. 34. be put together, they make 22,300. But the odd 300 are omitted here, either according to the uſe of the holy ſcripture, where in ſo great numbers ſmall ſums are commonly neglected, or, becauſe they were the firſt-born of the *Levites*, and therefore belonged to God already, and ſo could not be given to him again inſtead of the other firſt-born. If this number of firſt-born ſeem ſmall to come from 22,000 *Levites*, it muſt be conſidered, that only ſuch firſt-born are here named as were males, and ſuch as continued in their parents families, not ſuch as had erected new families of their own. Add to this, that God ſo ordered things by his wiſe providence for divers weighty reaſons, that this tribe ſhould be much the leaſt of all the tribes, as is evident by comparing the numbers of the other tribes, from twenty years old, *Numb.* i. with the number of this from a month old; and therefore it is not ſtrange if the number of their firſt-born be leſs than in other tribes.

V. 41. *Inſtead of the firſt-born*—Such as are now alive of them, but thoſe which ſhould be born of them hereafter are otherwiſe diſpoſed. *Of the Levites*—Not that they were to be taken from the *Levites*, or to be ſacrificed to God, any more than the *Levites* themſelves were; but they together with the *Levites* were to be preſented before the Lord by way of acknowledgment, that the *Levites* might be ſet apart for God's ſervice, and their cattle for themſelves as God's miniſters, and for their ſupport in God's work.

V. 46. *For thoſe that are to be redeemed*—'Tis probable, in the exchange they began

† Chap. xxvi. 62.

47 Thou ſhalt even take five ſhekels a piece by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them*: ‡ the ſhekel *is* twenty
48 gerahs. And thou ſhalt give the money, wherewith the odd num-
49 ber of them is to be redeemed, unto Aaron, and to his ſons. And Moſes took the redemption money, of them that were over and
50 above them that were redeemed by the Levites. Of the firſt-born of the children of Iſrael took he the money, a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanc-
51 tuary. And Moſes gave the money of them that were redeemed, unto Aaron, and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

CHAP. IV.

A command to number the Levites from thirty to fifty years old, ver. 1—3. *The charge of the* Kohathites, ver. 4—20. *Of the* Gerſhonites, ver. 21—28. *Of the* Merarites, ver. 29—33. *The number of each,* ver. 34—45. *Of all in general,* ver. 46—49.

1 AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,
2 Take the ſum of the ſons of Kohath from among the ſons of
3 Levi, after their families, by the houſe of their fathers; From thirty years old and upward, even until fifty years old, all that enter into the hoſt, to do the work of the tabernacle of the congre-
4 gation. This *ſhall be* the ſervice of the ſons of Kohath, in the ta-

gan with the eldeſt of the firſt-born, and ſo downwards, ſo that thoſe were to be redeemed, who were the two hundred, ſeventy three youngeſt of them.

V. 47. *Five ſhekels*—Which was the price paid for the redemption of a firſt-born a month old.

V. 3. *From thirty*—This age was preſcribed, as the age of full ſtrength of body, and therefore moſt proper for their laborious work of carrying the parts and veſſels of the tabernacle, and of maturity of judgment, which is neceſſary for the right management of holy ſervices. Whence even *John* and *Chriſt* entered not upon their miniſtry till that age. Indeed their firſt entrance upon their work was at their 25th year, when they began as learners, and acted under the inſpection and direction of their brethren; but in their 30th year they were compleatly admitted to a full diſcharge of their whole office. But *David*, being a prophet, and particularly directed by God in the affairs of the temple, made a change in this matter, becauſe the magnificence of the temple, and the great multitude of ſacred utenſils and ſacrifices, required a greater number of attendants than formerly was neceſſary. *Until fifty*—When they were exempted from the toilſome work of carrying burdens, but not diſcharged from the honourable and eaſy work done within the tabernacle, *Numb.* viii. 26. *All that enter*—That is, that do and may enter, having no defect, nor other impediment.

‡ *Exod.* xxx. 3. *Lev.* xxvii. 25. Chap. xviii. 16. *Ezek.* xlv. 12.

5 bernacle of the congregation, *about* the moſt holy things: And
when the camp ſetteth forward, Aaron ſhall come and his ſons,
and they ſhall take down the covering-veil, and cover the ark of
6 teſtimony with it: And ſhall put thereon the covering of badgers-ſkins,
and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves
7 thereof. And upon the ‖ table of ſhew-bread they ſhall ſpread a cloth
of blue and put thereon the diſhes, and the ſpoons, and the bowls, and
covers to cover withal: and the continual bread ſhall be thereon.
8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover
the ſame with a covering of badgers-ſkins, and ſhall put in the
9 ſtaves thereof. And they ſhall take a cloth of blue, and cover the
* candleſtick of the light, † and his lamps, and his tongs, and his
ſnuff-diſhes, and all the oil-veſſels thereof, wherewith they miniſter
10 unto it. And they ſhall put it, and all the veſſels thereof within
11 a covering of badgers-ſkins: and ſhall put *it* upon a bar. And
upon the golden altar they ſhall ſpread a cloth of blue, and cover
it with a covering of badgers-ſkins, and ſhall put to the ſtaves
12 thereof. And they ſhall take all the inſtruments of miniſtry, where-
with they miniſter in the ſanctuary, and put *them* in a cloth of blue,
and cover them with a covering of badgers-ſkins, and ſhall put
13 *them* on a bar. And they ſhall take away the aſhes from the altar,

V. 5. *They ſhall take down*—For upon this neceſſary occaſion the inferior prieſts are allowed to come into the holy of holies, which otherwiſe was peculiar to the high-prieſt. *The covering veil*—The ſecond veil, wherewith the ark was covered while the tabernacle ſtood, *Exod.* xl. 3. *Cover the ark*—Becauſe the *Levites*, who were to carry the ark, might neither ſee, nor immediately touch it.

V. 6. *Badgers-ſkins*—Whereby the ark was ſecured from the injuries of the weather.

V. 7. *The diſhes*—Upon which the ſhew-bread was put. *Continual bread*—So called becauſe it was continually to be there, even in the wilderneſs; where though they had only manna for themſelves, yet they reſerved corn for the weekly making of theſe loaves, which they might with no great difficulty procure from ſome of the people bordering upon the wilderneſs.

V. 11. *The golden altar*—All covered with plates of gold.

V. 12. *The inſtruments of miniſtry*—The ſacred garments uſed by the prieſts in their holy miniſtrations. *Cover them*—All theſe coverings were deſigned, 1. For ſafety, that theſe holy things might not be filled by rain, or tarniſhed by the ſun. 2. For decency, moſt of them had a cloth of blue, or purple, or ſcarlet over them; the ark, a cloth wholly of blue, perhaps an emblem of the azure ſkies, which are ſpread between us and the Majeſty on high; 3. For concealment. It was a fit ſign of the darkneſs of that diſpenſation. The holy things were then covered. But Chriſt hath now *deſtroyed the face of the covering*.

V. 13. *The altar*—Hence we may conclude, that they did offer ſacrifices at other times, though not ſo conſtantly and diligently, as they did in *Canaan*. Moreover the

‖ *Exod.* xxv. 30. * *Exod.* xxv. 31. † *Exod.* xxv. 37, 38.

14 and ſpread a purple cloth thereon: And they ſhall put upon it all
the veſſels thereof, wherewith they miniſter about it, *even* the cen-
ſers, the fleſh-hooks, and the ſhovels, and the baſons, all the veſſels
of the altar; and they ſhall ſpread upon it a covering of badgers-
15 ſkins, and put to the ſtaves of it. And when Aaron and his ſons
have made an end of covering the ſanctuary, and all the veſſels
of the ſanctuary, as the camp is to ſet forward; after that the ſons
of Kohath ſhall come to bear *it*: but they ſhall not ‡ touch *any* holy
thing, leſt they die. § Theſe things *are* the burden of the ſons of
16 Kohath, in the tabernacle of the congregation. And to the office
of Eleazar the ſon of Aaron the prieſt, *pertaineth* ‖ the oil for the
light, and the * ſweet incenſe, and the daily meal-offering, and the
† anointing oil, *and* the over-ſight of all the tabernacle, and of
17 all that therein *is*, in the ſanctuary, and in the veſſels thereof. And
18 the LORD ſpake unto Moſes, and unto Aaron, ſaying, Cut ye not
off the tribe of the families of the Kohathites, from among the
19 Levites. But thus do unto them, that they may live and not die,
when they approach unto the moſt holy things, Aaron and his ſons
ſhall go in, and appoint them every one to his ſervice, and to his
20 burden. But they ſhall not go in to ſee when the holy things are
21 covered, leſt they die. And the LORD ſpake unto Moſes, ſaying,
22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of
23 their fathers by their families; From thirty years old and upward,
until fifty years old ſhalt thou number them; all that enter in to
perform the ſervice, to do the work in the tabernacle of the con-
24 gregation. This *is* the ſervice of the families of the Gerſhonites, to

the taking away of the aſhes only doth ſufficiently imply that the fire was preſerved, which as it came down from heaven, *Levit.* ix. So it was by God's command to be continually fed, and kept burning, and therefore doubtleſs was put into ſome veſſel, which might be either faſtened to the altar and put within this covering, or carried by ſome perſon appointed thereunto.

V. 15. *Bear it*—Upon their ſhoulders. Afterward the prieſts themſelves, being multiplied, carried theſe things, though the *Levites* alſo were not excluded. *They ſhall not touch*—Before they are covered.

V. 16. *Eleazar*—He himſelf is to carry theſe things, and not to commit them to the ſons of *Kohath*. *The overſight*—The care that all the things above-mentioned be carried by the perſons and in the manner expreſſed.

V. 18. *Cut not off*—Do not by your neglect provoke God to cut them off for touching the holy things.

V. 19. *To his ſervice*—To that which is peculiarly allotted to him, the ſervices, and burdens

‡ *Heb.* xii. 18. § Chap. iii. 31. ‖ *Exod.* xxv. 6. * *Exod.* xxx. 34. † *Exod.* xxx. 25.

25 ſerve, and for burdens. And * they ſhall bear the curtains of the
tabernacle, and the tabernacle of the congregation, his covering,
and the covering of the badgers-ſkins that *is* above upon it, and the
26 hanging for the door of the tabernacle of the congregation. And
the hangings of the court, and the hanging for the door of the gate
of the court, which *is* by the tabernacle, and by the altar round
about, and their cords, and all the inſtruments of their ſervice, and
27 all that is made for them: ſo ſhall they ſerve. At the appointment
of Aaron and his ſons, ſhall be all the ſervice of the ſons of the
Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall
28 appoint unto them in charge all their burdens. This *is* the ſervice
of the families of the ſons of Gerſhon, in the tabernacle of the con-
gregation: and their charge *ſhall be* under the hand of Ithamar the
29 ſon of Aaron the prieſt. As for the ſons of Merari, thou ſhalt
number them after their families, by the houſe of their fathers;
30 From thirty years old and upward, even unto fifty years old ſhalt
thou number them, every one that entereth into the ſervice, to do
31 the work of the tabernacle of the congregation. And † this *is* the
charge of their burden, according to all their ſervice in the taber-
nacle of the congregation, ‡ the boards of the tabernacle, and the
32 bars thereof, and the pillars thereof, and ſockets thereof. And
the pillars of the court round about, and their ſockets, and their
pins, and their cords, with all their inſtruments, and with all their
ſervice: and by name ye ſhall reckon the inſtruments of the charge

burdens being equally diſtributed among them.

V. 25. *The curtains*—The curtains or covering of goats-hair. *The tabernacle*—The ten curtains which covered the boards of the tabernacle; for the boards themſelves were carried by the *Merarites*. *His covering*—The covering of rams-ſkins which was put next over thoſe ten curtains.

V. 26. *Which is round about*—Which court compaſſed both the tabernacle and the altar.

V. 28. *Under the hand*—Under his conduct and direction.

V. 31. *The ſockets*—Which were as the feet upon which the pillars ſtood.

V. 32. *Ye ſhall reckon*—Every part and parcel ſhall be put in an inventory; which is required here rather than in the foregoing particulars; becauſe theſe were much more numerous than the former; becauſe being meaner things, they might otherwiſe have been neglected; and alſo to teach us, that God eſteems nothing ſmall in his ſervice, and that he expects his will ſhould be obſerved in the minuteſt circumſtances. The death of the ſaints is repreſented us *the taking down* of the tabernacle. The immortal ſoul, like the *moſt holy things*, is firſt covered and taken away, carried by angels unſeen, and care is taken alſo of the body, *the ſkin and fleſh*, which

* Chap. iii. 25. † Chap. iii. 36. ‡ *Exod.* xxvi. 15.

33 of their burden. This *is* the ſervice of the families of the ſons of
Merari, according to all their ſervice in the tabernacle of the con-
gregation, under the hand of Ithamar the ſon of Aaron the prieſt.
34 And Moſes and Aaron, and the chief of the congregation numbered
the ſons of the Kohathites, after their families, and after the houſe
35 of their fathers; From thirty years old and upward, even unto
fifty years old, every one that entereth into the ſervice, for the
36 work in the tabernacle of the congregation. And thoſe that were
numbered of them by their families, were two thouſand ſeven hun-
37 dred and fifty. Theſe *were* they that were numbered of the fami-
lies of the Kohathites, all that might do ſervice in the tabernacle
of the congregation, which Moſes and Aaron did number, accord-
38 ing to the commandment of the LORD by the hand of Moſes. And
thoſe that were numbered of the ſons of Gerſhon, throughout
39 their families, and by the houſe of their fathers. From thirty years
old and upward, even unto fifty years old, every one that entereth
into the ſervice, for the work in the tabernacle of the congregation:
40 Even thoſe that were numbered of them, throughout their fami-
lies, by the houſe of their fathers, were two thouſand and ſix
41 hundred and thirty. Theſe *are* they that were numbered of the
families of the ſons of Gerſhon, of all that might do ſervice in the
tabernacle of the congregation, whom Moſes and Aaron did num-
42 ber, according to the commandment of the LORD. And thoſe that
were numbered of the families of the ſons of Merari, throughout
43 their families, by the houſe of their fathers; From thirty years old,
and upward, even unto fifty years old, every one that entereth in
to the ſervice, for the work in the tabernacle of the congregation:
44 Even thoſe that were numbered of them after their families, were
45 three thouſand and two hundred. Theſe *be* thoſe that were num-
bered of the families of the ſons of Merari, whom Moſes and
Aaron numbered according to the word of the Lord by the hand
46 of Moſes. All thoſe that were numbered of the Levites, whom

which are as the *curtains*, the bones and ſinews, which are as the *bars* and *pillars*. None of theſe ſhall be loſt. Commandment is given concerning the bones, a covenant made with the duſt. They are in ſafe cuſtody, and ſhall be produced in the great day, when this tabernacle ſhall be ſet up again, and theſe *vile bodies made like the glorious body* of Jeſus Chriſt.

V. 44. *Three thouſand*—Here appears the wiſdom of Divine Providence, that whereas in the *Kohathites* and *Gerſhonites*, whoſe burdens were fewer and eaſier, there were but about a third part of them fit for ſervice,

Moſes and Aaron, and the chief of Iſrael numbered, after their
47 families, and after the houſe of their fathers; From thirty years
old and upward, even unto fifty years old, every one that came
to do the ſervice of the miniſtry, and the ſervice of the burden in
48 the tabernacle of the congregation: Even thoſe that were num-
bered of them, were eight thouſand and five hundred and fourcſore.
49 According to the commandment of the LORD, they were numbered
by the hand of Moſes, every one according to his ſervice, and
according to his burden: thus were they numbered of him, as
the LORD commanded Moſes.

CHAP. V.

A command to remove the unclean out of the camp, ver. 1—4. *Laws concerning reſtitution,* ver. 5—10, *The law concerning a woman ſuſpected of adultery,* ver. 11—31.

1,2 AND the LORD ſpake unto Moſes, ſaying, Command the children of Iſrael, that they * put out of the camp every † leper, and every one that hath an ‡ iſſue, and whoſoever is
3 defiled by the § dead. Both male and female ſhall ye put out, without the camp ſhall ye put them; that they ‖ defile not their
4 camps in the midſt whereof I dwell. And the children of Iſrael did ſo, and put them out without the camp: as the LORD ſpake
5 unto Moſes, ſo did the children of Iſrael. And the LORD ſpake
6 unto Moſes ſaying, Speak unto the children of Iſrael, ** When a man or a woman ſhall commit any ſin that men commit, to do a
7 treſpaſs againſt the LORD, and that perſon be guilty; Then they ſhall †† confeſs their ſin which they have done: and he ſhall recom-

vice; the *Merarites*, whoſe burdens were more and heavier, had above half of them fit for this work.

V. 3. *That they defile not the camp*—By which God would intimate the danger of being made guilty by other mens ſins, and the duty of avoiding intimate converſe with wicked men. *I dwell*—By my ſpecial and gracious preſence.

V. 6. *Any ſin that men commit*—Heb. *any ſins of men*, that is, ſins againſt men, as deceits or wrongs, whereby other men are injured, of which he manifeſtly ſpeaks. *Againſt the Lord*—Which words may be added, to ſhew that ſuch injuries done to men are alſo ſins againſt God, who hath commanded juſtice to men, as well as religion to himſelf. *Guilty*—That is, ſhall be ſinſible of his guilt, convicted in his conſcience.

V. 7. *They ſhall confeſs their ſin*—They ſhall not continue in the denial of the fact, but

* *Iſa.* lii. 1. 1 *Cor.* v. 7. 11. *Rev.* xxi. 27. † *Lev.* xiii. 3. 46. ‡ *Lev.* xv. 2. § Chap. ix. 6, 10. xix. 11. xxxi. 19. ‖ 2 *Cor.* 6. 17. *Heb.* xii. 15, 16. ** *Lev.* vi. 3. †† *Job.* xxxiii. 27, 28. *Prov.* xxviii. 13.

penſe his treſpaſs * with the principal thereof, and add unto it the
fifth *part* thereof, and give *it* unto *him* againſt whom he hath treſ-
8 paſſed. But if the man have no kinſman to recompenſe the treſ-
paſs unto, let the treſpaſs be recompenſed unto the LORD, *even*
to the prieſt: beſide the ram of the atonement, whereby an atone-
9 ment ſhall be made for him. And every offering of all the holy
things of the children of Iſrael, which they bring unto the prieſt,
10 ſhall be his. And every man's hallowed things ſhall be his: what-
11 ſoever any man giveth the prieſt, it ſhall be † his. And the LORD
12 ſpake unto Moſes, ſaying, Speak unto the children of Iſrael, and
ſay unto them, If any man's wife ‡ go aſide, and commit a treſpaſs
13 againſt him, And a man lie with her carnally, and it be § hid
from the eyes of the huſband, and be kept cloſe, and ſhe be defi-
led, and *there be* no witneſs againſt her, neither ſhe be taken *with*
14 *the manner*; And the ‖ ſpirit of jealouſy come upon him, and he
be jealous of his wife, and ſhe be defiled; or if the ſpirit of jea-
louſy come upon him, and he be jealous of his wife, and ſhe be

but give glory to God, and take ſhame to themſelves by acknowledging it. *The principal*—That is, the thing he took away, or what is equivalent to it. *And add*—Both as a compenſation to the injured perſon for the want of his goods ſo long, and as a penalty upon the injurious dealer, to diſcourage others from ſuch attempts.

V. 8. *No kinſman*—This ſuppoſes the perſon injured to be dead or gone, into ſome unknown place, and the perſon injured to be known to the injurer. *To the prieſt*—Whom God appointed as his deputy to receive his dues, and take them to his own uſe, that ſo he might more chearfully and entirely devote himſelf to the miniſtration of holy things. This is an additional explication to that law. *Lev.* vi. 2. and for the ſake thereof it ſeems here to be repeated.

V. 9. *Unto the prieſt*—To offer by his hands.

V. 10. *Every man's hallowed things*—Underſtand this not of the ſacrifices, becauſe theſe were not the prieſt's peculiar, but part of them was offered to God, and the remainder was eaten by the offerer as well as by the prieſt; but of ſuch other things as were devoted to God, and could not be offered in ſacrifice; as ſuppoſe a man conſecrated an houſe to the Lord, this was to be the prieſt's.

V. 12. *If a man's wife*—This law was given partly to deter wives from adulterous practices, and partly to ſecure wives againſt the rage of their hard-hearted huſbands, who otherwiſe might upon mere ſuſpicions deſtroy them, or at leaſt put them away. There was not like fear of inconveniencies to the huſband from the jealouſy, of the wife, who had not that authority and power, and opportunity for the putting away or killing the huſband, as the huſband had over the wife. *Go aſide*—From the way of religion and juſtice, and that either in truth, or in her huſband's opinion.

V. 15. *The*

* *Lev.* vi. 5. † *Lev.* x. 13. ‡ *Prov.* vii. 25. § *Prov.* xxx. 20. ‖ *Prov.* vi. 34. *Iſa.* xix. 14.

15 not defiled: Then ſhall the man bring his wife unto the prieſt, and
he ſhall bring her offering for her, the tenth *part* of an ephah of
barley-meal; he ſhall pour no oil upon it, nor put frankincenſe
thereon, for it *is* an offering of jealouſy, an offering of memorial,
16 bringing iniquity to remembrance. And the prieſt ſhall bring her
17 near, and ſet her before the LORD. And the prieſt ſhall take holy
water in an earthen veſſel, and of the * duſt that is in the floor of
the tabernacle the prieſt ſhall take, and put *it* into the water.
18 And the prieſt ſhall ſet the woman before the LORD, and uncover
the woman's head, and put the offering of memorial in her hands,
which *is* the jealouſy-offering: and the prieſt ſhall have in his hand
19 the bitter water that cauſeth the curſe. And the prieſt ſhall charge
her by an oath, and ſay unto the woman, If no man have lien
with thee, and if thou haſt not gone aſide to uncleanneſs *with another*.

V. 15. *The man ſhall bring her to the prieſt*—Who firſt ſtrove to perſuade her to own the truth. If ſhe did, ſhe was not put to death, (which muſt have been, if it had been proved againſt her) but only was divorced and loſt her dowry. *Her offering*—By way of ſolemn appeal to God, whom hereby ſhe deſired to judge between her and her huſband, and by way of atonement to appeaſe God, who had for her ſins ſtirred up her huſband againſt her. *He ſhall pour no oil*—Both becauſe it was a kind of ſin-offering, from which theſe were excluded, and becauſe ſhe came thither as a delinquent, or ſuſpected of delinquency, unpleaſing both to God and men; as one that wanted that grace and amiableneſs and joy which *oil* ſignified, and that acceptance with God which *frankincenſe* denoted, *Pſal.* cxli. 2. *Bringing iniquity to remembrance*—Both to God before whom ſhe appeared as a ſinner, and to her own conſcience, if ſhe was guilty; and, if ſhe were not guilty of this, yet it reminded her of her other ſins, for which this might be a puniſhment.

V. 16. *Before the Lord*—That is, before the ſanctuary where the ark was.

V. 17. *Holy water*—Water of purification appointed for ſuch uſes. This was uſed, that if ſhe were guilty, ſhe might be afraid to add profaneneſs to her other crime. *An earthen veſſel*—Becauſe, after this uſe, it was to be broken in pieces, that the remembrance of it might be blotted out as far as was poſſible. *Duſt*—An emblem of vileneſs and miſery. *From the floor of the tabernacle*—Which made it holy duſt, and ſtruck the greater terror into the woman, if ſhe were guilty.

V. 18. *Before the Lord*—Before the tabernacle with her face towards the ark. *Uncover her head*—Partly that ſhe might be made ſenſible how manifeſt ſhe and all her ways were to God; partly in token of her ſorrow for her ſin, or at leaſt for any cauſe of ſuſpicion which ſhe had given. *In her hands*—That ſhe herſelf might offer it, and thereby call God to be witneſs of her innocency. *Bitter*—So called either from the bitter taſte which the duſt gave it, or from the bitter effects of it upon her, if ſhe were guilty. *That cauſeth the curſe*—Not by any natural power, but by a ſupernatural efficacy.

V. 19. *By an oath*—To anſwer truly to his

* *Job.* ii. 12. *Pſal.* vii. 4, 5. xxii. 14. *Lam.* iii. 29.

inſtead of thy huſband, be thou free from this bitter water that
20 cauſeth the curſe: But if thou haſt gone aſide *to another* inſtead of
thy huſband, and if thou be defiled, and ſome man have lien with
21 thee beſide thine huſband: Then the prieſt ſhall charge the wo-
man with an oath of curſing, and the prieſt ſhall ſay unto the wo-
man, The LORD make † thee a curſe and an oath among thy people,
when the LORD doth make thy thigh to rot, and thy belly to ſwell;
22 And this water that cauſeth the curſe ſhall go into thy bowels, to
make *thy* belly to ſwell, and *thy* thigh to rot: And the woman
23 ſhall ſay, ‡ Amen, amen. And the prieſt ſhall write theſe curſes in
24 a book, and he ſhall blot *them* out with the bitter water; And he
ſhall cauſe the woman to drink the bitter water that cauſeth the
curſe: and the water that cauſeth the curſe ſhall enter into her,
25 *and become* bitter. Then the prieſt ſhall take the jealouſy-offering
out of the woman's hand, and ſhall wave the offering before the
26 LORD, and offer it upon the altar. And the prieſt ſhall take an
handful of the offering, *even* the memorial thereof, and burn *it*
upon the altar, and afterward ſhall cauſe the woman to drink the
27 water. And when he hath made her to drink the water, then it
ſhall come to paſs, *that* if ſhe be defiled, and have done treſpaſs
againſt her huſband; that the water that cauſeth the curſe ſhall
enter into her, *and become* bitter, and her belly ſhall ſwell, and her
thigh ſhall rot: and the woman ſhall be a curſe among her peo-
28 ple. And if the woman be not defiled, but be clean, then ſhe

his queſtion, or to declare whether ſhe be guilty or no, and after ſuch oath ſhall ſay as follows.

V. 21. *An oath*—That is, a form of curſing, that when they would curſe a perſon, they may wiſh that they may be as miſerable as thou waſt. *Thy thigh*—A modeſt expreſſion, uſed both in ſcripture, as *Gen.* xlvi. 26. *Exod.* i. 5. and other authors. *To rot*—Heb. *to fall*, that is, to die or waſte away. *To ſwell*—Suddenly and violently till it burſt, which the *Jews* note was frequent in this caſe. And it was a clear evidence of the truth of their religion.

V. 22. *Amen, amen*—That is, ſo let it be if I be guilty. The word is doubled by her as an evidence of her innocency, and ardent deſire that God would deal with her according to her deſert.

V. 23. *In a book*—That is, in a ſcroll of parchment, which the *Hebrews* commonly call a *book*. *Blot them out*—Or *ſcrape* them *out* and caſt them *into the bitter water*. Whereby it was ſignified, that if ſhe was innocent, the curſes ſhould be blotted out and come to nothing; and, if ſhe were guilty, ſhe ſhould find in her the effects of this water which ſhe drank, after the words of this curſe had been ſcraped and put in.

V. 24. *To drink*—That is, after the jealouſy-offering was offered.

V. 28. *Conceive ſeed*—That is, ſhall bring forth children, as the *Jews* ſay, in caſe

† *Iſa.* lxv. 15. ‡ *Neh.* viii. 6. § *Deut.* xxviii. 37. *Pſal.* lxxxiii. 9. 11. *Jer.* xxiv. 9. xxix. 18. 22. xlii. 18. *Zech.* viii. 13.

29 ſhall be free, and ſhall conceive ſeed. This *is* the law of jealouſies, when a wife goeth aſide *to another* inſtead of her huſband,
30 and is defiled. Or when the ſpirit of jealouſy cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the
31 LORD, and the prieſt ſhall execute upon her all this law. Then ſhall the man be guiltleſs from iniquity, and this woman ſhall bear her iniquity.

CHAP. VI.

The law of the Nazarites. What they were to abſtain from, ver. 1—8. *How to be cleanſed from caſual uncleanneſs,* ver. 9—12. *How to be diſcharged from their vow,* ver. 13—21. *The form of bleſſing the people,* ver. 22—27.

1,2 AND the LORD ſpake unto Moſes, ſaying, Speak unto the children of Iſrael and ſay unto them, When either man or woman ſhall ſeparate *themſelves* to vow a vow of a Nazarite, to
3 ſeparate *themſelves* unto the LORD: He ſhall ſeparate *himſelf* from * wine and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat
4 moiſt grapes, or dried. All the days of his ſeparation ſhall he eat nothing that is made of the vine-tree, from the † kernels even to
5 the huſk. All the days of the vow of his ſeparation, there ſhall no ‡ razor come upon his head, until the days be fulfilled, in the

caſe of her innocency, ſhe infallibly did, yea though ſhe was barren before.

V. 31. *Guiltleſs*—Which he ſhould not have been, if he had either indulged her in ſo great a wickedneſs, and not endeavoured to bring her to repentance or puniſhment, or cheriſhed ſuſpicions in his breaſt, and thereupon proceeded to hate her or caſt her off. Whereas now, whatſoever the conſequence is, the huſband ſhall not be cenſured for bringing ſuch curſes upon her, or for defaming her, if ſhe appear to be innocent. *Her iniquity*—That is, the puniſhment of her iniquity, whether ſhe was falſe to her huſband, or by any light carriage gave him occaſion to ſuſpect her.

V. 2. *Man or woman*—For both ſexes might make this vow, if they were free and at their own diſpoſal: otherwiſe their parents or huſbands could diſannul the vow. *A vow of a Nazarite*—Whereby they ſequeſtered themſelves from worldly employments and enjoyments, that they might entirely conſecrate themſelves to God's ſervice, and this either for their whole lifetime, or for a leſs and limited ſpace of time.

V. 3. *Nor eat grapes*—Which was forbidden him for greater caution to keep him at the farther diſtance from wine.

V. 4. *All the days of his ſeparation*—Which were ſometimes more, ſometimes fewer, as he thought fit to appoint.

V. 5. *No razor*—Nor ſciſſars, or other inſtrument to cut off any part of his hair. This was appointed, partly as a ſign of his mor-

* *Luke* vii. 32, 33. † *Iſa.* xxx. 22. 1 *Theſſ.* v. 22. ‡ *Judg.* xiii. 5. 1 *Sam.* i. 11.

which he ſeparateth *himſelf* unto the LORD, he ſhall be holy; and
6 ſhall let the locks of the hair of his head grow. All the days that
he ſeparateth *himſelf* unto the LORD, he ſhall come at no dead
7 body. He ſhall not make himſelf unclean for his father, or for
his mother, for his brother, or for his ſiſter, when they die: be-
8 cauſe the conſecration of his God *is* upon his head. All the days of his
9 ſeparation he *is* holy unto the LORD. And if any man die very ſud-
denly by him, and he hath defiled the head of his conſecration; then
he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day
10 ſhall he ſhave it. And on the eighth day he ſhall bring two turtles, or
two young pigeons to the prieſt, to the door of the tabernacle of the
11 congregation. And the prieſt ſhall offer the one for a ſin-offering, and
the other for a burnt-offering, and make an atonement for him, for
that he ſinned by the dead, and ſhall hallow his head that ſame
12 day. And he ſhall conſecrate unto the LORD the days of his ſe-
paration, and ſhall bring a lamb of the firſt year for a treſpaſs-
offering: but the days that were before ſhall be § loſt, becauſe his
13 ſeparation was defiled. And this *is* the law of the Nazarite:

mortification to worldly delights and outward beauty; partly as a teſtimony of that purity which hereby he profeſſed, becauſe the cutting off the hair was a ſign of uncleanneſs, as appears from ver. 9. partly that by the length of his hair he might be conſtantly minded of his vow; and partly that he might reſerve his hair entirely for God, to whom it was to be offered. *Holy*—That is, wholly conſecrated to God and his ſervice, whereby he ſhews that inward holineſs was the great thing which God required and valued in theſe, and conſequently in other rites and ceremonies.

V. 7. *His father*—Wherein he was equal to the high-prieſt, being, in ſome ſort, as eminent a type of Chriſt, and therefore juſtly required to prefer the ſervice of God, to which he had ſo fully given himſelf, before the expreſſions of his affections to his deareſt and neareſt relations. *The conſecration*—That is, the token of his conſecration, namely, his long hair.

V. 9. *He ſhall ſhave his head*—Becauſe his whole body, and eſpecially his hair was defiled by ſuch an accident, which he ought to impute either to his own heedleſsneſs, or to God's providence ſo ordering the matter, poſſibly for the puniſhment of his other ſins, or for the quickening him to more purity and deteſtation of all dead works, whereby he would be defiled.

V. 11. *A ſin-offering*—Becauſe ſuch a pollution was, though not his ſin, yet the chaſtiſement of his ſin. *He ſinned*—That is, contracted a ceremonial uncleanneſs, which is called *ſinning*, becauſe it was a type of ſin, and a violation of a law, tho' through ignorance and inadvertency. *Hallow*—Begin again to hallow or conſecrate it.

V. 12. *The days of his ſeparation*—As many days as he had before vowed to God. *Loſt*—Heb. *fall*, to the ground, that is, be void or of none effect.

§ *Ezek.* xviii. 24.

when the days of his ſeparation are fulfilled, he ſhall be brought
14 unto the door of the tabernacle of the congregation. And he ſhall offer his offering unto the LORD, one he-lamb of the firſt year without blemiſh for a burnt-offering, and one ewe-lamb of the firſt year without blemiſh for a ſin-*offering*, and one ram without ble-
15 miſh for peace-offerings. And a baſket of unleavened *bread*, † cakes of fine flour mingled with oil, and wafers of unleavened *bread* anointed with oil, and their meal-offering, and their drink-
16 offerings. And the prieſt ſhall bring them before the LORD, and
17 ſhall offer his ſin-*offering*, and his burnt-offering. And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the LORD, with the baſket of unleavened *bread*: the prieſt ſhall offer alſo his meal-
18 offering, and his drink-offering. ‡ And the Nazarite ſhall ſhave the head of his ſeparation at the door of the tabernacle of the congregation, and ſhall take the hair of the head of his ſeparation, and put *it* in the fire, which *is* under the ſacrifice of the peace-offerings.
19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the baſket, and one unleavened wafer, and ſhall put *them* upon the hands of the Nazarite, after the *hair of* his
20 ſeparation is ſhaven, And the prieſt ſhall wave them § *for* a wave-offering before the LORD: this *is* holy for the prieſt with the wave-breaſt, and heave-ſhoulder: and after that the Nazarite may

V. 14. *A ſin-offering*—Whereby he confeſſed his miſcarriages, notwithſtanding the ſtrictneſs of his vow and all the diligence which he could uſe, and conſequently acknowledged his need of the grace of God in Chriſt Jeſus the true Nazarite. *For peace-offerings*—For thankfulneſs to God, who had given him grace to make and in ſome meaſure to keep ſuch a vow. So he offered all the three ſorts of offerings, that he might ſo far fulfil all righteouſneſs and profeſs his obligation to obſerve the will of God in all things.

V. 15. *Their meal-offering*—Such as generally accompanied the ſacrifices.

V. 18. *At the door*—Publickly, that it might be known that his vow was ended, and therefore he was at liberty as to thoſe things from which he had reſtrained himſelf for a ſeaſon, otherwiſe ſome might have been ſcandalized at his uſe of his liberty. *The fire*—Upon which the fleſh of the peace-offerings was boiled.

V. 19. *The ſhoulder*—The left-ſhoulder, as it appears from ver. 20. where this is joined with the *heave-ſhoulder*, which was the right-ſhoulder, and which was the prieſts due in all ſacrifices, *Lev.* vii. 32. and in this alſo. But here the other ſhoulder was added to it, as a ſpecial token of thankfulneſs from the *Nazarites* for God's ſingular favours vouchſafed unto them. *The hands*—That he may give them to the prieſt, as his peculiar gift.

V. 20. *May drink wine*—And return to his former manner of living.

V. 21. *That*

† *Lev.* ii. 4. ‡ *Acts* xxi. 24. § *Exod.* xxix. 27, 28.

21 drink wine. This *is* the law of the Nazarite who hath vowed, *and*
of his offering unto the LORD for his ſeparation, beſides *that* that
his hand ſhall get according to the vow which he vowed, ſo he muſt
22 do, after the law of his ſeparation. And the LORD ſpake unto Moſes,
23 ſaying, Speak unto Aaron, and unto his ſons, ſaying, On this
wiſe ye ſhall § bleſs the children of Iſrael ſaying unto them,
24, 25 ‖ The LORD bleſs thee, and * keep thee. The LORD make
26 his † face ſhine upon thee, and be gracious unto thee; The LORD
27 ‡ lift up his countenance upon thee, and give thee peace. And
they ſhall put §§ my name upon the children of Iſrael, and I ‖‖
will bleſs them.

CHAP. VII.

The offerings of the princes upon the dedication of the tabernacle, ver. 1—9. *Upon the dedication of the altar,* ver. 10—88, *which God graciouſly accepts,* ver. 89.

1 AND it came to paſs on the day that Moſes had fully * ſet up
the tabernacle, and had anointed it, and ſanctified it, and

V. 21. *That his hand ſhall get*—Beſides what he ſhall voluntarily give according to his ability.

V. 23. *On this wiſe*—Heb. *Thus*, or in theſe words: yet they were not tied to theſe very words; becauſe after this we have examples of *Moſes* and *David* and *Solomon*, bleſſing the people in other words.

V. 24. *Bleſs thee*—Beſtow upon you all manner of bleſſings, temporal and ſpiritual. *Keep thee*—That is, continue his bleſſings to thee, and preſerve thee in and to the uſe of them; keep thee from ſin and its bitter effects.

V. 25. *Shine upon thee*—Alluding to the ſhining of the ſun upon the earth, to enlighten, and warm, and renew the face of it. The Lord love thee, and make thee know that he loves thee. We cannot but be happy, if we have God's love; and we cannot but be eaſy, if we know that we have it.

V. 26. *Lift up his countenance*—That is, look upon thee with a chearful and pleaſant countenance, as one that is well pleaſed with thee and thy ſervices. *Peace*—Peace with God, with thy own conſcience, and with all men; all proſperity is comprehended under this word.

V. 27. *Put my name*—Shall call them by my name, ſhall recommend them to me as my own people, and bleſs them and pray unto me for them as ſuch; which is a powerful argument to prevail with God for them.

V. 1. *On the day*—It ſeems *day* is for time, and *on the day*, for *about the time.* For all the princes did not offer theſe things upon one and the ſame day, but on ſeveral days, as here it follows. And ſo this chapter comes in its proper place, and thoſe things were done in the ſecond month

§ *Chron.* xxiii. 13. *Luke* xxiv. 50. *Acts.* iii. 25. ‖ 2 *Cor.* xiii. 14. * 1 *Chron.* xxix. 18. *Pſal.* cxxi. 7. *John* xvii. 11. 15. † *Pſal.* xliv. 3. lxxx. 4. 8. 20. *Prov.* xvi. 15. *Dan.* ix. 17. ‡ 2 *Sam.* ii. 22. *Pſal.* iv. 6. §§ *Jer.* iv. 9. *Dan.* ix. 18, 19. ‖‖ *Pſal.* cxv. 13. *Exod.* xl. 18.

all the inſtruments thereof, both the altar, and all the veſſels there-
2 of, and had anointed them, and ſanctified them; That † the princes of Iſrael, heads of the houſe of their fathers, (who *were* the princes of the tribes, and were over them that were numbered)
3 offered: And they brought their offering before the LORD, ſix covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox; and they brought them before the
4, 5 tabernacle. And the LORD ſpake unto Moſes, ſaying, Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation; and thou ſhalt give them unto the Levites,
6 to every man according to his ſervice. And Moſes took the wag-
7 gons and the oxen, and gave them unto the Levites. Two waggons and four oxen he gave unto the ſons of Gerſhon, according
8 to their ſervice. And four waggons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand
9 of Ithamar the ſon of Aaron the prieſt. But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging
10 unto them, *was* that they ſhould bear upon their ſhoulders. And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.
11 And the LORD ſaid unto Moſes, They ſhall offer their offering each

month of the ſecond year after the tabernacle and altar, and all other inſtruments thereof were anointed, as is here expreſſed; and after the *Levites* were ſeparated to the ſervice of the tabernacle, and appointed to their ſeveral works, which was done about a month after the tabernacle was erected, and after the numbering of the people, *Numb.* i. when the princes here employed in the offerings were firſt conſtituted; and after the diſpoſal of the tribes about the tabernacle, the order of which is here obſerved in the time of their offerings.

V. 2. *Offered*—In the manner and days hereafter mentioned.

V. 3. *Waggons*—For the more convenient and ſafe carriage of ſuch things as were moſt cumberſome.

V. 5. *According to his ſervice*—More or fewer, as the nature of their ſervice and of the things to be carried required.

V. 9. *Upon their ſhoulders*—Becauſe of the greater worth and holineſs of the things which they carried.

V. 10. *The altar*—Of burnt-offerings, and incenſe too, as appears from the matter of their offerings. Not for the firſt dedication of them, for it is apparent they were dedicated or conſecrated before this time by *Moſes* and *Aaron:* but for a farther dedication of them, theſe being the firſt offerings that were made for any particular perſons or tribes. *In the day*—That is, about the time, as ſoon as it was anointed.

V. 11. *On his day*—And in this offering they followed the order of their camp, and not of their birth.

V. 13. *Charger*

† Chap. i. 4.

12 prince on his day, for the dedicating of the altar. And he that
offered his offering the firſt day, was Nahſhon the ſon of Ammina-
13 dab, of the tribe of Judah. And his offering *was* one ſilver char-
ger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver
bowl of ſeventy ſhekels after ‡ the ſhekel of the ſanctuary, both of
them *were* full of fine flour mingled with oil, for a § meal-offering.
14,15 One ſpoon of ten *ſhekels* of gold, full of incenſe: ‖ One young
bullock, one ram, one lamb of the firſt year, for a burnt-offering:
16,17 One kid of the goats for a * ſin-*offering*: And for a † ſacrifice
of peace-offerings, two oxen, five rams, five he-goats, five lambs
of the firſt year. This *was* the offering of Nahſhon the ſon of Am-
18 minadab. On the ſecond day Nethaneel the ſon of Zuar, prince
19 of Iſſachar, did offer: He offered *for* his offering one ſilver char-
ger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſil-
ver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both
of them full of fine flour mingled with oil, for a meal-offering.
20,21 One ſpoon of gold of ten *ſhekels*, full of incenſe: One young
bullock, one ram, one lamb of the firſt year for a burnt-offering:
22,23 One kid of the goats for a ſin-offering: And for a ſacrifice of
peace-offerings two oxen, five rams, five he-goats, five lambs of
the firſt year. This *was* the offering of Nethaneel the ſon of Zuar.
24 On the third day Eliab the ſon of Helon, prince of the children of
25 Zebulun *did offer*. His offering *was* one ſilver charger, the weight
whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſe-
venty ſhekels after the ſhekel of the ſanctuary, both of them full of
26 fine flour mingled with oil, for a meal-offering: One golden ſpoon
27 of ten *ſhekels*, full of incenſe: One young bullock, one ram, one lamb
28 of the firſt year for a burnt-offering: One kid of the goats for a ſin-
29 *offering*: And for a ſacrifice of peace-offerings, two oxen five rams,
five he-goats, five lambs of the firſt year. This *was* the offering of
30 Eliab the ſon of Helon. On the fourth day Elizur the ſon of She-
31 deur, prince of the children of Reuben, *did offer*: His offering was
one ſilver charger, of the weight of an hundred and thirty *ſhekels*,

V. 13. *Charger*—A large diſh or platter; to be employed about the altar of burnt-offering, or in the court; not in the ſanctuary, for all its veſſels were of gold.

V. 17. *Peace-offerings*—Which are more numerous, becauſe the princes and prieſts, and ſome of the people made a feaſt before the Lord out of them.

one

‡ *Exod.* xxx. 13. § *Lev.* ii. 1. ‖ *Lev.* i. 2. * *Lev.* iv. 23. † *Lev.* iii. 1.

one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meal-offer-
32,33 ing. One golden ſpoon of ten *ſhekels* full of incenſe: One young bullock, one ram, one lamb of the firſt year, for a burnt-
34,35 offering: One kid of the goats for a ſin-*offering*: And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Elizur the ſon of
36 Shedeur: On the fifth day, Shelumiel the ſon of Zuriſhaddai,
37 prince of the children of Simeon, *did offer*: His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil for a meal-
38 offering. One golden ſpoon of ten *ſhekels*, full of incenſe:
39 One young bullock, one ram, one lamb of the firſt year for a
40,41 burnt-offering: One kid of the goats for a ſin-*offering*: And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Shelu-
42 miel the ſon of Zuriſhaddai. On the ſixth day Eliaſaph the ſon of
43 Deuel, prince of the children of Gad, *offered*. His offering *was* one ſilver charger, of the weight of an hundred and thirty ſhekels, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meal-offer-
44,45 ing: One golden ſpoon of ten *ſhekels*, full of incenſe: One young bullock, one ram, one lamb of the firſt year, for a burnt-
46,47 offering: One kid of the goats for a ſin-offering: And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliaſaph the
48 ſon of Deuel. On the ſeventh day Eliſhama the ſon of Am-
49 mihud, prince of the children of Ephraim, *offered*. His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil,
50 for a meal-offering: One golden ſpoon of ten *ſhekels*, full of in-
51 cenſe: One young bullock, one ram, one lamb of the firſt year,
52 for a burnt-offering: One kid of the goats for a ſin-offering;
53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eli-
54 ſhama the ſon of Ammihud. On the eight day *offered* Gamaliel

the

55 the ſon of Pedahzur, prince of the children of Manaſſah. His offering
was one ſilver charger, of the weight of an hundred and thirty *ſhekels*,
one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary,
both of them full of fine flour mingled with oil, for a meal-offering:
56,57 One golden ſpoon of ten *ſhekels*, full of incenſe: One young
bullock, one ram, one lamb of the firſt year, for a burnt-offering:
58,59 One kid of the goats for a ſin-offering: And for a ſacrifice of
peace-offerings, two oxen, five rams, five he-goats, five lambs of
the firſt year. This *was* the offering of Gamaliel the ſon of Pedah-
60 zur. On the ninth day Abidan the ſon of Gideoni, prince of the
61 children of Benjamin, *offered*. His offering *was* one ſilver charger,
the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl
of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them
62 full of fine flour mingled with oil, for a meal-offering: One golden
63 ſpoon of ten *ſhekels*, full of incenſe: One young bullock, one
64 ram, one lamb of the firſt year, for a burnt-offering: One kid of
65 the goats for a ſin-offering: And for a ſacrifice of peace-offerings,
two oxen, five rams, five he-goats, five lambs of the firſt year.
66 This *was* the offering of Abidan the ſon of Gideoni. On the
the tenth day Ahiezer the ſon of Ammiſhaddai, prince of the chil-
67 dren of Dan, *offered*. His offering *was* one ſilver charger, the
weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl
of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them
68 full of fine flour mingled with oil, for a meal-offering: One gol-
69 den ſpoon of ten *ſhekels*, full of incenſe: One young bullock, one
70 ram, one lamb of the firſt year, for a burnt-offering: One kid of
71 the goats for a ſin-offering: And for a ſacrifice of peace-offerings,
two oxen, five rams, five he-goats, five lambs of the firſt year.
72 This *was* the offering of Ahiezer the ſon of Ammiſhaddai. On
the eleventh day Pagiel the ſon of Ocran, prince of the children of
73 Aſher, *offered*. His offering *was* one ſilver charger, the weight
whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſe-
venty ſhekels after the ſhekel of the ſanctuary, both of them full of
74 fine flour mingled with oil, for a meal-offering: One golden
75 ſpoon of ten *ſhekels*, full of incenſe: One young bullock, one
76 ram, one lamb of the firſt year, for a burnt-offering: One kid of
77 the goats for a ſin-offering: And for a ſacrifice of peace-offerings,
two oxen, five rams, five he-goats, five lambs of the firſt year.

78 This *was* the offering of Pagiel the ſon of Ocran. On the twelfth
day Ahira the ſon of Enan, prince of the children of Naphtali, *of-*
79 *fered.* His offering *was* one ſilver charger, the weight whereof *was*
an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels
after the ſhekel of the ſanctuary, both of them full of fine flour
80 mingled with oil, for a meal-offering: One golden ſpoon of ten
81 *ſhekels*, full of incenſe: One young bullock, one ram, one lamb
82 of the firſt year, for a burnt-offering: One kid of the goats for a
83 ſin-offering: And for a ſacrifice of peace-offerings, two oxen,
five rams, five he-goats, five lambs of the firſt year. This *was* the
84 offering of Ahira the ſon of Enan. This *was* the dedication of
the altar, (in the day when it was anointed) by the * princes of Iſ-
rael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons
85 of gold: Each charger of ſilver, *weighing* an hundred and thirty
ſhekels, each bowl, ſeventy: all the ſilver veſſels *weighed* two thou-
ſand and two hundred ſhekels after the ſhekel of the ſanctuary:
86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels*
a piece, after the ſhekel of the ſanctuary: all the gold of the ſpoons
87 *was* an hundred and twenty *ſhekels*. All the oxen for the burnt-
offering *were* twelve bullocks, the rams twelve, the lambs of the
firſt year twelve, with their meal-offering: and the kids of the
88 goats for ſin-*offering* twelve. And all the oxen for the ſacrifice of
the peace offerings *were* twenty and four bullocks, the rams ſixty,
the he-goats ſixty, the lambs of the firſt year ſixty. This *was* the
89 dedication of the altar after that it was anointed. And when Mo-
ſes was gone into the tabernacle of the congregation to ſpeak with
him, then he heard the voice of one ſpeaking unto him from off the
mercy-ſeat that *was* upon the ark of the teſtimony, from between
the two cherubims: and he ſpake unto him.

V. 87. *Their meal-offering*—Which was not mentioned before, becauſe it was ſufficiently underſtood from the law which required it.

V. 88. *After it was anointed*—Which words are very conveniently added to explain in what ſenſe he had ſo oft ſaid, that this was done *in the day when it was anointed*, namely, not exactly, but in a latitude, a little *after that it was anointed.*

V. 89. *To ſpeak with him*—To conſult God upon occaſion. *The mercy-ſeat*—Which *Moſes* ſtanding without the veil could eaſily hear. And this ſeems to be added in this place, to ſhew that when men had done their part, God was not wanting in the performance of his part, and promiſe. God's ſpeaking thus to *Moſes* by an audible voice, as if he had been cloathed with a body, was an earneſt

* 1 *Chr.* xxix. 6—8. *Neh.* vii. 70. 72. *Ezr.* ii. 68, 69. *Iſa.* lx. 6, 7. 10. *Rev.* xxi. 24.

CHAP. VIII.

Directions concerning the lamps, ver. 1—4. *Concerning cleanſing the Levites,* ver. 5—8. *Concerning the preſenting them to God,* ver. 9—22. *Concerning their age and ſervice,* ver. 23—26.

1, 2 AND the LORD ſpake unto Moſes, ſaying, Speak unto Aaron, and ſay unto him, When thou * lighteſt the lamps,
3 the ſeven lamps ſhall give light over againſt the candleſtick. And Aaron did ſo: he lighted the lamps thereof over againſt the can-
4 dleſtick, as the LORD commanded Moſes. † And this work of the candleſtick *was of* beaten gold, unto the ſhaft thereof, unto the flowers thereof *was* ‡ beaten work: according unto the pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.
5, 6 And the LORD ſpake unto Moſes, ſaying, Take the Levites from
7 among the children of Iſrael, and cleanſe them. And thus ſhalt thou do unto them, to cleanſe them: ſprinkle water of purifying upon them, and let them ſhave all their fleſh, and let them waſh
8 their clothes, and *ſo* make themſelves clean. Then let them take a young bullock with his § meal-offering, *even* fine flour mingled

neſt of the incarnation of the Son of God, when in the fulneſs of time the Word ſhould be made fleſh, and ſpeak in the language of the ſons of men. That he who ſpake to *Moſes* was the Eternal Word, was the belief of many of the ancients. For all God's communion with man is by his Son, who is *the ſame yeſterday, to-day and for ever.*

V. 2. *When thou lighteſt the lamps*—The prieſts lighted the middle lamp from the fire of the altar: and the reſt one from another; ſignifying that all light and knowledge comes from Chriſt, who has the *ſeven ſpirits of God,* figured by the *ſeven lamps of fire. Over againſt the candleſtick*—On that part which is before the candleſtick, Heb. *over againſt the face of the candleſtick*—That is, in that place towards which the candleſtick looked, or where the candleſtick ſtood in full view, that is, upon the north-ſide, where the table of ſhew-bread ſtood, as appears from hence, becauſe the candleſtick ſtood cloſe to the boards of the ſanctuary on the ſouth-ſide, *Exod.* xxvi. 35. And thus the lights were on both ſides of the ſanctuary, which was neceſſary, becauſe it was dark in itſelf, and had no window.

V. 4. *Of beaten gold*—Not hollow, but ſolid gold, beaten out of one piece, not of ſeveral pieces joined or ſodered together.

V. 7. *Of purifying*—Heb. *of ſin,* that is, for the expiation of ſin. This water was mixed with the aſhes of a red heifer, *Numb.* xix. 9. which therefore may ſeem to have been preſcribed before, though it be mentioned after; ſuch kind of tranſplacings of paſſages being frequent in ſcripture. *Shave all their fleſh*—This external rite ſignified the cutting off their inordinate deſire of earthly things, and that ſingular purity of heart and life which is required in the miniſters of God.

V. 8. *A young bullock*—The ſame ſacrifice which was offered for a ſin-offering for the whole congregation, becauſe the *Levites* came in the ſtead of all the firſt-born,

* *Exod.* xxv. 37. xl. 25. † *Exod.* xxv. 31. ‡ *Exod.* xxv. 18. *Exod.* xxv. 40. *Matt.* xxviii. 20. 1 *Tim.* i. 3, 4. iii. 15. 2 *Tim.* i. 13. § *Lev.* ii. 2.

with oil, and another young bullock ſhalt thou take for a ſin-*offer-*
9 *ing*. And thou ſhalt bring the Levites before the tabernacle of
the congregation, and thou ſhalt gather the whole aſſembly of the
10 children of Iſrael together. And thou ſhalt bring the Levites be-
fore the LORD, and the children of Iſrael ſhall put their hands
11 upon the Levites. And Aaron ſhall offer the Levites before the
LORD *for* an offering of the children of Iſrael, that they may exe-
12 cute the ſervice of the LORD. And the Levites ſhall lay their
hands upon the heads of the bullocks: and thou ſhalt offer the
one *for* a ſin-*offering*, and the other *for* a burnt-offering unto the
13 LORD, to make an atonement for the Levites. And thou ſhalt ſet
the Levites before Aaron and before his ſons, and offer them *for*
14 an offering unto the LORD. Thus ſhalt thou ſeparate the Levites
from among the children of Iſrael, and the Levites ſhall be ‖ mine.
15 And after that ſhall the Levites go in, to do the ſervice of the ta-
bernacle of the congregation: and thou ſhalt cleanſe them, and
16 offer them *for* an offering. For they *are* wholly given unto me
from among the children of Iſrael: inſtead of ſuch as open every
womb: * *even inſtead of* the firſt-born of all the children of Iſrael,
17 have I taken them unto me. For all the firſt-born of the children
of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote
every firſt-born in the land of Egypt, I ſanctified them for myſelf.
18 And I have taken the Levites for all the firſt-born of the children

who did in a manner repreſent the whole congregation.

V. 10. *The children of Iſrael*—Not all of them, which was impoſſible, but ſome in the name of all the princes or chiefs of each tribe, who uſed to tranſact things in the name of their tribes. *Put their hands*—Whereby they ſignified their transferring that right of miniſtring to God from the firſt-born in whoſe hands it formerly was, to the *Levites*, and their entire reſignation and dedication of them to God's ſervice.

V. 11. *For an offering*—Heb. *for a wave-offering*. Not that *Aaron* did ſo wave them, which he could not do, but that he cauſed them to imitate that motion, and to wave themſelves toward the ſeveral parts of the world: whereby they might ſignify their readineſs to ſerve God, according to their capacity whereſoever they ſhould be.

V. 12. *Lay their hands*—To ſignify that they were offered by them and for them.

V. 13. *Set the Levites before Aaron*—Give the *Levites* to them, or to their ſervice. *Unto the Lord*—For to him they were firſt properly offered, and by him given to the prieſts in order to his ſervice.

V. 15. *Go in*—Into the court, where they were to wait upon the prieſts at the altar of burnt-offering; and, at preſent, into the tabernacle, to take it down and ſet it up.

V. 19. *To*

‖ Chap. iii. 45. * Chap. iii. 13. *Exod.* xiii. 2. *Luke* ii. 23.

19 of Iſrael. And † I have given the Levites *as* a gift to Aaron, and to his ſons, from among the children of Iſrael, to do the ſervice of the children of Iſrael, in the tabernacle of the congregation, and ‡ to make an atonement for the children of Iſrael: that there be no plague among the children of Iſrael, when the children of
20 Iſrael come nigh unto the ſanctuary. And Moſes and Aaron, and all the congregation of the children of Iſrael, did to the Levites according unto all that the LORD commanded Moſes concerning the
21 Levites, ſo did the children of Iſrael unto them. And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the LORD, and Aaron made an atone-
22 ment for them to cleanſe them. And after that went the Levites in, to do their ſervice in the tabernacle of the congregation, before Aaron, and before his ſons: as the LORD had commanded
23 Moſes concerning the Levites, ſo did they unto them. And the
24 LORD ſpake unto Moſes, ſaying, This *is* it that *belongeth* unto the Levites: from § twenty and five years old and upward, they ſhall go in to wait upon the ſervice of the tabernacle of the congre-
25 gation. And from the age of fifty years they ſhall ceaſe waiting
26 upon the ſervice *thereof*, and ſhall ſerve no more: But ſhall miniſter with their brethren, in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites, touching their charge.

V. 19. *To do the ſervice of Iſrael*—To ſerve God in their ſtead, to do what otherwiſe they had been obliged to do in their own perſons. *To make an atonement*—Not by offering ſacrifices, which the prieſts alone might do, but by aſſiſting the prieſts in that expiatory work, and by a diligent performance of all the parts of their office, whereby God was pleaſed both with them and with the people. *That there be no plague*—This is added as a reaſon why God appointed them to ſerve in the tabernacle, that they might guard it, and not ſuffer any of the people to come near it, or meddle with holy things, which if they did, it would certainly bring a plague upon them.

V. 26. *In the tabernacle*—By way of advice, and aſſiſtance in leſſer and eaſier works.

CHAP.

† Chap. iii. 9. ‡ Chap. i. 53. § 1 *Chron.* xxiii. 24. *Numb.* i. 3.

CHAP. IX.

Orders concerning eating the paſſover on the 14th day of the firſt month, ver. 1—5. *On the 14th day of the ſecond month, by thoſe who had been hindered,* ver. 8—12. *Concerning the negligent and the ſtranger,* ver. 13, 14. *Concerning the pillar of cloud and fire,* ver. 15—23.

1 AND the LORD ſpake unto Moſes in the wilderneſs of Sinai,
in the firſt month of the ſecond year, after they were come
2 out of the land of Egypt, ſaying, Let the children of Iſrael alſo
3 keep * the paſſover at its appointed ſeaſon. In the fourteenth day
of this month at even, ye ſhall keep it in its appointed ſeaſon: ac-
cording to all the rites of it, and according to all the ceremonies
4 thereof ſhall ye keep it. And Moſes ſpake unto the children of If-
5 rael that they ſhould keep the paſſover. And they kept the paſſ-
over on the fourteenth day of the firſt month at even, in the wilder-
neſs of Sinai: according to all that the LORD commanded Moſes,
6 ſo did the children of Iſrael. And there were certain men who
where † defiled by the dead body of a man, that they could not
keep the paſſover on that day: and they came before Moſes, and
7 before Aaron on that day. And thoſe men ſaid unto him, We *are*
defiled by the dead body of a man; wherefore are we kept back,
that we may not offer an offering of the LORD in its appointed ſea-
8 ſon, among the children of Iſrael? And Moſes ſaid unto them,
Stand ſtill, and I will hear what the LORD will command concern-
9, 10 ing you. And the LORD ſpake unto Moſes, ſaying, Speak unto
the children of Iſrael, ſaying, If any man of you, or of your poſte-
rity, ſhall be unclean by reaſon of a dead body, or *be* in a journey

V. 1. *In the firſt month*—And therefore before the numbering of the people, which was not till the ſecond month, *Numb.* i. 1, 2. But it is placed after it, becauſe of a ſpecial caſe relating to the paſſover, which happened after it, upon occaſion whereof he mentions the command of God for keeping the paſſover in the wilderneſs, which was done but once, and without this command they had not been obliged to keep it at all, till they came to the land of *Canaan*.

V. 6. *They came*—For reſolution of their difficulty.

V. 7. *An offering*—Which if we neglect, we muſt be cut off, and if we keep it in theſe circumſtances, we muſt alſo be cut off. What ſhall we do?

V. 10. *Unclean or in a journey*—Under theſe two inſtances the *Hebrews* think that other hindrances of like nature are comprehended; as if one be hindered by a diſeaſe, or by any other ſuch kind of uncleanneſs; which may ſeem propable both

* *Exod.* xii. 1. *Lev.* xxiii. 5. Chap. xxviii. 16. *Deut.* xvi. 2. † Chap. v. 3.

11 afar off, yet he ſhall keep the paſſover unto the LORD. The ‡ four-
teenth day of the ſecond month at even they ſhall keep it, *and* eat
12 it with unleavened bread and bitter *herbs*. § They ſhall leave none
of it unto the morning, ‖ nor break any bone of it: according to
13 all the ordinances of the paſſover, they ſhall keep it. But the man
that *is* clean, and is not in a journey, and forbeareth to keep the
paſſover, even the ſame ſoul ſhall be cut off from his people, be-
cauſe he brought not the offering of the LORD in its appointed ſea-
14 ſon: that man ſhall bear his ſin. And if a ſtranger ſhall ſojourn
among you, and will keep the paſſover unto the LORD, according
to the ordinance of the paſſover, and according to the manner
thereof, ſo ſhall he do: * ye ſhall have one ordinance, both for
15 the ſtranger, and for him that was born in the land. And † on
the day that the tabernacle was reared up, the cloud covered the
tabernacle, *namely*, the tent of the teſtimony: and at ‡‡ even there
was upon the tabernacle, as it were the appearance of fire, until
16 the morning. So it was alway: the cloud covered it *by day*, and
17 the appearance of fire by night. And when the cloud was taken
up from the tabernacle, then after that the children of Iſrael jour-
neyed: and in the place where the cloud abode, there the children
18 of Iſrael pitched their tents. At the commandment of the LORD the
children of Iſrael journeyed, and at the commandment of the
LORD they pitched; §§ as long as the cloud abode upon the taber-

both from the nature of the thing, and the reaſon of the law which is the ſame in other caſes.

V. 14. *A ſtranger*—Who is a proſelyte.

V. 15. *Namely, the tent of the teſtimony*—Or, *the tabernacle above the tent of the teſtimony*, that is, that part of the tabernacle in which was the teſtimony, or the ark of the teſtimony; for there the cloudy pillar ſtood. This was an evident token of God's ſpecial preſence with, and providence over them. And this cloud was eaſily diſtinguiſhed from other clouds, both by its peculiar figure and by its conſtant reſidence in that place. *Fire*—That they might better diſcern it and direct themſelves and their journeys or ſtations by it. Had it been a cloud only, it had ſcarce been viſible by night: And had it been a fire only, it would have been ſcarce diſcernable by day. But God was pleaſed to give them ſenſible demonſtrations, that he kept them night and day.

V. 17. *Was taken up*—Or, aſcended on high, above its ordinary place, by which it became more viſible to all the camp.

V. 18. The motion or ſtay of the cloud is fitly called *the command of God*, becauſe it was a ſignification of God's will and their duty.

V. 19. *The*

‡ 2 *Chron.* xxx. 2. 15. § *Exod.* xii. 10. ‖ *Exod.* xii. 46. *John* xix. 36. * *Exod.* xii. 49. † *Exod.* xl. 34. ‡‡ *Exod.* xiii. 21. xl. 38. §§ 1 *Cor.* x. 1.

19 nacle, they reſted in their tents. And when the cloud tarried long
upon the tabernacle many days, then the children of Iſrael kept
20 the charge of the LORD, and journeyed not. And *ſo* it was when
the cloud was a few days upon the tabernacle; according to the
commandment of the LORD they abode in their tents, and ac-
21 cording to the commandment of the LORD they journeyed. And
ſo it was when the cloud abode from even unto the morning, and
that the cloud was taken up in the morning, then they journeyed:
whether *it was* by day or by night that the cloud was taken up, they
22 journeyed. Or whether *it were* two days, or a month, or a year,
that the cloud tarried upon the tabernacle, remaining thereon,
the children of Iſrael ‖ abode in their tents, and journeyed not:
23 but when it was taken up, they journeyed. At the command-
ment of the LORD they reſted in their tents, and at the command-
ment of the LORD they journeyed: they kept the charge of the
LORD, at the commandment of the LORD by the hand of Moſes.

CHAP. X.

Orders concerning the ſilver trumpets, ver. 1—10. *The removal of the Iſraelites to Paran,* ver. 11—28. *The treaty of Moſes with Hobab,* ver. 29—32. *His prayer at the removal and reſting of the ark,* ver. 33—36.

1,2 AND the LORD ſpake unto Moſes, ſaying, Make thee * two
trumpets of ſilver: of an whole piece ſhalt thou make them,

V. 19. *The charge*—That is, the command of God, that they ſhould ſtay as long as the cloud ſtayed.

V. 21. *When the cloud abode*—This is repeated again and again, becauſe it was a conſtant miracle, and becauſe it is a matter we ſhould take particular notice of, as highly ſignificant and inſtructive. It is mentioned long after by *David*, (*Pſal.* cv. 39) and by the people of God after their captivity, (*Neh.* ix. 19.) And the guidance of this cloud is ſpoken of, as ſignifying the guidance of the Bleſſed Spirit, (*Iſa.* lxiii. 14.) *The Spirit of the Lord cauſed him to reſt, and ſo didſt thou lead thy people.*

And thus, in effect, does he guide, all thoſe, who *commit their ways unto the Lord.* So that they may well ſay, Father, thy will be done! Diſpoſe of me and mine as thou pleaſeſt. Here I am, waiting on my God, to *journey and reſt at the commandment of the Lord.* What thou wilt, and where thou wilt: only let me be thine, and always in the way of my duty.

V. 2. *Two trumpets*—For *Aaron*'s two ſons; though afterwards the number of the trumpets was much increaſed, as the number of the prieſts alſo was. Theſe trumpets were ordained, both for ſignification of the great duty of miniſters, to preach

‖ *Exod.* xl. 36, 37. * *Iſa.* lviii. 1.

that thou mayeſt uſe them for the calling of the aſſembly, and for
3 the journeying of the camps. And when † they ſhall blow with
them, all the aſſembly ſhall aſſemble themſelves to thee at the door
4 of the tabernacle of the congregation. And if they blow *but* with
one *trumpet*, then the princes *which are* heads of the thouſands of
5 Iſrael, ſhall gather themſelves unto thee. When ye blow an alarm,
6 then the camps that lie on the eaſt-part, ſhall go forward. When
ye blow an alarm the ſecond time, then the camps that lie on the
ſouth-ſide, ſhall take their journey: they ſhall blow an alarm for
7 their journies. But when the congregation is to be gathered to-
8 gether, ye ſhall blow: but ye ſhall not ſound an alarm. And the
ſons of Aaron, the prieſts, ſhall blow with the trumpets: and they
ſhall be to you for an ordinance for ever throughout your genera-
9 tions. And if ye go to war in your land againſt the enemy that op-
preſſeth you, then ye ſhall blow an alarm with the trumpets, and
ye ſhall be remembered before the LORD your God, and ye ſhall
10 be ſaved from your enemies. Alſo ‡ in the days of your gladneſs,
and in your ſolemn days, and in the beginnings of your months,
ye ſhall blow with the trumpets over your burnt-offerings, and over
the ſacrifices of your peace-offerings, that they may be to you for
11 a memorial before your God: I *am* the LORD your God. And
it came to paſs on the twentieth *day* of the ſecond month, in the
ſecond year, that the cloud was taken up from off the tabernacle of
12 the teſtimony. And the children of Iſrael took § their journies
out of the wilderneſs of Sinai, and the cloud reſted in the wilder-
13 neſs of Paran. And they firſt took their journey, according to the
14 commandment of the LORD by the hand of Moſes. ‖ In the firſt

preach the word; and for uſe, as here follows.

V. 6. *For their journies*—As a ſign for them to march forward, and conſequently for the reſt to follow them.

V. 9. *Ye ſhall be ſaved*—If you uſe this ordinance of God with truſt and dependance upon God for help.

V. 10. *In the days of your gladneſs*—Days appointed for rejoicing and thankſgiving to God for former mercies, or deliverances. *Your ſolemn days*—Your ſtated feſtivals. *For a memorial*—That God may remember you for good to accept and bleſs you. God then takes pleaſure in our religious exerciſes, when we take pleaſure in them. Holy work ſhould be done with holy joy.

V. 12. *Paran*—From which they travelled to other places, and then returned into it again, *Numb.* xii. 16.

† *Joel.* ii. 15. ‡ Chap. xxix. 1. 1 *Chron.* xv. 24. 2 *Chron.* v. 12. vii. 6. xxix. 26. *Ezra.* iii. 10. *Neh.* xii. 35. § Chap. ii. 9. 16. 24. 31. ‖ Chap. ii. 3.

place went the ſtandard of the camp of the children of Judah, according to their armies: and over his hoſt *was* * Nahſhon the ſon
15 of Amminadab. And over the hoſt of the tribe of the children of
16 Iſſachar, *was* Nathaneel the ſon of Zuar. And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon.
17 And † the tabernacle was taken down, and the ſons of Gerſhon, and the ſons of Merari ſet forward, ‡ bearing the tabernacle.
18 And the § ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur.
19 And over the hoſt of the tribe of the children of Simeon, *was* Shelu-
20 miel the ſon of Zuriſhaddai. And over the hoſt of the tribe of the
21 children of Gad, *was* Eliaſaph the ſon of Deuel. And the Kohathites ſet forward, bearing the ‖ ſanctuary, and *the others* did ſet up
22 the tabernacle againſt they came. And ** the ſtandard of the camp of the children of Ephraim ſet forward according to their armies:
23 and over his hoſt *was* Eliſhama the ſon of Ammihud. And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon
24 of Pedahzur. And over the hoſt of the tribe of the children of Ben-
25 jamin, *was* Abidad the ſon of Gideoni. And †† the ſtandard of the camp of the children of Dan ſet forward *which was* the ‡‡ rereward of all the camps throughout their hoſts, and over his hoſt *was* Ahie-
26 zer the ſon of Ammiſhaddai. And over the hoſt of the tribe of the
27 children of Aſher, *was* Pagiel the ſon of Ocran. And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.
28 Thus *were* the journeyings of the children of Iſrael, according to
29 their armies when they ſet forward. And Moſes ſaid unto Hobab, the ſon of Raguel the Midianite, Moſes's father-in-law, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and §§ we will do thee good: for the

V. 21. *The others*—The *Gerſhonites*, and *Merarites*, who therefore marched after the firſt camp, a good diſtance from, and before the *Kohathites*, that they might prepare the tabernacle for the reception of its utenſils, which the *Kohathites* brought ſome time after them.

V. 29. *Raguel*—Called alſo *Reuel*, *Exod.* ii. 18. who ſeems to be the ſame with *Jethro*; it being uſual in ſcripture for one perſon to have two or three names. And therefore this *Hobab* is not *Jethro*, but his ſon, which may ſeem more probable, becauſe *Jethro* was old and unfit to travel, and deſirous, as may well be thought, to die in his own country, whither he returned,

* Chap. i. 4. † Chap. i. 51. 2 *Cor.* v. 1. 4. 2 *Pet.* i. 14. *Heb.* xii. 27, 28. ‡ Chap. iv. 24. 31. § Chap. ii. 10. ‖ Chap. iv. 4. ** Chap. ii. 18. †† Chap. ii. 25. ‡‡ *Iſa.* lii. 12. §§ *Judg.* i. 16.

30 Lord hath ſpoken good concerning Iſrael. And he ſaid unto him,
I will not go, but I will depart to mine own land, and to my kin-
31 dred. And he ſaid, Leave us not, I pray thee, foraſmuch as thou
knoweſt how we are to encamp in the wilderneſs, and thou mayeſt
32 be to us inſtead of eyes. And it ſhall be if thou go with us, yea,
it ſhall be, that what goodneſs the Lord ſhall do unto us, the ſame
33 will we do unto thee. And they departed from the mount of the
Lord three days journey: and the ark of the covenant of the
Lord went before them in the three days journey: to ‖ ſearch out
34 a reſting place for them. And the cloud of the Lord *was* upon them
35 by day, when they went out of the camp. And it came to paſs
when the ark ſet forward, that Moſes ſaid, * Riſe up, Lord, and
let thine enemies be ſcattered, and let them that hate thee flee
36 before thee. And when it reſted, he ſaid, Return, O Lord, unto
the many thouſands of Iſrael.

ed, *Exod.* xviii. 27. but *Hobab* was young and fitter for theſe journies, and therefore intreated by *Moſes* to ſtay and bear them company.

V. 30. *I will not go*—So he might ſincerely ſay, though afterward he was overcome by the perſuaſions of *Moſes*.

V. 31. *Thou mayeſt be to us inſtead of eyes*—To direct and guide us: for though the cloud determined them to a general place, yet many particulars might be unknown to *Moſes*, wherein *Hobab*, having long lived in thoſe parts, might be able to adviſe him, as concerning the conveniences of water for their cattle, concerning the ſafety or danger of the ſeveral parts, by reaſon of ſerpents or wild-beaſts, or enemies, in the parts adjoining to them, that ſo they might guard themſelves better againſt them. Or, this is to be underſtood of his directing them not ſo much in their way, as about great and difficult matters, wherein the counſel he had from God did not exclude the advice of men, as we ſee in *Hobab*'s father *Jethro*, *Exod.* xviii. And it is probable, this was the wiſe ſon of a wiſe father.

V. 33. *Three days*—With contined journies; only it ſeems probable, that the cloud made little pauſes that they might have time for ſleep and neceſſary refreſhments. *The ark went before them*—Altho' in their ſtations it was in the middle, yet in their marches it went before them; and the cloud was conſtantly over the ark whether it ſtood or went; therefore the ark is ſaid to go before and direct them, not as if the ark could be ſeen of all the camps, which being carried only upon mens ſhoulders was impoſſible; but becauſe the cloud, which always attended upon the ark, and did, together with the ark, conſtitute, in a manner, one ſign of God's preſence, did lead and direct them. *To ſearch out*—A metaphorical expreſſion, for diſcovering to them; for the ark could not ſearch, and God, who knew all places and things, needed not to ſearch.

V. 34. *By day*—And by night too, as was expreſſed before. So we muſt learn to compare places of ſcripture, and to ſupply the defects of one out of another, as we do in all authors.

V. 36. *Return*—Or, *give reſt*, that is, a ſafe and quiet place, free from enemies and dangers.

‖ *Deut.* i. 33. *Jer.* xxxi. 2. *Ezek.* xx. 6. * *Pſal.* lxviii. 1, 2.

CHAP. XI.

The punishment of the murmurers stopt by the prayer of Moses, ver. 1—3. *The fresh murmuring of the people,* ver. 4—6. *The description of manna,* ver. 7—9. *The murmuring of Moses,* ver. 10—15. *God's answer,* ver. 16—23. *The appointment of the seventy elders,* ver. 24—30. *Quails sent with a plague,* ver. 31—35.

1 AND *when* the people complained, it displeased the LORD, and
the LORD heard *it*, and his anger was kindled, and the fire
of the LORD burnt * among them, and consumed *them that were* in
2 the uttermost parts of the camp. And the people cried unto Moses:
and when Moses prayed unto the LORD, the fire was quenched.
3 And he called the name of the place Taberah: because the fire of
4 the LORD burnt among them. And the † mixt multitude that *was*
among them, fell a lusting, and the children of Israel also wept
5 again, and said, ‡ Who shall give us flesh to eat? § We remember the fish which we did eat in Egypt freely: the cucumbers, and
6 the melons, and the leeks, and the onions, and the garlick. But

V. 1. *Complained*—Or, *murmured*, the occasion whereof seems to be their last three days journey in a vast howling wilderness, and thereupon the remembrance of their long abode in the wilderness, and the fear of many other tedious journies, whereby they were like to be long delayed from coming to the land of milk and honey, which they thirsted after. *The fire of the Lord*—A fire sent from God in an extraordinary manner, possibly from the pillar of cloud and fire, or from heaven. *The uttermost parts*—Either because the sin began there among the mixt multitude, or in mercy to the people, whom he would rather awaken to repentance than destroy; and therefore he sent it into the skirts and not the midst of the camp.

V. 2. *The people*—The murmurers, being penitent; or others for fear.

V. 3. *Taberah*—This fire; as it was called *Kibroth-hattaavah* from another occasion, ver. 34, 35. and *Numb.* xxxiii. 16. It is no new thing in scripture for persons and places to have two names. Both these names were imposed as monuments of the peoples sin and of God's just judgment.

V. 4. *Israel also*—Whose special relation and obligation to God should have restrained them from such carriage. *Flesh*—This word is here taken generally so as to include fish, as the next words shew. They had indeed cattle which they brought out of *Egypt*, but these were reserved for breed to be carried into *Canaan*, and were so few that they would scarce have served them for a month.

V. 5. *Freely*—Either without price, for fish was very plentiful, and fishing was there free, or with a very small price. And this is the more probable because the *Egyptians* might not taste of fish, nor of the leeks and onions, which they worshipped for Gods, and therefore the *Israelites*, might have them upon cheap terms.

V. 6. *Our soul*—Either our life, as the *soul* signifies, *Gen.* ix. 5. or our body, which is often signified by the *soul*. *Dried away*

* *Psal.* lxxviii. 21. † *Exod.* xii. 38. ‡ *Psal.* lxxviii. 18. cvi. 14. 1 *Cor.* x. 6. § *Exod.* xvi. 3.

now our ſoul is dried away; *there is* nothing at all beſides this
7 manna, before our eyes. And ‖ the manna *was* as coriander-
8 ſeed, and the colour thereof as the colour of bdellium. *And* the people * went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it:
9 and the taſte of it *was* as the taſte of freſh oil. And when the dew
10 fell upon the camp in the night, the manna fell upon it. Then Moſes heard the people weep throughout their families, every man in the door of his tent, and † the anger of the LORD was kindled
11 greatly; Moſes alſo was diſpleaſed. And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? And wherefore have I not found favour in thy ſight, that thou layeſt the ‡ burden
12 of all this people upon me? Have I conceived all this people? Have I begotten them, that thou ſhouldſt ſay unto me, carry them in thy boſom (as a nurſing father beareth the ſucking-child) unto
13 the land which thou ſweareſt unto their fathers? Whence ſhould I have fleſh to give unto all this people? For they weep unto me,
14 ſaying, Give us fleſh that we may eat. I am not able to bear all
15 this people alone, becauſe *it is* too heavy for me. And if thou

away—Is withered and pines away; which poſſibly might be true, through envy and diſcontent, and inordinate appetite.

V. 7. *As coriander-ſeed*—Not for colour, for that is black, but for ſhape and figure. *Bdellium*—Is either the gum of a tree, of a white and bright colour, or rather a gem or precious ſtone, as the *Hebrew* doctors take it; and particularly a *pearl* wherewith the *Manna* manifeſtly agrees both in its colour, which is white, *Exod.* xvi. 14. and in its figure which is round.

V. 8. *Freſh oil*—Or, *of the moſt excellent oil*; or of *cakes made with the beſt oil*, the word *cakes* being eaſily ſupplied out of the foregoing member of the verſe; or, which is not much differing, *like wafers made with honey*, as it is ſaid *Exod.* xvi. 31. The nature and uſe of *Manna* is here thus particularly deſcribed, to ſhew the greatneſs of their ſin in deſpiſing ſuch excellent food.

V. 10. *In the door of his tent*—To note they were not aſhamed of their ſin.

V. 11. *Not found favour*—Why didſt thou not hear my prayer, when I deſired thou wouldeſt excuſe me, and commit the care of this unruly people to ſome other perſon.

V. 12. *Have I begotten them?*—Are they my children, that I ſhould be obliged to provide food and all things for their neceſſity and deſire?

V. 14. *To bear*—The burden of providing for and ſatisfying them. *Alone*—Others were only aſſiſtant to him in ſmaller matters; but the harder and greater affairs, ſuch as this unqueſtionably was, were brought to *Moſes* and determined by him alone.

V. 15. *My wretchedneſs*—Heb. *my evil*, my torment, ariſing from the inſuperable difficulty of my office and work of ruling this people, and from the dread of their utter

‖ *Exod.* xvi. 14. 31. * *John* vi. 27. † *Pſal.* lxxviii. 21. ‡ *Deut.* i. 12. 2 *Cor.* xi. 28.

deal thus with me, § kill me, I pray thee, out of hand, if I have found favour in thy ſight, and let me not ſee my wretchedneſs.
16 And the LORD ſaid unto Moſes, gather unto me ‖ ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them: and bring them unto the taberna-
17 cle of the congregation, that they may ſtand there with thee. And I will come down, and talk with thee there, and I * will take of the ſpirit which *is* upon thee, and will put *it* upon them, and they ſhall bear the burden of the people with thee, that thou bear *it* not
18 thyſelf alone. And ſay thou unto the people, ſanctify yourſelves againſt to-morrow, and ye ſhall eat fleſh: (for ye have wept in the ears of the LORD, ſaying, Who ſhall give us fleſh to eat? For *it was* well with us in Egypt) therefore the LORD will give you fleſh, and
19 ye ſhall eat. Ye ſhall not eat one day, nor two days, nor five
20 days, neither ten days, nor twenty days: *But* even a whole month, until it come out at your noſtrils, and it be loathſome unto you; becauſe ye have deſpiſed the LORD who *is* among you, and

utter extirpation, and the diſhonour which thence will accrue to God and to religion, as if, not I only, but God alſo were an impoſtor.

V. 16. *To be elders*—Whom thou by experience diſcerneſt to be elders not only in years, and name, but alſo in wiſdom and authority with the people. And according to this conſtitution, *the Sanhedrim*, or great council of the *Jews*, which in after-ages ſat at *Jeruſalem*, and was the higheſt court of the judgment among them, conſiſted of ſeventy men.

V. 17. *I will come down*—By my powerful preſence and operation. *I will put it on them*—That is, I will give the ſame ſpirit to them which I have given to thee. But as the ſpirit was not conveyed to them from or through *Moſes*, but immediately from God, ſo the ſpirit or its gifts were not by this means impaired in *Moſes*. The *ſpirit* is here put for the gifts of the ſpirit, and particularly for the ſpirit of prophecy, whereby they were enabled, as *Moſes* had been and ſtill was, to diſcern hidden and future things, and reſolve doubtful and difficult caſes, which made them fit for government. It is obſervable, that God would not, and therefore men ſhould not, call any perſons to any office for which they were not ſufficiently qualified.

V. 18. *Sanctify themſelves*—Prepare *to meet thy God, O Iſrael*, in the way of his judgments. Prepare yourſelves by true repentance, that you may either obtain ſome mitigation of the plague, or, whilſt your bodies are deſtroyed by the fleſh you deſire and eat, your ſouls may be ſaved from the wrath of God. *Sanctifying* is often uſed for *preparing*, as *Jer.* vi. 4. xii. 3. *In the ears of the Lord*—Not ſecretly in your cloſets, but openly and impudently in the doors of your tents, calling heaven and earth to witneſs.

V. 20. *At your noſtrils*—Which meat violently vomited up frequently doth. Thus God deſtroys them by granting their deſires, and turns even their bleſſings into curſes.

§ 1 *Kings* xix. 4. *Jon.* iv. 3. ‖ *Exod.* iv. 29. * *Neh.* ix. 23.

have wept before him, ſaying, Why came we forth out of Egypt?
21 And Moſes ſaid, † the people amongſt whom I *am*, *are* ſix hundred
thouſand footmen, and thou haſt ſaid, I will give them fleſh that
22 they may eat a whole month. Shall the flocks and the herds be
ſlain for them, to ſuffice them? Or ſhall all the fiſh of the ſea be
23 gathered together for them, to ſuffice them? And the LORD ſaid
unto Moſes, ‡ is the LORD's hand waxed ſhort? Thou ſhalt ſee now
24 whether my word ſhall come to paſs unto thee, or not. And
Moſes went out, and told the people the words of the LORD, and
gathered the ſeventy men of the elders of the people, and ſet them
25 round about the tabernacle. And the LORD came down in a cloud,
and ſpake unto him, and took of the ſpirit that *was* upon him, and

curſes. *Ye have deſpiſed the Lord*—You have lightly eſteemed his bounty and manifold bleſſings, you have ſlighted and diſtruſted his promiſes and providence after ſo long and large experience of it. *Who is among you*—Who is preſent and reſident with you to obſerve all your carriage, and to puniſh your offences. This is added as a great aggravation of the crime, to ſin in the preſence of the judge. *Why came we forth out of Egypt?*—Why did God do us ſuch an injury? Why did we ſo fooliſhly obey him in coming forth?

V. 21. *Six hundred thouſand footmen*—Fit for war, beſides women and children. That *Moſes* ſpeaks this as diſtruſting God's word is evident; and that *Moſes* was not remarkably puniſhed for this as he was afterward for the ſame ſin, *Numb.* xx. may be imputed to the different circumſtances of this and that ſin: this was the firſt offence of the kind, and therefore more eaſily paſſed by; that was after warning and againſt more light and experience. This ſeems to have been ſpoken ſecretly: that openly before the people; and therefore it was fit to be openly and ſeverely puniſhed to prevent the contagion of that example.

V. 24. *Moſes went out*—Out of the tabernacle, into which he entered to receive God's anſwers from the mercy-ſeat. *The ſeventy men*—They are called *ſeventy* from the ſtated number, though two of them were lacking, as the Apoſtles are called *the twelve*, *Matt.* xxvi. 20. when one of that number was abſent. *Round the tabernacle*—Partly that the awe of God might be imprinted upon their hearts, that they might more ſeriouſly undertake and more faithfully manage their high employment, but principally, becauſe that was the place where God manifeſted himſelf, and therefore there he would beſtow his ſpirit upon them.

V. 25. *Reſted on them*—Not only moved them for a time, but took up his ſettled abode with them, becauſe the uſe and end of this gift was perpetual. *They propheſied*—Diſcourſed of the word and works of God in a marvellous manner, as the prophets did. So this word is uſed, 1 *Sam.* x. 5, 6. *Joel* ii. 28. 1 *Cor.* xiv. 3. Yet were they not hereby conſtituted teachers, but civil magiſtrates, who together with the ſpirit of government, received alſo the ſpirit of propheſy, as a ſign and ſeal both to themſelves and to the people, that God had called them to that employment. *They did not ceaſe*—Either for that day, they continued in that exerciſe all that day, and, it may be, all the night too, as it is ſaid

† *Exod.* xxxviii. 26. Chap. i. 46. ‡ *Iſa.* l. 2. lix. 1.

§ gave *it* unto the ſeventy elders; and it came to paſs, *that* when the ſpirit reſted upon them, they propheſied, and did not ceaſe.
26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other, Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they propheſied in the camp.
27 And there ran a young man, and told Moſes, and ſaid, Eldad and
28 Medad do propheſy in the camp. And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men, anſwered, and ſaid, ‖ My lord
29 Moſes, forbid them. And Moſes ſaid unto him, * Envieſt thou for my ſake? † Would God that all the LORD's people were prophets,
30 *and* that the LORD would put his ſpirit upon them. And Moſes gat
31 him into the camp, he and the elders of Iſrael. And there went forth a ‡ wind from the LORD, and brought quails from the ſea, and let *them* fall by the camp, as it were a day's journey on this ſide, and as it were a day's journey on the other ſide round about the camp, and as it were two cubits *high* upon the face of the earth.

ſaid of *Saul*, 1 *Sam.* xix. 24. or, afterwards alſo, to note that this was a continued gift conferred upon them to enable them the better to diſcharge their magiſtracy; which was more expedient for them than for the rulers of other people, becauſe the *Jews* were under a theocracy or the government of God, and even their civil controverſies were decided out of that word of God which the prophets expounded.

V. 26. *In the camp*—Not going to the tabernacle, as the reſt did, either not having ſeaſonable notice to repair thither: or, being detained in the camp by ſickneſs, or ſome urgent occaſion, not without God's ſpecial providence, that ſo the miracle might be more evident. *Were written*—In a book or paper by *Moſes*, who by God's direction nominated the fitteſt perſons.

V. 27. *Told Moſes*—Fearing leſt his authority ſhould be diminiſhed by their propheſying; and thereby taking authority to themſelves without his conſent.

V. 28. *One of his young men*—Or, one *of his choice* miniſters, which may be emphatically added, to note that even great and good men may miſtake about the works of God. *Forbid them*—He feared either ſchiſm, or ſedition, or that by their uſurpation of authority, independently upon *Moſes*, his power and eſteem might be leſſened.

V. 29. *Envieſt thou for my ſake*—Art thou grieved becauſe the gifts and graces of God are imparted to others beſides me? *Prophets*—He ſaith *prophets*, not *rulers*, for that he knew was abſurd and impoſſible. So we ought to be pleaſed, that God is glorified and good done, tho' to the leſſening of our own honour.

V. 30. *Into the camp*—Among the people, to exerciſe the gifts and authority now received.

V. 31. *A wind from the Lord*—An extraordinary and miraculous wind both for its

§ 2 *Cor.* iii. 5. *James* i. 17. ‖ *Luke* ix. 49, 50. * *John* iii. 26. † 1 *Cor.* xiv. 5. *Phil.* i. 18. ‡ *Exod.* xvi. 13. *Pſal.* lxxviii. 26. cv. 40.

32 And the people ſtood up all that day, and all *that* night, and all
the next day, and they gathered the quails: he that gathered leaſt,
gathered ten homers: and they ſpread *them* all abroad for them-
33 ſelves round about the camp. And while the § fleſh *was* yet be-
tween their teeth, ere it was chewed, the wrath of the LORD was
kindled againſt the people, and the LORD ſmote the people with a

its vehemency and for its effects. *Quails*—God gave them quails once before, *Exod.* xvi. 13. but neither in the ſame quantity, nor with the ſame deſign and effect as now. *From the ſea*—Principally from the *Red-ſea*, and both ſides of it; where, by the reports of ancient Heathen writers, they were then in great numbers, and, no doubt, were wonderfully increaſed by God's ſpecial providence for this very occaſion. *Two cubits high*—Not as if the quails did cover all the ground two cubits high for a day's journey on each ſide of the camp, for then there had been no place left where they could *ſpread* them *all abroad round about the camp*; but the meaning is, that the quails came and fell down round about the camp for a whole day's journey on each ſide of it, and that in all that ſpace they lay here and there in great heaps, which were often two cubits high.

V. 32. *Stood up*—Or rather *roſe up*, which word is often uſed for beginning to do any buſineſs. *All that night*—Some at one time, and ſome at the other, and ſome, through greedineſs or diffidence, at both times. *Ten homers*—That is, ten aſs loads: which if it ſeem incredible, you muſt conſider, 1. That the *gatherers* here were not all the people, which could not be without great inconveniencies, but ſome on the behalf of all, while the reſt were exerciſed about other neceſſary things. So the meaning is not, that every *Iſraelite* had ſo much for his ſhare, but that every collector gathered ſo much for the family, or others by whom he was intruſted. 2. That the people did not gather for their preſent uſe only, but for a good while to come, and being greedy and diſtruſtful of God's goodneſs, it is not ſtrange if they gathered much more than they needed. 3. That the word, rendered *homers*, may ſignify *heaps*, as it doth, *Exod.* viii. 14. *Judg.* xv. 16. *Hab.* iii. 15. and *ten*, is often put for *many*, and ſo the ſenſe is, that every one gathered ſeveral heaps. If yet the number ſeems incredible, it muſt be farther known, 4. That Heathen and other authors affirm, in thoſe eaſtern and ſouthern countries quails are innumerable, ſo that in one part of *Italy*, within the compaſs of five miles, there were taken about an hundred thouſand of them every day for a month together. And *Athenæus* relates, that in *Egypt*, a country prodigiouſly populous, they were in ſuch plenty, that all thoſe vaſt numbers of people could not conſume them, but were forced to ſalt and keep them for future uſe. *They ſpread them*—That ſo they might dry, ſalt and preſerve them for future uſe, according to what they had ſeen in *Egypt*.

V. 33. *Chewed*—Heb. *cut off*, namely from their mouths. *A very great plague*—Probably the peſtilence. But the ſenſe is, before they had done eating their quails, which laſted for a month. Why did God ſo ſorely puniſh the peoples murmuring for fleſh here, when he ſpared them after the ſame ſin, *Exod.* xvi.? Becauſe this was a far greater ſin, and aggravated with worſe circumſtances; proceeding not from neceſſity, as that did, when as yet they had no food, but from mere wantonneſs, when they had *Manna* conſtantly given them; committed after large experience

§ *Pſal.* lxxviii. 30, 31.

34 very great plague. And he called the name of that place Kibroth-hattaavah, becauſe there they buried the people that luſted. And the people journeyed from Kibroth-hattaavah unto Hazeroth: and abode at Hazeroth.

CHAP. XII.

Miriam *and* Aaron *murmur againſt* Moſes, ver. 1—3. *God calls them to an account for it*, ver. 4—9. Miriam *becoming leprous*, Aaron *humbles himſelf, and* Moſes *prays for her*, ver. 10—13. *She is healed, but ſhut out of the camp for ſeven days*, ver. 14—16.

1 AND Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman whom he had married, (for * he had mar-
2 ried an Ethiopian woman.) And they ſaid, hath the LORD indeed ſpoken only by Moſes? † Hath he not ſpoken alſo by us? And the
3 LORD heard *it*. Now the man Moſes *was* ‡ very meek, above all

of God's care and kindneſs, after God had pardoned their former ſins, and after God had in a ſolemn and terrible manner made known his laws to them.

V. 34. *Kibroth-hattaavah*—Heb. *the graves of luſt*, that is, of the men that luſted, as it here follows. And it notes that the plague did not ſeize upon all that eat of the quails, for then all had been deſtroyed, but only upon thoſe who were inordinate both in the deſire and uſe of them.

V. 1. *Miriam*—*Miriam* ſeems to be firſt named, becauſe ſhe was the firſt mover of the ſedition; wherefore ſhe is ⌜more eminently puniſhed. *The Ethiopian*—Either, 1. *Zipporah*, who is here called an *Ethiopian*, in the *Hebrew* a *Cuſhite*, becauſe ſhe was a *Midianite*: the word *Cuſh* being generally uſed in ſcripture, not for *Ethiopia* properly ſo called below *Egypt*, but for *Arabia*. If ſhe be meant, probably they did not quarrel with him for marrying her, becauſe that was done long ſince, but for being ſwayed by her and her relations, by whom they might think he was perſuaded to choſe ſeventy rulers, by which copartnerſhip in government they thought their authority and reputation diminiſhed. And becauſe they durſt not accuſe God, they charge *Moſes*, his inſtrument, as the manner of men is. Or, 2. ſome other woman, whom he married either whilſt *Zipporah* lived, or rather becauſe ſhe was now dead, though that, as many other things, be not recorded. For, as the quarrel ſeems to be about his marrying a ſtranger, it is probable it was a freſh occaſion about which they contended. And it was lawful for him as well as any other to marry an *Ethiopian* or *Arabian* woman, provided ſhe were, a ſincere proſelyte.

V. 2. *By us*—Are not we prophets as well as he? ſo *Aaron* was made, *Exod.* iv. 15, 16. and ſo *Miriam* is called, *Exod.* xv. 20. And *Moſes* hath debaſed and mixed the holy ſeed, which we have not done. Why then ſhould he take all power to himſelf, and make rulers as he pleaſeth, without conſulting us. *The Lord heard*—Obſerved their words and carriage to *Moſes*.

V. 3. *Meek*—This is added as the reaſon why *Moſes* took no notice of their reproach, and why God did ſo ſeverely plead

* *Exod.* ii. 21. † *Mic.* vi. 4. ‡ *Exod.* xlv. 4.

4 the men which *were* upon the face of the earth. And the LORD
ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam,
Come out ye three unto the tabernacle of the congregation; and
5 they three came out. And the LORD came down in the pillar of
the cloud, and ſtood *in* the door of the tabernacle, and called
6 Aaron and Miriam, and they both came forth. And he ſaid,
Hear now my words: If there be a prophet among you, I the LORD
will make myſelf known unto him in a viſion, *and* will ſpeak unto
7 him in a dream: My ſervant Moſes *is* not ſo, § who *is* faithful in
8 all mine houſe. With him will I ſpeak ‖ mouth to mouth, even
apparently, and not in dark ſpeeches, and the ſimilitude of the
LORD ſhall he behold: wherefore then were ye not * afraid to
9 ſpeak againſt my ſervant Moſes? And the anger of the LORD was

plead his cauſe. Thus was he fitted for the work he was called to, which required all the *meekneſs* he had. And this is often more tried by the unkindneſs of our friends, than by the malice of our enemies. Probably this commendation was added, as ſome other clauſes were, by ſome ſucceeding prophet. How was *Moſes* ſo meek, when we often read of his anger? But this only proves, that *the law made nothing perfect*.

V. 4. *Suddenly*—To ſtifle the beginnings of the ſedition, that this example might not ſpread amongſt the people. *Come out*—Out of your private dwellings, that you may know my pleaſure and your own doom.

V. 5. *In the door*—While they ſtood without, not being admitted into the tabernacle, as *Aaron* uſed to be; a ſign of God's diſpleaſure.

V. 6. *Among you*—If you be prophets, yet know there is a difference among prophets, nor do I put equal honour upon all of them.

V. 7. *In all my houſe*—That is, whom I have ſet over all my houſe, my church and people, and therefore over you; and who hath diſcharged his office faithfully, and not partially as you falſly accuſe him.

V. 8. *Mouth to mouth*—That is, diſtinctly, by an articulate voice; immediately, not by an interpreter, nor by ſhadows and repreſentations in his fancy, as it is in viſions and dreams; and familiarly. *Apparently*—Plainly and certainly. *Dark ſpeeches*—Not in parables, ſimilitudes, dark reſemblances; as by ſhewing a *boiling pot*, an *almond tree*, &c. to *Jeremiah*, *a chariot* with wheels, &c. to *Ezekiel*. *The ſimilitude*—Not the face or eſſence of God, which no man can ſee and live, *Exod.* xxxiii. 20. but ſome ſingular manifeſtation of his glorious preſence, as *Exod.* xxxiii. 11. 20. Yea the Son of God appeared to him in an human ſhape, which he took up for a time, that he might give him a foretaſte of his future incarnation. *My ſervant*—Who is ſo in ſuch an eminent and extraordinary manner.

V. 9. *He departed*—From the door of the tabernacle, in token of his great diſpleaſure, not waiting for their anſwer. The removal of God's preſence from us, is the ſaddeſt token of his diſpleaſure. And he never departs, till we by our ſin and folly drive him from us.

§ *Heb.* iii. 2. ‖ *Exod.* xxxiii. 11. * 2 *Pet.* ii. 10.

10 kindled againſt them, and he departed. And the cloud depart-
ed from off the tabernacle, and † behold, Miriam *became* leprous,
white as ſnow: and Aaron looked upon Miriam, and behold, *ſhe*
11 *was* leprous. And Aaron ſaid unto Moſes, Alas, my lord, I be-
ſeech thee, lay not the ſin upon us wherein we have done fooliſhly,
12 and wherein we have ſinned. Let her not be as one dead, of
whom the fleſh is half conſumed, when he cometh out of his mo-
13 ther's womb. And Moſes cried unto the LORD, ſaying, Heal her
14 now, O God, I beſeech thee. And the LORD ſaid unto Moſes, ‡
If her father had but ſpit in her face, ſhould ſhe not be aſhamed,
ſeven days? Let her be § ſhut out from the camp ſeven days, and
15 after that let her be received in *again*. And Miriam was ſhut out
from the camp ſeven days; and the people journeyed not, till Mi-
16 riam was brought in *again*. And afterward the people removed
from Hazeroth, and pitched in the wilderneſs of Paran.

V. 10. *From the tabernacle*—Not from the whole tabernacle, but from that part, whither it was come, to that part which was directly over the mercy-ſeat, where it conſtantly abode. *Leprous*—She, and not *Aaron*, either becauſe ſhe was chief in the tranſgreſſion; or becauſe God would not have his worſhip interrupted or diſhonoured, which it muſt have been if *Aaron* had been leprous. *White*—This kind of leproſy was the moſt virulent and incurable of all. It is true, when the leproſy began in a particular part, and thence ſpread itſelf over all the fleſh by degrees, and at laſt made it all white, that was an evidence of the cure of the leproſy, *Levit.* xiii. 12, 13. But it was otherwiſe when one was ſuddenly ſmitten with this univerſal whiteneſs.

V. 11. *Lay not the ſin*—Let not the guilt and puniſhment of this ſin reſt upon us, upon her in this kind, upon me in any other kind, but pray to God for the pardon and removal of it.

V. 12. *As one dead*—Becauſe part of her fleſh was putrefied and dead, and not to be reſtored but by the mighty power of God. Like a ſtill-born child, that hath been for ſome time dead in the womb, which when it comes forth, is putrefied, and part of it conſumed.

V. 14. *Spit in her face*—That is, expreſſed ſome eminent token of indignation and contempt, which was this, *Job* xxx. 10. *Iſa.* l. 6. *Aſhamed*—And withdraw herſelf, from her father's preſence, as *Jonathan* did upon a like occaſion, 1 *Sam.* xx. 34. So though God healed her according to *Moſes*'s requeſt, yet he would have her publickly bear the ſhame of her ſin, and be a warning to others to keep them from the ſame tranſgreſſion.

V. 15. *Journeyed not*—Which was a teſtimony of reſpect to her both from God and from the people, God ſo ordering it, partly leſt ſhe ſhould be overwhelmed by ſuch a publick rebuke from God, and partly leſt, ſhe being a propheteſs, the gift of propheſy ſhould come into contempt.

V. 16. *Paran*—That is, in another part of the ſame wilderneſs.

CHAP.

† *Deut.* xxiv. 9. ‡ *Heb.* xii. 9. § *Lev.* xiii. 46.

CHAP. XIII.

The ſending of the ſpies into Canaan, ver. 1—17. *The inſtructions given them,* ver. 18—20. *Their journey and return,* ver. 21—25. *Their report,* ver. 26—33.

1, 2 AND the LORD ſpake unto Moſes ſaying. * Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a
3 man, every one a ruler among them. And Moſes, by the commandment of the LORD, ſent them from the Wilderneſs of Paran: all thoſe
4 men that *were* heads of the children of Iſrael. And theſe *were* their
5 names: Of the tribe of Reuben, Shammua the ſon of Zaccur. Of
6 the tribe of Simeon, Shaphat the ſon of Hori. Of the tribe of Judah,
7 Caleb the ſon of Jephunneh. Of the tribe of Iſſachar, Igal the ſon of
8, 9 Joſeph. Of the tribe of Ephraim, Oſhea the ſon of Nun. Of the
10 tribe of Benjamin, Palti the ſon of Raphu. Of the tribe of Zebulun,
11 Gaddiel the ſon of Sodi. Of the tribe of Joſeph, *namely* of the tribe
12 of Manaſſeh, Gaddi the ſon of Suſi. Of the tribe of Dan, Ammiel
13 the ſon of Gemalli. Of the tribe of Aſher, Sethur the ſon of Mi-
14, 15 chael. Of the tribe of Naphtali, Nahbi the ſon of Vophſi. Of
16 the tribe of Gad, Geuel the ſon of Machi. Theſe *are* the names of the men which Moſes ſent to ſpy out the land. And Moſes called
17 Oſhea the ſun of Nun, Jehoſhua. And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get you up this *way* ſouth-
18 ward, and go up into the mountain: And ſee the land what it *is*,

V. 1. *Speak unto Moſes*—In anſwer to the peoples petition about it, as is evident from *Deut.* i. 22. And it is probable, the people deſired it out of diffidence of God's promiſe.

V. 2. *A ruler*—A perſon of wiſdom and authority.

V. 8. *Oſhea*—Called alſo *Joſhua*, ver. 16.

V. 11. *Of Joſeph*—The name of *Joſeph* is elſewhere appropriated to *Ephraim*, here to *Manaſſeh*; poſſibly to aggravate the ſin of the ruler of this tribe, who did ſo baſely degenerate from his noble anceſtor.

V. 16. *Jehoſhua*—*Oſhea* notes a deſire of ſalvation, ſignifying, *Save we pray thee*; but *Jehoſhua*, or *Joſhua*, includes a promiſe of ſalvation, *He will ſave*. So this was a prophecy of his ſucceſſion to *Moſes* in the government, and of the ſucceſs of his arms. *Joſhua* is the ſame name with *Jeſus*, of whom *Joſhua* was a type. He was the *Saviour* of God's people from the powers of *Canaan*, Chriſt from the powers of hell.

V. 17. *Southward*—Into the ſouthern part of *Canaan*, which was the neareſt part, and the worſt too, being dry and deſert, and therefore fit for them to enter and paſs through with leſs obſervation. *Into the mountain*—Into the mountainous country, and thence into the valleys, and ſo take a ſurvey of the whole land.

V. 18. *What it is*—Both for largeneſs, and for nature and quality.

V. 19. *In*

* Chap. xxxii. 8. *Deut.* i. 22.

and the people that dwelleth therein, whether they *be* ſtrong or weak,
19 few or many; And what the land *is* that they dwell in, whether it
be good or bad, and what cities *they be* that they dwell in, whether in
20 tents, or in ſtrong holds; And what the land *is*, whether it *be* fat or
lean, whether there be wood therein or not. And be ye of good
courage, and bring of the fruit of the land (now the time *was* the
21 time of the firſt-ripe grapes) So they went up, and ſearched the land,
from the wilderneſs of Zin unto Rehob, as men come to Hamath.
22 And they aſcended by the ſouth, and came unto Hebron; where*
Ahiman, Sheſhai, Talmai, the children of Anak, *were:* (now Hebron
23 was built ſeven years before Zoan in Egypt.) † And they came
unto the valley of Eſhcol, and cut down from thence a branch with
one cluſter of grapes, and they bare it between two upon a ſtaff; and
24 *they brought* of the pomegranates, and of the figs. The place was cal-
led the valley Eſhcol, becauſe of the cluſter of grapes which the chil-
25 dren of Iſrael cut down from thence. And they returned from ſearch-

V. 19. *In tents*—As the *Arabians* did; or in unwalled villages, which, like tents, are expoſed to an enemy.

V. 20. *Fat*—Rich and fertile.

V. 21. *Zin*—In the ſouth of *Canaan*, differing from *the wilderneſs of Sin*, which was nigh unto *Egypt*. *To Hamath*—From the ſouth they paſſed through the whole land to the northern parts of it; *Rehob* was a city in the north-weſt part, *Hamath*, a city in the north-eaſt.

V. 22. *By the ſouth*—*Moſes* having deſcribed their progreſs from ſouth to north, more particularly relates ſome memorable places and paſſages. *They came*—Heb. *He came*, namely, *Caleb*, as appears from *Joſh.* xiv. 9. 12. 14. For the ſpies diſtributed their work among them, and went either ſeverally, or by pairs; and it ſeems the ſurvey of this part was left to *Caleb*. *Anak*—A famous giant, whoſe children theſe are called, either more generally, as all giants ſometimes were, or rather more ſpecially, becauſe *Arbah*, from whom *Hebron* was called *Kiriath-arbah*, was the father of *Anak*, *Joſh.* xv. 13. And this circumſtance is mentioned as an evidence of the goodneſs of that land, becauſe the giants choſe it for their habitation. *Before Zoan*—This ſeems to be noted to confront the *Egyptians*, who vainly boaſted of the antiquity of their city *Zoan* above all places.

V. 23. *Upon a ſtaff*—Either for the weight of it, conſidering the length of the way they were to cary it, or for the preſervation of it whole and entire. In thoſe eaſtern and ſouthern countries there are vines and grapes of an extraordinary bigneſs as *Strabo* and *Pliny* affirm.

V. 24. *Eſhcol*—That is, a cluſter of grapes.

V. 25. *They returned after forty days*—'Tis a wonder the people had patience to ſtay forty days, when they were juſt ready to enter *Canaan*, under all the aſſurances of ſucceſs they could have from the Divine power, proved by a conſtant ſeries of miracles, that had hitherto attended them. But they diſtruſted God, and choſe to be held in ſuſpence by their own counſels, rather than to reſt upon God's promiſe! How

* *Joſh.* xv. 14. *Judg.* i. 10. † *Deut.* i. 24.

26 ing of the land after forty days. And they went and came to Mo-
ſes, and to Aaron, and to all the congregation of the children of Iſrael
unto the wilderneſs of Paran, to Kadeſh; and brought back word
unto them, and unto all the congregation, and ſhewed them the fruit
27 of the land. And they told him, and ſaid, We came unto the land
whither thou ſenteſt us, and ſurely it floweth with ‡ milk and ho-
28 ney; and this *is* the fruit of it. Nevertheleſs, the § people *be* ſtrong
that dwell in the land, and the cities *are* ‖ walled, *and* very great:
29 and moreover, we ſaw the children of Anak there. The Amalekites
dwell in the land of the ſouth: and the Hittites, and the Jebuſites,
and the Amorites dwell in the mountains: and the Canaanites
30 dwell by the ſea and by the coaſt of Jordan. And Caleb ſtilled
the people before Moſes and ſaid, Let us go up at once, and poſſeſs

How much do we ſtand in our own light by unbelief?

V. 26. *Kadeſh—Kadeſh-barnea*, which ſome confound with *Kadeſh* in the wilderneſs of *Sin*, into which they came not 'till the fortieth year after their coming out of *Egypt*, as appears from *Numb.* xxxiii. 37, 38. whereas they were in this *Kadeſh* in the ſecond year, and before they received the ſentence of their forty years abode in the wilderneſs.

V. 27. *They told him*—In the audience of the people.

V. 29. *The Amalekites in the ſouth*—Where we are to enter the land, and they who were ſo fierce againſt us that they came into the wilderneſs to fight with us, will, without doubt, oppoſe us when we come cloſe by their land, the rather, to revenge themſelves for their former loſs. Therefore they mention them, though they were no *Canaanites*. *In the mountains*—In the mountainous country, in the ſouth-eaſt part of the land, ſo that you cannot enter there without great difficulty, both becauſe of the noted ſtrength and valour of thoſe people, and becauſe of the advantage they have from the mountains. *By the ſea*—Not the mid-land ſea, which is commonly underſtood by that expreſſion, but the ſalt or dead ſea, as appears, 1. Becauſe it is that ſea which is next to *Jordan*, 2. Becauſe the *Canaanites* dwelt principally in thoſe parts, and not near the mid-land ſea. So theſe guard the entrance on the eaſt-ſide, as the others do on the ſouth.

V. 30. *Caleb*—Together with *Joſhua*, as is manifeſt from chap. xiv. 6. 7. 30. but *Caleb* alone is here mentioned, poſſibly becauſe he ſpake firſt and moſt, which he might better do, becauſe he might be preſumed to be more impartial than *Joſhua*, who being *Moſes*'s miniſter might be thought to ſpeak only what he knew his maſter would like. *Stilled the people*—Which implies either that they had began to murmur, or that by their looks and carriage, they diſcovered the anger which boiled in their breaſts. *Before Moſes*—Or, *towards Moſes*, againſt whom they were incenſed, as the man who had brought them into ſuch ſad circumſtances. *Let us go up and poſſeſs it*—He does not ſay, Let us go up and *conquer it*. He looks on that to be as good as done already: but, Let us go up and *poſſeſs it!* There is nothing to be done, but to enter without delay, and take the poſſeſſion which our great Lord is now ready to give us! Thus difficulties that lie in

‡ *Exod.* xxxiii. 3. § *Deut.* ii. 10. 21. ‖ *Deut.* i. 28.

31 it, for we are well able to overcome it. But the men that went up
with him, ſaid, We be not able to go up againſt the people; for they
32 *are* ſtronger than we. And they brought up an evil report of the
land which they had ſearched, unto the children of Iſrael, ſaying,
The land through which we have gone to ſearch it, *is* a land * that
eateth up the inhabitants thereof: and † all the people that we ſaw
33 in it, *are* men of a great ſtature. And there we ſaw the giants,
the ſons of Anak, *which come* of the giants: and we were in our own
ſight as graſhoppers, and ſo we were in their ſight.

CHAP. XIV.

The murmuring of the people againſt Moſes *and* Aaron, ver. 1—4. *Their fruitleſs endeavour to ſtill them*, ver. 5—10. *God's threatning utterly to deſtroy them*, ver. 11—12. *The interceſſion of* Moſes, ver. 13—19. *The decree that all that generation ſhould die in the wilderneſs*, ver. 20—35. *The immediate death of the ſpies*, ver. 36—39. *The ill ſucceſs of thoſe who* would *go up notwithſtanding*, ver. 40—45.

1 AND all the congregation lifted up their voice, and cried, and
2 the people wept that night. And all the children of Iſrael
murmured againſt Moſes, and againſt Aaron, and the whole con-
gregation ſaid unto them, ‡ Would God that we had died in the land
3 of Egypt, or would God that we had died in this wilderneſs. And
wherefore hath the LORD brought us unto this land, to fall by the
ſword, that our wives and our children ſhould be a prey? Were it

in the way of ſalvation, vaniſh away before a lively faith.

V. 31. *The men*—All of them, *Joſhua* excepted. *Stronger*—Both in ſtature of body and numbers of people. Thus they queſtion the power, and truth, and goodneſs of God, of all which they had ſuch ample teſtimonies.

V. 32. *Eateth up its inhabitants*—Not ſo much by civil wars, for that was likely to make their conqueſt more eaſy; but rather by the unwholſomeneſs of the air and place, which they gueſſed from the many funerals, which, as ſome *Hebrew* writers, not without probability affirm, they obſerved in their travels through it: though that came to paſs from another cauſe, even from the ſingular providence of God, which, to facilitate the *Iſraelites* conqueſt, cut off vaſt numbers of the *Canaanites* either by a plague, or by the *hornet* ſent *before them*, as is expreſſed, *Joſh.* xxiv. 12.

V. 2. *Againſt Moſes and Aaron*—As the inſtruments and occaſions of their preſent calamity. *That we had died in this wilderneſs*—It was not long before they had their deſire, and did die in the wilderneſs.

V. 3. *The Lord*—From inſtruments they riſe higher, and ſtrike at God the cauſe and author of their journey: by which we ſee the prodigious growth and progreſs of ſin when it is not reſiſted. *A prey*—To the *Canaanites* whoſe land we were made to believe we ſhould poſſeſs.

V. 4. *A captain*

* *Lev.* xxvi. 38. † *Amos* ii. 9. ‡ Ver. xxviii. 29.

4 not better for us to return into Egypt? And they ſaid one to an-
5 other, Let us make a captain, and let us return into Egypt. Then
Moſes and Aaron fell on their faces before all the aſſembly of the
6 congregation of the children of Iſrael. And Joſhua the ſon Nun,
and Caleb the ſon of Jephunneh, *which were* of them that ſearched
7 the land, rent their clothes. And they ſpake unto all the company
of the children of Iſrael, ſaying, The land which we paſſed through
8 to ſearch it, *is* an exceeding good land. If the LORD delight in us,
then he will bring us into this land, and give it us; a land which
9 floweth with milk and honey. Only rebel ye not againſt the LORD,
neither fear ye the people of the land; for they *are* bread for us:
their defence is departed from them, and the LORD *is* with us: fear
10 them not. But all the congregation bade ſtone them with ſtones:
and the glory of the LORD appeared in the tabernacle of the congre-

V. 4. *A captain*—Inſtead of *Moſes*, one who will be more faithful to our intereſt than he. *Into Egypt*—Stupendous madneſs! Whence ſhould they have protection againſt the hazards, and proviſion againſt all the wants of the wilderneſs? Could they expect either God's cloud to cover and guide them, or *Manna* from heaven to feed them? Who could conduct them over the *Red-ſea?* Or, if they went another way, who ſhould defend them againſt thoſe nations whoſe borders they were to paſs? What entertainment could they expect from the *Egyptians*, whom they had deſerted and brought to ſo much ruin?

V. 5. *Fell on their faces*—As humble and earneſt ſuppliants to God, the only refuge to which *Moſes* reſorted in all ſuch ſtraits, and who alone was able to govern this ſtiff-necked people. *Before all the aſſembly*—That they might awake to apprehend their ſin and danger, when they ſaw *Moſes* at his prayers, whom God never failed to defend, even with the deſtruction of his enemies.

V. 6. *Rent their clothes*—To teſtify their hearty grief for the peoples blaſphemy againſt God and ſedition againſt *Moſes*, and that dreadful judgment which they eaſily foreſaw this muſt bring upon the congregation.

V. 8. *Delight in us*—If by our rebellion and ingratitude we do not provoke God to leave and forſake us.

V. 9. *Bread*—We ſhall deſtroy them as eaſily as we eat our bread. *Their defence*—Their conduct and courage, and eſpecially God, who was pleaſed to afford them his protection 'till their iniquities were full, is utterly departed from them, and hath given them up as a prey to us. *With us*—By his ſpecial grace and almighty power, to ſave us from them and all our enemies. *Only rebel not againſt the Lord*—Nothing can ruin ſinners but their own rebellion. If God leaves them, 'tis becauſe they drive him from them, and they die, becauſe they *will* die.

V. 10. *Appeared*—Now in the extremity of danger to reſcue his faithful ſervants, and to ſtop the rage of the people. *In the tabernacle*—Upon or above the tabernacle, where the cloud uſually reſided, in which the glory of God appeared now in a more illuſtrious manner. When they reflected upon God, his glory appeared not, to ſilence their blaſphemies: but when they threatned *Caleb* and *Joſhua*, they *touched the apple*

11 gation, before all the children of Iſrael. And the LORD ſaid unto
Moſes, How long will this people * provoke me? and how long
will it be ere they believe me, for all the ſigns which I have ſhewed
12 among them? I will ſmite them with the peſtilence, and diſinherit
them, † and will make of thee a greater nation, and mightier than
13 they. And ‡ Moſes ſaid unto the LORD, Then the Egyptians ſhall
hear *it* (for thou broughteſt up this people in thy might from among
14 them) And they will tell *it* to the inhabitants of this land: § *for*
they have heard that thou LORD *art* among this people, that thou
LORD art ſeen face to face, and *that* ‖ thy cloud ſtandeth over them,
and *that* thou goeſt before them, by day-time in a pillar of a cloud,
15 and in a pillar of fire by night. Now *if* thou ſhalt kill *all* this
people, as one man; then the nations which have heard the fame
16 of thee, will ſpeak ſaying, Becauſe the LORD was not ** able to
bring this people into the land which he ſware unto them, there-
17 fore he hath ſlain them in the wilderneſs. And now, I beſeech
thee, let the power of my Lord be great, according as thou haſt
18 ſpoken, ſaying, The LORD *is* †† long ſuffering, and of great mercy,
forgiving iniquity and tranſgreſſion, and by no means clearing *the*
guilty, ‡‡ viſiting the iniquity of the fathers upon the children, unto

of his eye, and his glory appeared immediately. They who faithfully expoſe themſelves for God, are ſure of his ſpecial protection.

V. 12. *I will ſmite them*—This was not an abſolute determination, but a comminaton, like that of *Nineveh*'s deſtruction, with a condition implied, except there be ſpeedy repentance, or powerful interceſſion.

V. 16. *Not able*—His power was quite ſpent in bringing them out of *Egypt*, and could not finiſh the work he had begun and had ſworn to do.

V. 17. *Be great*—That is appear to be great, diſcover its greatneſs: namely, the power of his grace and mercy, or the *greatneſs of his mercy*, in pardoning this and their other ſins: for to this the following words manifeſtly reſtrain it, where the pardon of their ſins is the only inſtance of this power both deſcribed in God's titles, ver. 18. and prayed for by *Moſes* ver. 19. and granted by God in anſwer to him, ver. 20. Nor is it ſtrange that the pardon of ſin, eſpecially ſuch great ſins, is ſpoken of as an act of power in God, becauſe undoubtedly it is an act of omnipotent and infinite goodneſs.

V. 18. *Viſiting the iniquity*—Theſe words may ſeem to be improperly mentioned, as being a powerful argument to move God to deſtroy this wicked people, and not to pardon them. It may be anſwered, that *Moſes* uſeth theſe words together with the reſt, becauſe he would not ſever what God had put together. But the truer anſwer ſeems to be, that theſe words are to be tranſlated otherwiſe, *And in deſtroying he will not utterly deſtroy, though he viſit the iniquity of*

* *Heb.* iii. 18. † *Exod.* xxxii. 10. ‡ *Exod.* xxxii. 12. *Deut.* xxxii. 27.
§ *Exod.* xv. 14. *Joſh.* ii. 9. v. 1. ‖ *Exod.* xiii. 21. ** *Deut.* ix. 28.
†† *Exod.* xxxiv. 6. *Pſal.* ciii. 8. ‡‡ *Exod.* xx. 5. xxxiv. 7.

19 the third and fourth *generation*. Pardon, I beſeech thee, the iniqui-
ty of this people, according unto the greatneſs of thy mercy, and
20 as thou haſt forgiven this people, from Egypt, even until now. And
21 the LORD ſaid, I have pardoned according to thy word: But *as*
truly *as* I live, § all the earth ſhall be filled with the glory of the
22 LORD. Becauſe all thoſe men which have ſeen my glory, and my
miracles which I did in Egypt, and in the wilderneſs, and have
tempted me now theſe ten times, and have not hearkened to my
23 voice; ‖ Surely they ſhall not ſee the land which I ſware unto
their fathers, neither ſhall any of them that provoked me, ſee it:
24 But my ſervant * Caleb, becauſe he had another ſpirit with him,
and hath followed me fully; him will I bring into the land, where-
25 into he went; and his ſeed ſhall poſſeſs it. (Now the Amalekites
and the Canaanites dwelt in the valley) To morow turn you, and
26 get you into the wilderneſs by the way of the Red-ſea. And the
27 LORD ſpake unto Moſes, and unto Aaron, ſaying. How long *ſhall*

of the fathers upon the children, unto the third and fourth generation.

V. 20. *I have pardoned*—So far as not utterly to deſtroy them.

V. 21. *With the glory of the Lord*—With the report of the glorious and righteous acts of God in puniſhing this rebellious people.

V. 22. *My glory*—That is, my glorious appearances in the cloud, and in the tabernacle. *Ten times*—That is, many times. A certain number for an uncertain.

V. 24. *Caleb*—*Joſhua* is not named, becauſe he was not now among the people, but a conſtant attendant upon *Moſes*, nor was he to be reckoned as one of them, any more than *Moſes* and *Aaron* were, becauſe he was to be their chief commander. *He had another ſpirit*—Was a man of another temper, faithful and couragious, not acted by that evil ſpirit of cowardice, unbelief, diſobedience, which ruled in his brethren; but by the ſpirit of God. *Fully*—Univerſally and conſtantly, through difficulties and dangers, which made his partners halt. *Whereinto he went*—In general, *Canaan*, and particularly *Hebron*, and the adjacent parts, *Joſh.* xiv. 9.

V. 25. *In the valley*—Beyond the mountain, at the foot whereof they now were, ver. 40. And this clauſe is added, either 1. As an aggravation of *Iſrael*'s miſery and puniſhment, that being now ready to enter and take poſſeſſion of the land, they are forced to go back into the wilderneſs: or 2. As an argument to oblige them more willingly to obey the following command of returning into the wilderneſs, becauſe their enemies were very near them, and ſevered from them only by that *Idumean* mountain, and, if they did not ſpeedily depart, their enemies would fall upon them, and ſo the evil which before they cauſeleſly feared would come upon them; they, their wives and their children, would become a prey to the *Amalekites* and *Canaanites*, becauſe God would not aſſiſt nor defend them. *By the way of the Red-ſea*—That leadeth to the *Red-ſea*, and to *Egypt*, the place whither you deſire to return.

§ *Pſal.* lxxii. 19. ‖ *Deut.* i. 35. *Pſal.* xcv. 11. cvi. 26. *Heb.* iii. 17.
* *Joſh.* xiv. 6. 8, 9.

I bear with this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael, which they mur-
28 mur againſt me. Say unto them, † *As truly as* I live, ſaith the LORD,
29 as ‡ ye have ſpoken in mine ears, ſo will I do to you: Your carcaſes ſhall fall in this wilderneſs; and all that were numbered of you, according to your whole number, from twenty years old and up-
30 ward, which have murmured againſt me. Doubtleſs ye ſhall not come into the land, *concerning* which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of
31 Nun. But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which he have de-
32 ſpiſed. But *as for* you, your carcaſes they ſhall fall in this wilderneſs.
33 And your children ſhall wander in the wilderneſs forty years, and bear your whoredoms, until your carcaſes be waſted in the wilder-
34 neſs. § After the number of the days in which ye ſearched the land, *even* ‖ forty days (each day for a year) ſhall ye bear your iniquities, *even* forty years, and ye ſhall know my breach of pro-
35 miſe. I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilder-
36 neſs they ſhall be conſumed, and there they ſhall die. And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a
37 ſlander upon the land; Even thoſe men that did bring up the evil

V. 28. *As ye have ſpoken*—When you wickedly wiſhed you might die in the wilderneſs.

V. 30. *You*—Your nation; for God did not ſwear to do ſo to theſe particuliar perſons.

V. 32. *Your carcaſes*—See with what contempt they are ſpoken of, now they had by their ſin *made themſelves vile!* The mighty men of valour were but carcaſes, now the Spirit of the Lord was departed from them! It was very probably upon this occaſion, that *Moſes* wrote the ninetieth pſalm.

V. 33. *Forty years*—So long as to make up the time of your dwelling in the wilderneſs forty years; one whole year and part of another were paſt before this ſin or judgment. *Your whoredoms*—The puniſhment of your whoredoms, of your apoſtacy from, and perfidiouſneſs againſt your Lord, who was your huſband, and had married you to himſelf.

V. 34. *Each day for a year*—So there ſhould have been forty years to come, but God was pleaſed mercifully to accept of the time paſt as a part of that time. *Ye ſhall know my breach of promiſe*—That as you have firſt broken the covenant between you and me, by breaking the conditions of it, ſo I will make it void on my part, by denying you the bleſſings promiſed in that covenant. So you ſhall ſee, that the breach of promiſe wherewith you charged me, lies at your door, and was forced from me by your perfidiouſneſs.

V. 37. *By the plague*—Either by the peſtilence,

† Chap. xxvi. 65. xxxii. 10. *Deut.* i. 35. ‡ Ver. 2. § Chap. xiii. 25. ‖ *Pſal.* xcv. 10. *Ezek.* iv. 6.

38 report upon the land, ‖ died by the plague before the LORD. But
Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were*
39 of the men that went to ſearch the land, lived *ſtill*. And Moſes told
theſe ſayings unto all the children of Iſrael: and the people mourn-
40 ed * greatly. And they roſe up early in the morning, and gat
them up into the top of the mountain, ſaying, Lo, we † *be here*, and
will go up unto the place which the LORD hath promiſed: for we
41 have ſinned. And Moſes ſaid, Wherefore now do you tranſgreſs
42 the commandment of the LORD? but it ſhall not proſper. Go not
up, for the LORD *is* not among you; that ye be not ſmitten before
43 your enemies. For the Amalekites, and the Canaanites *are* there
before you, and ye ſhall fall by the ſword: becauſe ye are turned
away from the LORD; therefore the LORD will not be with you.
44 But they preſumed to go up unto the hill-top: nevertheleſs the ark
of the covenant of the LORD, and Moſes departed not out of the
45 camp. Then the Amalekites came down, and the Canaanites which
dwelt in that hill, and ſmote them, ‡ and diſcomfited them, *even* unto
§ Hormah.

CHAP. XV.

Laws, concerning meal-offerings and drink offerings, ver. 1—16. *Concerning dough for heave-offerings,* ver. 17—21. *Sacrifices for ſins of ignorance,* ver. 22—29. *Concerning preſumptuous ſinners,* ver. 30, 31. *An inſtance in the ſabbath-breaker,* ver. 32—36. *Concerning fringes on the borders of their garments,* ver. 37—41.

1,2 AND the LORD ſpake unto Moſes, ſaying, ** Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give unto you,

tilence, or by ſome other ſudden and extraordinary judgment, ſent from the cloud in which God dwelt, and from whence he ſpake to *Moſes*, and wherein his glory at this time appeared before all the people, ver. 10. who therefore were all, and theſe ſpies among the reſt, *before the Lord*.

V. 38. *But Joſhua and Caleb lived ſtill*—Death never miſſes his mark, nor takes any by overſight who are deſigned for life, tho' in the midſt of thoſe that are to die.

V. 39. *And the people mourned greatly*—But it was now too late. There was now no place for repentance. Such mourning as this there is in hell; but the tears will not quench the flames.

V. 40. *Gat them up*—Deſigned or prepared themſelves to go up.

V. 45. *The Canaanites*—Largely ſo called, but ſtrictly the *Amorites*. *Hormah*—A place ſo called afterwards, chap. xxi. 3. from the ſlaughter or deſtruction of the *Iſraelites* at this time.

V. 2. *I give you*—Will certainly give you,

‖ 1 *Cor.* x. 10. *Heb.* iii. 17. *Jude* 5. * *Heb.* xii. 17. † *Deut.* i. 41. ‡ *Deut.* i. 44.
§ Chap. xxi. 3. *Iſa.* lxiii. 10. ** *Lev.* xxiii. 10.

3 And will make an offering by fire unto the LORD, a burnt-offering,
or a ſacrifice, † in performing a vow, or in a free-will-offering,
or ‡ in your ſolemn feaſts, to make a § ſweet ſavour unto the
4 LORD, of the herd, or of the flock: Then ‖ ſhall he that offereth
his offering unto the LORD, bring a * meal-offering of a tenth-deal
5 of flour, mingled with the fourth *part* of an hin of oil. And the
fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare,
6 with the burnt-offering, or ſacrifice, for one lamb. Or for a ram,
thou ſhalt prepare *for* a meal-offering, two tenth-deals of flour min-
7 gled with the third *part* of a hin of oil. And for a drink-offering
thou ſhalt offer the third *part* of a hin of wine, *for* a ſweet ſavour
8 unto the LORD. And when thou prepareſt a bullock *for* a burnt-
offering, or *for* a ſacrifice in performing a vow, or †† peace-offer-
9 ings unto the LORD: Then ſhall he bring with a bullock a meal-
offering of three tenth-deals of flour, mingled with half an hin of
10 oil. And thou ſhalt bring for a drink-offering half an hin of wine,
11 *for* an offering made by fire of a ſweet ſavour unto the LORD. Thus
ſhall it be done for one bullock, or for one ram, or for a lamb, or
12 a kid. According to the number that ye ſhall prepare, ſo ſhall ye
13 do to every one, according to their number. All that are born of
the country ſhall do theſe things after this manner, in offering an
14 offering made by fire of a ſweet ſavour unto the LORD. And if a
ſtranger ſojourn with you, or whoſoever *be* among you in your ge-
nerations, and will offer an offering made by fire of a ſweet ſavour
15 unto the LORD: as ye do, ſo ſhall he do. ‡‡ One ordinance *ſhall be*

you, notwithſtanding this great provocation. And for their better aſſurance hereof he repeats and amplifies the laws of ſacrifices, whereby through Chriſt he would be reconciled to them and theirs upon their repentance.

V. 3. *A ſacrifice*—A peace-offering.

V. 4. *A tenth deal*—The tenth part of an *Ephah*, that is, about five pints. *An hin* contained about five quarts.

V. 6. *Two tenth-deals*—Becauſe this belonged to a better ſacrifice than the former; and therefore in the next ſacrifice of a bullock, there are three tenth deals. So the acceſſory ſacrifice grows proportionably with the principal.

V. 8. *Peace-offerings*—Such as were offered either freely or by command, which may be called *peace-offerings* or thank-offerings, by way of eminency, becauſe ſuch are offered purely by way of gratitude to God, and with ſingle reſpect to his honour, whereas the peace-offerings made in performance of a vow were made and offered, with deſign of getting ſome advantage by them.

V. 12. *Their number*—As many cattle as ye ſacrifice, ſo many meal and drink-offerings ye ſhall offer.

V. 15. *Before the Lord*—As to the worſhip of God: his ſacrifices ſhall be offered in the ſame manner and accepted by God upon

† *Lev.* xxii. 21. ‡ *Lev.* xiii. 8. § *Exod.* xxix. 18. ‖ *Lev.* ii. 1. * *Exod.* xxix. 40.
†† *Lev.* vii. 11. ‡‡ *Exod.* xii. 49. Chap. ix. 14.

both for you of the congregation, and alſo for the ſtranger that ſo-
journeth *with you*, an ordinance for ever in your generations: as
16 ye *are* ſo ſhall the ſtranger be before the LORD. One law, and one
manner ſhall be for you, and for the ſtranger that ſojourneth with
17,18 you. And the LORD ſpake unto Moſes, ſaying, Speak unto
the children of Iſrael, and ſay unto them, When ye come into the
19 land whither I bring you, Then it ſhall be, that when ye eat of
the bread of the land, ye ſhall offer up an heave-offering unto the
20 LORD. Ye ſhall offer up a cake of the § firſt of your dough *for* an
heave-offering: as *ye do* the heave-offering of the threſhing-floor,
21 ſo ſhall ye heave it. Of the firſt of your dough ye ſhall give unto
22 the LORD an heave-offering in your generations. And ‖ if ye
have erred, and not obſerved all theſe commandments, which the
23 LORD hath ſpoken unto Moſes, *Even* all that the LORD hath com-
manded you by the hand of Moſes, from the day that the LORD
commanded *Moſes*, and henceforward among your generations;
24 Then it ſhall be, if *ought* be committed by ignorance, without the
knowledge of the congregation, that all the congregation ſhall offer
one young bullock for a burnt-offering, for a ſweet ſavour unto
the LORD, with his meal-offering, and his drink-offering according
25 to the manner, and one kid of the goats for a ſin-offering. And
the prieſt ſhall make an atonement for all the congregation of the
children of Iſrael, and it ſhall be forgiven them; for it *is* igno-
rance: and they ſhall bring their offering, a ſacrifice made by fire
unto the LORD, and their ſin-offering before the LORD, for their
26 ignorance. And it ſhall be forgiven all the congregation of the
children of *Iſrael*, and the * ſtranger that ſojourneth among them;
27 ſeeing all the people *were* in ignorance. † And if any ſoul ſin

upon the ſame terms, as yours: which was a preſage of the future calling of the *Gentiles*. And this is added by way of caution, to ſhew that ſtrangers were not upon this pretence to partake of their civil privileges.

V. 19. *When ye eat*—When you are about to eat it: for before they eat it, they were to offer this offering to God. *The bread*—That is, the bread-corn.

V. 20. *The threſhing floor*—That is, of the corn in the threſhing floor, when you have gathered in your corn.

V. 22. *All theſe commandments*—Thoſe now ſpoken of, which concern the outward ſervice of God, or the rites or ceremonies

§ *Prov.* iii. 9, 10. *Ezek.* xliv. 30. *Rom.* xi. 16. ‖ *Lev.* iv. 2. * *Rom.* iii. 29.
† *Lev.* iv. 27.

through ignorance, then he ſhall bring a ſhe-goat of the firſt year
28 for a ſin-offering. And the prieſt ſhall make an atonement for the
ſoul that ſinneth ignorantly, when he ſinneth by ignorance before
the LORD, to make an atonement for him; and it ſhall be ‡ forgiven
29 him. You ſhall have one law for him that ſinneth through igno-
rance, *both for* him that is born amongſt the children of Iſrael, and
30 for the ſtranger that ſojourneth among them. But the ſoul that
doeth *ought* preſumptuouſly (*whether he be* born in the land, or a
ſtranger) the ſame § reproacheth the LORD; and that ſoul ſhall be
31 cut off from among his people. Becauſe he hath ‖ deſpiſed the
word of the LORD, and hath broken his commandment; that ſoul
32 ſhall utterly be cut off; his iniquity *ſhall be* upon him. And
while the children of Iſrael were in the wilderneſs, they found a
33 man that gathered ſticks upon the ſabbath day. And they that
found him gathering ſticks, brought him unto Moſes and Aaron
34 and unto all the congregation. And they put him * in ward, be-
35 cauſe it was not declared what ſhould be done to him. And the
LORD ſaid unto Moſes, † The man ſhall be ſurely put to death; all
the congregation ſhall ſtone him with ſtones without the camp.
36 And all the congregation brought him without the camp, and ſtoned
him with ſtones, and he died; as the LORD commanded Moſes.
37, 38 And the LORD ſpake unto Moſes, ſaying, Speak unto the chil-
dren of Iſrael, and bid ‡‡ them that they make them fringes in the
borders of their garments, throughout their generations, and that

monies belonging to it. And herein principally this law may ſeem to differ from that *Lev.* iv. 13. which ſpeaks of ſome poſitive miſcarriage, or doing that which ought not to have been done, about the holy things of God; whereas this ſpeaks only of an omiſſion of ſomething which ought to have been done about holy ceremonies.

V. 30. *Reproacheth the Lord*—He ſets God at defiance, and expoſeth him to contempt, as if he were unable to puniſh tranſgreſſors.

V. 32. *On the ſabbath-day*—This ſeems to be added as an example of a preſumptuous ſin: for as the law of the ſabbath was plain and poſitive, ſo this tranſgreſſion of it muſt needs be a known and wilful ſin.

V. 33. *To all the congregation*—That is, to the rulers of the congregation.

V. 34. *They*—That is, *Moſes* and *Aaron*, and the ſeventy rulers. *What ſhould be done*—That is, in what manner he was to be cut off, or by what kind of death he was to die, which therefore God here particularly determines: otherwiſe it was known in general that ſabbath-breakers were to be put to death.

V. 38. *Fringes*—Theſe were certain threads or ends, ſtanding out a little further

‡ *Pſal.* xix. 13. 1 *Tim.* i. 13. § *Ezek.* x. 27. ‖ *Prov.* xiii. 13. *Heb.* x. 28.
* *Lev.* xxiv. 12. † *Exod.* xxxi. 14. ‡‡ *Deut.* xxii. 12. *Matt.* xxiii. 5.

39 they put upon the fringe of the borders a ribband of blue. And it
shall be unto you for a fringe, that ye may look upon it, and re-
member all the commandments of the LORD, and do them: and
that ye seek not after your § own heart, and your own eyes, after
40 which ye use to go a whoring: That ye may remember, and do
41 all my commandments, and be holy unto your God. I *am* the
LORD your God, which brought you out of the land of Egypt, to
be your God: I *am* the LORD your God.

CHAP. XVI.

Korah, Dathan *and* Abiram, *rise up against* Moses, ver. 1—4. Moses *reasons with them*, ver. 5—11. *Sends for* Dathan *and* Abiram, *who refuse to come*, ver. 12—14. *His proposal to* Korah, ver. 15—19. *The punishment of the rebels*, ver. 20—35. *Their censers preserved for a memorial*, ver. 36—40. *A new insurrection stopt by a plague*, ver. 41—45. Aaron *stays the plague*, ver. 46—50.

1 NOW * Korah the son of Izhar, the son of Kohath the son of
Levi, and Dathan, and Abiram, the sons of Eliab, and On

ther than the rest of their garments, left there for this use. *In the borders*—That is, *in the four borders* or *quarters*, as it is, *Deut.* xxii. 12. *Of their garments*—Of their upper garments. This was practised by the Pharisees in Christ's time, who are noted for making their borders larger than ordinary. *A ribband*—To make it more obvious to the sight, and consequently more serviceable to the use here mentioned. *Of blue*—Or, *purple*.

V. 39. *For a fringe*—That is, the ribband, *shall be unto you*, shall serve you *for a fringe*, to render it more visible by its distinct colour, whereas the fringe without this was of the same piece and colour with the garment, and therefore less observeable. *That ye seek not*—Or, *enquire not* for other rules and ways of serving me than I have prescribed you. *Your own heart, and eyes*—Neither after the devices of your own hearts, as *Nadab* and *Abihu* did when they offered strange fire; nor after the examples of others which your eyes see, as you did when you were set upon worshipping a calf after the manner of *Egypt*. The phylacteries worn by the Pharisees in our Lord's time, were a different thing from these. Those were of their own invention: these were a divine institution.

V. 40. *Be ye holy*—Purged from sin and sincerely devoted to God.

V. 41. *I am the Lord your God*—Though I am justly displeased with you for your frequent rebellions, for which also I will keep you forty years in the wilderness, yet I will not utterly cast you off, but will continue to be your God.

V. 1. *The son of Izhar*—*Amram*'s brother, *Exod.* vi. 18. therefore *Moses* and he were cousin germans. Moreover, *Izhar* was the second son of *Kohath*, whereas *Elizaphan*, whom *Moses* had preferred before him, and made prince or ruler of the *Kohathites*, chap. iii. 30. was the son of *Uzziel*, the fourth

§ *Prov.* xxviii. 26. * Chap. xxvii. 3. *Jude* 11.

2 the ſon of Peleth, ſons of Reuben, took *men:* And roſe up before
Moſes, with certain of the children of Iſrael, two hundred and
fifty princes of the aſſembly, † famous in the congregation, men of
3 renown. And ‡ they gathered themſelves together againſt Moſes,
and againſt Aaron, and ſaid unto them, *Ye take* too much upon
you, ſeeing all the congregation *are* holy, every one of them, and
the LORD *is* among them: wherefore then lift you up yourſelves
4 above the congregation of the LORD? And when Moſes heard it,
5 he fell upon his face. And he ſpake unto Korah, and unto all his
company, ſaying, Even to-morrow the LORD will ſhew who *are*
his, and who *is* holy, and will cauſe *him* to come near unto him:
even *him* whom he hath choſen, will he cauſe to come near unto

fourth ſon of *Kohath*. This, the *Jewiſh* writers ſay, made him malecontent, which at laſt broke forth into ſedition. *Sons of Reuben*—Theſe are drawn into confederacy with *Korah*, partly becauſe they were his next neighbours, both being encamped on the ſouth-ſide, partly in hopes to recover their rights of primogeniture, in which the prieſthood was comprehended, which was given away from their father.

V. 2. *Roſe up*—That is, conſpired together, and put their deſign in execution. *Before Moſes*—Not obſcurely, but openly and boldly, not fearing nor regarding the preſence of *Moſes*.

V. 3. *They*—*Korah*, *Dathan* and *Abiram*, and the reſt, who were all together when *Moſes* ſpake thoſe words, ver. 5, 6, 7. but after that, *Dathan* and *Abiram* retired to their tents, and then *Moſes* ſent for *Korah* and the *Levites*, who had more colourable pretences to the prieſthood, and treats with them apart, and ſpeaks what is mentioned, ver. 8, 9, 10, 11. Having diſpatched them, he ſends for *Dathan* and *Abiram*, ver. 12. that he might reaſon the caſe with them alſo apart. *Againſt Aaron*—To whom the prieſthood was confined, and *againſt Moſes*, both becauſe this was done by his order, and becauſe before *Aaron's* conſecration *Moſes* appropriated it to himſelf. For whatever they intended, they ſeem not now directly to ſtrike at *Moſes* for his ſupreme civil government, but only for his influence in the diſpoſal of the prieſthood. *Ye take too much*—By perpetuating the prieſthood in yourſelves and family, with the excluſion of all others from it. *All are holy*—*A kingdom of prieſts*, an holy *nation*, as they are called, *Exod.* xix. 6. a people ſeparated to the ſervice of God, and therefore no leſs fit to offer ſacrifice and incenſe, than you are. *Among them*—By his tabernacle and cloud, the tokens of his gracious preſence, and therefore ready to receive ſacrifices from their own hands. *Ye*—Thou *Moſes*, by preſcribing what laws thou pleaſeſt about the prieſthood, and confining it to thy brother; and thou *Aaron* by uſurping it as thy peculiar privilege.

V. 4. *On his face*—Humbly begging that God would direct and vindicate him. Accordingly God anſwers his prayers, and ſtrengthens him with new courage, and confidence of ſucceſs.

V. 5. *To-morrow*—Heb. *In the morning*, the time appointed by men for adminiſtering juſtice, and choſen by God for that work. Some time is allowed, partly that *Korah* and his company might prepare themſelves and their cenſers; and partly to

† Chap. xxvi. 9. *Ruth* iv. 11. 14. ‡ *Pſal.* cvi. 16.

6 him. This do; take ye cenſers Korah, and all his company:
7 And put fire therein, and put incenſe in them before the LORD to-
morrow: and it ſhall be that the man whom the LORD doth chooſe,
he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi.
8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi.
9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath
ſeparated you from the congregation of Iſrael, to bring you near
to himſelf, to do the ſervice of the tabernacle of the LORD,
and to ſtand before the congregation, to miniſter unto them.
10 And he hath brought thee near *to him*, and all thy brethren the
11 ſons of Levi with thee: and ſeek ye the prieſthood alſo? For
which cauſe *both* thou and all thy company *are* gathered together
againſt the § LORD: and what *is* ‖ Aaron that ye murmur
12 againſt him? And Moſes ſent to call Dathan and Abiram the ſons
13 of Eliab: who ſaid, We will not come up. *Is it* a ſmall thing
that thou haſt brought us up out of a land that floweth with milk
and honey, to kill us in the wilderneſs, except thou make thyſelf
14 altogether a prince over us. Moreover, thou haſt not brought us
into a land that floweth with milk and honey, or given us inheri-
tance of fields and vineyards, wilt thou put out the eyes of theſe
15 men? We will not come up. And Moſes was very wroth, and ſaid

to give them ſpace for conſideration and repentance. *He will cauſe him*—He will by ſome evident token declare his approbation of him and his miniſtry.

V. 8. *Ye ſons of Levi*—They were of his own tribe, nay, they were of God's tribe. It was therefore the worſe in them thus to mutiny againſt God and againſt him.

V. 9. *To miniſter to them*—So they were the ſervants both of God and of the church, which was an high dignity, though not ſufficient for their ambitious minds.

V. 11. *Againſt the Lord*—Whoſe choſen ſervant *Aaron* is. You ſtrike at God through *Aaron*'s ſides.

V. 12. *Dathan and Abiram*—To treat with them and give them, as he had done *Korah* and his company, a timely admonition. *Come up*—To *Moſes*'s tabernacle, whither the people uſed to go up for judgment. Men are ſaid in ſcripture phraſe to *go up* to places of judgment.

V. 14. *Theſe men*—Of all the people who are of our mind: wilt thou make them blind, or perſuade them that they do not ſee what is viſible to all that have eyes, to wit, that thou haſt deceived them, and broken thy faith and promiſe given to them?

V. 15. *Reſpect not their offering*—Accept not their incenſe which they are now going to offer, but ſhew ſome eminent diſlike of it. He calls it *their offering*, though it was offered by *Korah* and his companions, becauſe it was offered in the name and by the conſent of all the conſpirators, for the deciſion of the preſent controverſy between them and *Moſes*. *I have not hurt one*

§ *Luke*. x. 16. *John* xiii. 20. ‖ 1 *Cor*. iii. 5.

unto the LORD, * Reſpect not thou their offering: I † have not
16 taken one aſs from them, neither have I hurt one of them. And
Moſes ſaid unto Korah, Be thou and all thy company before the
17 LORD, thou, and they, and Aaron to-morrow. And take
every man his cenſer, and put incenſe in them, and bring ye be-
fore the LORD every man his cenſer, two hundred and fifty cen-
18 ſers: thou alſo and Aaron, each of *you* his cenſer. And they took
every man his cenſer, and put fire in them, and laid incenſe there-
on, and ſtood in the door of the tabernacle of the congregation,
19 with Moſes and Aaron. And Korah gathered all the congregation,
againſt them, unto the door of the tabernacle of the congregation:
and the glory of the LORD appeared unto all the congregation.
20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,
21 ‡ Separate yourſelves from among this congregation, that I may
22 conſume them in a moment. And they fell upon their faces, and
ſaid, O God, § the God of the ſpirits of all fleſh, ſhall one man ſin,
23 and wilt thou be wrath with all the congregation? And the LORD

of them—I have never injured them, nor uſed my power to defraud or oppreſs them, as I might have done; I have done them many good offices, but no hurt: therefore their crime is without any cauſe or provocation.

V. 16. *Before the Lord*—Not in the tabernacle, which was not capable of ſo many perſons ſeverally offering incenſe, but at the door of the tabernacle, where they might offer it by *Moſes*'s direction upon this extraordinary occaſion. This work could not be done in that place, which alone was allowed for the offering up of incenſe; not only for its ſmallneſs, but alſo becauſe none but prieſts might enter to do this work. Here alſo the people, who were to be inſtructed by this experiment, might ſee the proof and ſucceſs of it.

V. 18. *Fire*—Taken from the altar which ſtood in that place, for *Aaron* might not uſe other fire. And it is likely the remembrance of the death of *Nadab* and *Abihu* deterred them from offering any ſtrange fire.

V. 19. *Againſt them*—That they might be witneſſes of the event, and, upon their ſucceſs, which they doubted not of, might fall upon *Moſes* and *Aaron*. And it ſeems by this that the people were generally incenſed againſt *Moſes*, and inclined to *Korah*'s ſide. *The glory appeared*—In the cloud, which then ſhone with greater brightneſs and majeſty, as a token of God's approach and preſence.

V. 22. *The ſpirits*—And this is no empty title here, but very emphatical. Thou art the maker of ſpirits, deſtroy not thy own workmanſhip. O thou who art the preſerver of men, and of their ſpirits, the Lord of ſpirits, *Job*. xii. 10. who as thou mayſt juſtly deſtroy this people, ſo thou canſt preſerve whom thou pleaſeſt: *the father of ſpirits, the ſouls*. Deal mercifully with thy own children: the ſearcher of ſpirits, thou canſt diſtinguiſh between thoſe who have maliciouſly raiſed this tumult,

* *Gen.* iv. 4, 5. † *Acts* xx. 33. ‡ *Gen.* xix. 17. 22. *Jer.* li. 6. *Rev.* xviii. 4.
§ Chap. xxvii. 16. *Job* xii. 10. *Eccl.* xii. 7. *Iſa.* lvii. 16. *Zac.* xii. 1. *Heb.* xii. 9.

24 ſpake unto Moſes ſaying, Speak unto the congregation, ſaying,
Get you up from about the tabernacle of Korah, Dathan, and Abi-
25 ram. And Moſes roſe up, and went unto Dathan and Abiram:
26 and the elders of Iſrael followed him. And he ſpake unto the con-
gregation, ſaying, Depart, I pray you, from the tents of theſe
wicked men, and ‖ touch nothing of theirs, leſt ye be conſumed
27 in all their ſins. So they gat up from the tabernacle of Korah,
Dathan, and Abiram on every ſide: and Dathan and Abiram
came out, and ſtood in the door of their tents, and their wives,
28 and their ſons, and their little children. And Moſes ſaid, Hereby
ye ſhall know that the LORD hath ſent me to do all theſe works, for
29 I *have* not *done them* of mine own mind. If theſe men die the com-
mon death of all men, or if they be viſited after the viſitation of
30 all men, *then* the LORD hath not ſent me. But if the LORD make
a new thing, and the earth open her mouth, and ſwallow them up,
with all that *appertain* unto them, and they go down quick into the
pit, then ye ſhall underſtand that theſe men have provoked the
31 LORD. * And it came to paſs as he had made an end of ſpeaking all
theſe words, that the ground clave aſunder that *was* under them:
32 And the earth opened her mouth, and ſwallowed them up, and
their houſes, and † all the men that *appertained* unto Korah, and

mult, and thoſe whoſe ignorance and ſimple credulity hath made them a prey to crafty ſeducers. *Of all fleſh*—Of all mankind: the word *fleſh* is often put for men. *One man*—*Korah*, the ringleader of this ſedition.

V. 24. *The congregation*—Whom for your ſakes I will ſpare upon the condition following.

V. 25. *Unto Dathan*—Becauſe they refuſed to come to him. *The elders*—The ſeventy rulers, whom he carried with him for the greater ſolemnity of the action, and to encourage them in their work, notwithſtanding the obſtinate and untractable nature of the people they were to govern.

V. 27. *Stood in the door*—An argument of their fooliſh confidence, obſtinacy and impenitency, whereby they declared that they neither feared God, nor reverenced man.

V. 28. *All theſe works*—As the bringing of the people out of *Egypt*; the conducting of them through the wilderneſs; the exerciſing authority among them; and giving laws to them concerning the prieſthood.

V. 29. *The death of all men*—By a natural death. *The viſitation of all men*—By plague, or ſword, or ſome uſual judgment. *The Lord hath not ſent me*—I am content that you take me for an impoſter, falſly pretending to be ſent of God.

V. 32. *All that appertained unto Korah*—That is, all his family which were there, women,

‖ 2 *Cor.* vi. 17. *Rev.* xviii. 4. * Chap. xxvi. 10. xxvii. 3. *Deut.* xi. 6. *Pſal.* cvi. 17.
† Ver. 17. Chap. xxvi. 11.

33 all *their* goods. They and all that *appertained* to them, went down
alive into the pit, and the earth closed upon them; and they perish-
34 ed from among the congregation. And all Israel that *were* round
about them, fled at the cry of them: for they said, Lest the earth
35 swallow us up *also*. And there came out a fire from the LORD, and
consumed the two hundred and fifty men that offered incense.
36,37 And the LORD spake unto Moses, saying, Speak unto Eleazar
the son of Aaron the priest, that he take up the censers out of the
burning, and scatter thou the fire yonder, for they are hallowed.
38 The censers of these sinners against their own souls, let them make
them broad plates *for* a covering of the Altar; for they offered
them before the LORD, therefore they are hallowed, and they shall

women, children, and servants; but his sons, who were spared, *Numb.* xxvi. 11. 58. 1 *Chron.* vi. 22. 37. were absent either upon some service of the tabernacle, or upon some other occasion, God so ordering it by his providence, either because they disliked their fathers act, or upon *Moses*'s intercession for them. This expression may intimate, that *Korah* himself was not here, but that he continued with his two hnndred and fifty men before the Lord, where they were waiting for God's decision of the controversy. Nor is it probable that their chief captain would desert them, and leave them standing there without an head, especially, when *Aaron* his great adversary, abode there still, and did not go with *Moses* to *Dathan*. And *Korah* may seem to have been consumed with those two hundred and fifty. And so much is intimated, ver. 40. *that no stranger come near to offer incense before the Lord, that he be not as Korah, and as his company*, that is, destroyed, as they were, by fire from the Lord. And when the Psalmist relates this history, *Psal.* cvi. the earth's swallowing them up is confined to *Dathan* and *Abiram*, ver. 17. and for all the rest of that conspiracy, it is added, ver. 18. *And a fire was kindled in their company, the flame burnt up the wicked.*

V. 33. *Into the pit*—Into the earth, which first opened itself to receive them, and then shut itself to destroy them.

V. 35. *From the Lord*—From the cloud, wherein the glory of the Lord appeared.

V. 37. *To Eleazer*—Rather than to *Aaron*, partly because the troublesome part of the work was more proper for him, and partly lest *Aaron* should be polluted by going amongst those dead carcasses; for it is probable this fire consumed them, as lightning sometimes doth others, by taking away their lives, and leaving their bodies dead upon the place. *Out of the burning*—From among the dead bodies of those men who were burnt. *Yonder*—Far from the altar and sanctuary, into an unclean place, where the ashes were wont to be cast: by which God shews his rejection of their services. *They are hallowed*—By God's appointment, because they were presented before the Lord by his express order, ver. 16, 17.

V. 38. *Their own souls*—That is, their own lives: who were the authors of their own destruction. *The altar*—Of burnt-offerings, which was made of wood, but covered with brass before this time, *Exod.* xxvii. 1, 2. to which this other covering was added for farther ornament, and security against the fire, continually burning upon

39 be a ſign unto the children of Iſrael. And Eleazar the prieſt took
the brazen cenſers, wherewith they that were burnt had offered,
40 and they were made broad *plates for* a covering of the altar: *To
be* a memorial unto the children of Iſrael, that no ſtranger, which
is not of the ſeed of Aaron, come near to offer incenſe before the
LORD, that he be not as Korah, and as his company: as the LORD
41 ſaid to him by the hand of Moſes. But on the morrow all the
congregation of the children of Iſrael murmurmed againſt Moſes
and againſt Aaron, ſaying, Ye have killed the people of the LORD.
42 And it came to paſs, when the congregation was gathered againſt
Moſes, and againſt Aaron, that they looked toward the tabernacle
of the congregation, and behold, the cloud covered it, and the
43 glory of the LORD appeared. And Moſes and Aaron came before
44 the tabernacle of the congregation. And the LORD ſpake unto
45 Moſes, ſaying, Get you up from among this congregation, that I
may conſume them as in a moment: and they fell upon their
46 faces. And Moſes ſaid unto Aaron, Take a cenſer, and put fire
therein from off the altar, and put on ‡ incenſe, and go quickly
unto the congregation, and make an atonement for them: for
there is wrath gone out from the LORD; the plague is begun.
47 And Aaron took as Moſes commanded, and ran into the midſt of
the congregation: and behold, the plague was begun among the
people: and he put on incenſe, and made an atonement for the

upon it. *A ſign*—A warning to all ſtrangers to take heed of invading the prieſthood.

V. 40. *To him*—To *Eleazer*. Theſe words belong to ver. 38. the meaning is, that *Eleazer* did as God bad him.

V. 41. *On the morrow*—Prodigious wickedneſs and madneſs ſo ſoon to forget ſuch a terrible inſtance of Divine vengeance! *The people of the Lord*—So they call thoſe wicked wretches, and rebels againſt God! Tho' they were but newly ſaved from ſharing in the ſame puniſhment, and the ſurvivors were as brands plucked out of the burning, yet they fly in the face of *Moſes* and *Aaron*, to whoſe interceſſion they owe their preſervation.

V. 42. *They*—*Moſes* and *Aaron*, who in all their diſtreſſes made God their refuge.

V. 43. *Moſes and Aaron came*—To hear what God, who now appeared, would ſay to them.

V. 45. *They fell upon their faces*—To beg mercy for the people; thus rendering Good for Evil.

V. 46. *Incenſe*—Which was a ſign of interceſſion, and was to be accompanied with it. *Go unto the congregation*—He went with the incenſe, to ſtir up the people to repentance and prayer, to prevent their utter ruin. This he might do upon this extraordinary occaſion, having God's command for his warrant, though ordinarily

‡ *Pſal.* cxli. 2.

48 people: And he ſtood between the dead and the living, and the
49 plague was § ſtayed. Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about
50 the matter of Korah. And Aaron returned unto Moſes unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

The bloſſoming of Aaron's rod, ver. 1—9. *It is laid up for a memorial,* ver. 10, 11. *The people are terrified,* ver. 12, 13.

1, 2 AND the LORD ſpake unto Moſes, ſaying, Speak unto the children of Iſrael, and take of every one of them a rod, according to the houſe of *their* fathers, of all their princes according to the houſe of their fathers, twelve rods: write thou every
3 man's name upon his rod. And thou ſhalt write Aaron's name upon the rod of Levi; for one rod *ſhall be* for the head of the houſe of
4 their fathers. And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, * where I will meet with you.

narily incenſe was to be offered only in the tabernacle.

V. 48. *The living*—Whereby it may ſeem that this plague, like that fire, chap. xi. 1. began in the uttermoſt parts of the congregation, and ſo proceeded deſtroying one after another in an orderly manner, which gave *Aaron* occaſion and direction ſo to place himſelf, as a mediator to God on their behalf.

V. 2. *Of every one*—Not of every perſon, but of every tribe. *A rod*—That ſtaff, or rod, which the princes carried in their hands as tokens of their dignity and authority. *Every man's name*—Every prince's: for they being the firſt-born, and the chief of their tribes might above all others pretend to the prieſthood, if it was communicable to any of their tribes, and beſides each prince repreſented all his tribe: ſo that this was a full deciſion of the queſtion. And this place ſeems to confirm, that not only *Korah* and the *Levites*, but alſo thoſe of other tribes conteſted with *Moſes* and *Aaron* about the prieſthood, as that which belonged to all the congregation, they being all holy.

V. 3. *Aaron's name*—Rather than *Levi's*, for that would have left the controverſy undecided between *Aaron* and the other *Levites*, whereas this would juſtify the appropriation of the prieſthood to *Aaron's* family. *One rod*—There ſhall be in this, as there is in all the other tribes, only one rod, and that for the head of their tribe, who is *Aaron* in this tribe: whereas it might have been expected that there ſhould have been two rods, one for *Aaron*, and another for his competitors of the ſame tribe. But *Aaron's* name was ſufficient to determine both the tribe, and that branch or family of the tribe, to whom this dignity ſhould be affixed.

V. 4. *Before the teſtimony*—That is, before the ark of the teſtimony, cloſe by the ark. *I will meet with you*—And manifeſt my mind to you, for the ending of this diſpute.

V. 6. *Among*

§ *James* v. 17. * *Exod.* xxv. 22.

5 And it ſhall come to paſs, *that* the man's rod whom I ſhall chooſe,
ſhall bloſſom: and I will make to ceaſe from me the murmurings of
6 the children of Iſrael, whereby they murmur againſt you. And
Moſes ſpake unto the children of Iſrael, and every one of their
princes gave him a rod a-piece, for each prince one, according to
their fathers houſes, *even* twelve rods: and the rod of Aaron *was*
7 among their rods. And Moſes laid up the rods before the LORD in
8 the tabernacle of witneſs. And it came to paſs, that on the mor-
row Moſes went into the tabernacle of witneſs, and behold, the
rod of Aaron for the houſe of Levi was budded, and brought
9 forth buds, and bloomed bloſſoms, and yielded almonds. And
Moſes brought out all the rods from before the LORD, unto all the
children of Iſrael: and they looked, and took every man his rod.
10 And the LORD ſaid unto Moſes, † Bring Aaron's rod again before
the teſtimony, to be kept for a token againſt the rebels, and thou
ſhalt quite take away their murmurings from me, that they die not.
11 And Moſes did *ſo*: as the LORD commanded him, ſo did he.
12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we
13 die, we periſh, we all periſh. Whoſoever cometh any thing near
unto the tabernacle of the LORD, ſhall die: ſhall we be conſumed
with dying?

V. 6. *Among their rods*—Was laid up with the reſt, being either one of the twelve, as the *Hebrews* affirm, or the thirteenth, as others think.

V. 8. *Into the tabernacle*—Into the moſt holy place, which he might ſafely do under the protection of God's command, though otherwiſe none but the high-prieſt might enter there, and that once in a year.

V. 10. *To be kept for a token*—It is probable, the buds and bloſſoms and fruit (all which could never have grown together, but by miracle, continued freſh, the ſame which produced them in a night preſerving them for ages.

V. 12. *We periſh*—Words of conſternation, ariſing from the remembrance of theſe ſevere and repeated judgments, from the threatening of death upon any ſucceeding murmurings, and from the ſenſe of their own guilt and weakneſs, which made them fear leſt they ſhould relapſe into the ſame miſcarriages, and thereby bring the vengeance of God upon themſelves.

V. 13. *Near*—Nearer than he ſhould do; an error which we may eaſily commit. Will God proceed with us according to his ſtrict juſtice, till all the people be cut off?

† *Heb.* ix. 4.

CHAP. XVIII.

The Work of the prieſts and Levites, ver. 1—7. *The maintenance of the prieſts,* ver. 8—20. *Of the Levites,* ver. 21—24. *The portion they are to pay to the prieſts,* ver. 25—32.

1 AND the LORD ſaid unto Aaron, Thou, and thy ſons, and thy father's houſe with thee, ſhall bear * the iniquity of the ſanctuary: and thou and thy ſons with thee, ſhall bear the iniquity
2 of your prieſthood. And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be † joined unto thee, and miniſter unto thee; but thou and thy ſons
3 with thee *ſhall miniſter* before the tabernacle of witneſs. And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary, and the
4 altar, that neither they, nor ye alſo die. And they ſhall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall
5 not come nigh unto you. And ye ſhall keep the charge of the ſanctuary, and the charge of the altar, that there be no wrath any
6 more upon the children of Iſrael. And I, behold, I have ‡ taken your brethren the Levites from among the children of Iſrael: to §

V. 1. *Shall bear the iniquity of the ſanctuary*—Shall ſuffer the puniſhment of all the uſurpations, or pollutions of the ſanctuary, or the holy things, by the *Levites*, or any of the people, becauſe you have power from me to keep them all within their bounds. Thus the people are in good meaſure ſecured againſt their fears. Alſo they are informed that *Aaron*'s high dignity was attended with great burdens, having not only his own, but the people's ſins to anſwer for; and therefore they had no ſuch reaſon to envy him, if the benefits and dangers were equally conſidered. *The iniquity of your prieſthood*—That is, Of all the errors committed by yourſelves, or by you permitted in others in things, belonging to your prieſthood.

V. 2. *Unto thee*—About ſacrifices and offerings and other things, according to the rules I have preſcribed them. The *Levites* are ſaid to miniſter to *Aaron* here, to the church, *Numb.* xvi. 9. and to God, *Deut.* x. 8. They ſhall not contend with thee for ſuperiority, as they have done, but ſhall be ſubordinate to thee. *Thy ſons with thee*—Or, *both to thee, and to thy ſons with thee*: Which tranſlation may ſeem to be favoured by the following words, *before the tabernacle*, which was the proper place where the *Levites* miniſtered. Beſides, both the foregoing words, and the two following verſes, entirely ſpeak of the miniſtry of the *Levites*, and the miniſtry of the prieſts is diſtinctly ſpoken of, ver. 5.

V. 3. *They charge*—That is, that which thou ſhalt command them and commit unto them.

V. 5. *The ſanctuary*—Of the holy, and of the moſt holy place.

V. 6. *To you they are given as a gift*—We are to value it as a great gift of the divine bounty,

* *Lev.* xviii. 25. † *Gen.* xxix. 34. ‡ Chap. iii. 12. 45. § Chap. iii. 9.

you *they are* given *as* a gift for the LORD, to do the ſervice of the
7 tabernacle of the congregation. Therefore thou and thy ſons with thee ſhall keep your prieſts office for every thing of the altar, and within the veil, and ye ſhall ſerve: I have given your prieſts office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh ſhall
8 be put to death. And the LORD ſpake unto Aaron, Behold, I alſo have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael, unto thee have I given them by reaſon of the anointing; and to thy ſons by an ordinance for
9 ever. This ſhall be thine of the moſt holy things *reſerved* from the fire: every oblation of theirs, every ‖ meal-offering of theirs, and every * ſin-*offering* of theirs, and every † treſpaſs-*offering* of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee, and
10 for thy ſons. In the moſt holy *place* ſhalt thou eat it; every male
11 ſhall eat it: it ſhall be holy unto thee. And this *is* thine: the heave-offering of their gift, with all the wave-offerings of the children of Iſrael: I have given them unto ‡ thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever: § every one that is
12 clean in thy houſe ſhall eat of it. ‖‖ All the beſt of the oil, and all the beſt of the wine, and of the wheat, the firſt-fruits of them
13 which they ſhall offer unto the LORD, them have I given thee. *And* whatſoever is firſt ripe in the land, which they ſhall bring unto the

bounty, to have thoſe *joined to us*, that will be helpful and ſerviceable to us, in the ſervice of God.

V. 7. *The altar*—Of burnt-offering. *Within the veil*—This phraſe here comprehends both the holy and the moſt holy place. *As a gift* which I have freely conferred upon you, and upon you alone; and therefore let no man henceforth dare either to charge you with arrogance in appropriating this to yourſelves, or to invade your office.

V. 8. *I have given them*—Not only the charge, but the uſe of them for thyſelf and family. *By reaſon of the anointing*—That is, becauſe thou art prieſt, and art to devote thyſelf wholly to my ſervice.

V. 9. *Moſt holy*—Such as were to be eaten only by the prieſts, and that in the ſanctuary. *Reſerved*—That is, ſuch ſacrifices or parts of ſacrifices as were not burnt in the fire. *Render unto me*—By way of compenſation for a treſpaſs committed againſt me, in which caſe a ram was to be offered, which was a moſt holy thing, and may be particularly deſigned here.

V. 10. *In the moſt holy place*—In the court of the prieſts, where there were places for this uſe, which is called *the moſt holy place*, not ſimply and abſolutely, but in reſpect of the thing he ſpeaks of, becauſe this was the moſt holy of all the places appointed for eating holy things, whereof ſome might be eaten in any clean place in the camp, or in their own houſe.

V. 13. *Whatſoever is firſt ripe*—Not only the firſt-fruits of the oil and wine, and wheat now mentioned, but all other firſt-

‖ *Lev.* ii. 2, 3. * *Lev.* iv. 22. 27. vi. 25. † *Lev.* v. 6. vii. 7. xiv. 13. ‡ *Lev.* x. 14. *Deut.* xviii. 3. § *Lev.* xxii. 2. ‖‖ *Deut.* xviii. 4.

LORD, ſhall be thine: every one that is clean in thine houſe ſhall
14, 15 eat *of* it. § Every thing devoted in Iſrael, ſhall be thine. Every thing that openeth ‖ the matrix in all fleſh, which they bring unto the LORD, whether it be of men or beaſts, ſhall be thine: nevertheleſs, the * firſt-born of man ſhalt thou ſurely redeem, and the
16 firſtling of unclean beaſts ſhalt thou redeem. And thoſe that are to be redeemed, from a month old ſhalt thou redeem, according to thine eſtimation, for the money of five ſhekels, after the ſhekel of
17 the ſanctuary, † which is twenty gerahs. But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat, thou ſhalt not redeem, they *are* holy: thou ſhalt ſprinkle their blood upon the altar; and ſhalt burn their fat *for* an offering made by fire, for a
18 ſweet ſavour unto the LORD. And the fleſh of them ſhall be thine:
19 as the ‡ wave-breaſt, and as the right ſhoulder are thine. All the heave-offerings of the holy things, which the children of Iſrael offer unto the LORD, have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever: it *is* a covenant of ſalt for ever, before the LORD, unto thee, and to thy ſeed with thee.

fruits of all other grains, and all fruit-trees. *Clean*—And none elſe, becauſe theſe were firſt offered to God, and by conſequence given to prieſts; but for thoſe which were immediately given to the prieſts, the clean and unclean might eat of them.

V. 14. *Devoted*—Dedicated to God by vow or otherwiſe, provided it be ſuch a thing as might be eaten: for the veſſels or treaſures of gold and ſilver which were dedicated by *Joſhua*, *David*, or others, were not the prieſts, but appropriated to the uſes of the temple.

V. 15. *Of men*—Which were offered to God in his temple, and to his ſervice and diſpoſal.

V. 16. *Thoſe that are to be redeemed*—Namely, of men only, not of unclean beaſts, as is manifeſt from the time and price of redemption here mentioned, both which agree to men; the time, *Numb.* xviii. 16. the price, *Numb.* iii. 46, 47. but neither agree to unclean beaſts, which were to be redeemed with a ſheep, *Exod.* xiii. 13. and that after it was eight days old.

V. 17. *Holy*—Namely, in a peculiar manner, conſecrated to an holy uſe, even to be ſacrificed to God. *Deut.* xv. 19.

V. 18. *The fleſh*—All the fleſh of them, and not only ſome parts, as in other ſacrifices.

V. 19. *A covenant of ſalt*—A durable and perpetual covenant; ſo called here and 2 *Chron.* xiii. 5. either, becauſe ſalt is a ſign of incorruption, as being of ſingular uſe to preſerve things from corruption: or, becauſe it is ratified on their part by ſalt, which is therefore called *the ſalt of the covenant*, for which the prieſts were obliged to take care, that it ſhould never be *lacking from any meal-offering*, *Lev.* ii. 13. And this privilege conferred upon the prieſts is called a *cove-*

§ *Lev.* xxvii. 28. ‖ *Exod.* xiii. 2. xxii. 29. *Lev.* xxvii. 26. Chap. iii. 13. * *Exod.* xxxiv. 20. † *Exod.* xxx. 13. *Lev.* xxvii. 25. Chap. iii. 47. *Ezek.* xlv. 12. ‡ *Exod.* xxix. 26. 28.

20 And the LORD ſpake unto Aaron, Thou ſhalt have no inheritance
in their land, neither ſhalt thou have any part among them: ‖ I *am*
thy part, and thine inheritance among the children of Iſrael.
21 And behold, * I have given the children of Levi all the tenth in
Iſrael, for an inheritance, for their ſervice which they ſerve, *even*
22 the ſervice of the tabernacle of the congregation. Neither muſt
the children of Iſrael henceforth come nigh the tabernacle of the
23 congregation, leſt they bear ſin, and die. But the Levites ſhall do
the ſervice of the tabernacle of the congregation, and they ſhall
bear their iniquity: it *ſhall be* a ſtatute for ever throughout your
generations, that among the children of Iſrael they have no inhe-
24 ritance. But the tithes of the children of Iſrael, which they offer
as an heave-offering unto the LORD, I have given to the Levites to
inherit: therefore I have ſaid unto them, Among the children of
25 Iſrael they ſhall have no inheritance. And the LORD ſpake unto
26 Moſes, ſaying, Thus ſpeak unto the Levites, and ſay unto them,
When ye take of the children of Iſrael the tithes, which I have
given you from them for your inheritance, then ye ſhall offer up
an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

a *covenant* becauſe it is given them conditionally, upon condition of their ſervice, and care about the worſhip of God.

V. 20. *In their land*—In the land of the children of *Iſrael*. You ſhall not have a diſtinct portion of land, as the other tribes ſhall. The reaſon of this law, was, partly becauſe God would have them wholly devoted to his ſervice, and therefore free from worldly incumbrances; partly, becauſe God had abundantly provided for them otherwiſe, by tithes and firſt-fruits and oblations; and partly that by this means being diſperſed among the ſeveral tribes, they might have the better opportunity for teaching and watching over the people. *I am thy part*—I have appointed thee a liberal maintenance out of my oblations.

V. 21. *The tenth*—For the tithes were all given to the *Levites*, and out of their tithes the tenth was given to the prieſts.

V. 22. *Nigh*—So nigh as to do any proper act to the prieſts or *Levites*.

V. 23. *Their iniquity*—The puniſhment due not only for their own, but alſo for the people's miſcarriage, if it be committed through their connivance or negligence. And this was the reaſon why the prieſts withſtood King *Uzziah*, when he would have burnt incenſe to the Lord.

V. 24. *An heave-offering*—An acknowledgment that they have all their land and the fruits of it from God's bounty. Note the word *heave-offering*, which is for the moſt part underſtood of a particular kind of offerings heaved or lifted up to the Lord, is here uſed for any offering.

V. 26. *Ye ſhall offer up an heave-offering*—They who are employed in aſſiſting the devotions of others, muſt be ſure to pay their own as an heave-offering. Prayers and praiſes, or rather the heart lifted up in them, are now our *heave-offerings*.

V. 27. *As*

‖ *Deut.* x. 9. xviii. 2. *Joſh.* xiii. 13. 14. 33. *Ezek.* xliv. 28. * *Lev.* xxvii. 30.

27 And *this* your heave-offering ſhall be reckoned unto you, as tho' it *were* the corn of the threſhing-floor, and as the fulneſs of the
28 wine-preſs. Thus ye alſo ſhall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Iſrael, and ye ſhall give thereof the LORD's heave-offering to Aaron the
29 prieſt. Out of all your gifts ye ſhall offer every heave-offering of the LORD, of all the beſt thereof, *even* the hallowed part thereof,
30 out of it. Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites, as the increaſe of the threſhing floor, and as the increaſe
31 of the wine-preſs. And ye ſhall eat it in every place, ye and your houſholds: for it § *is* your reward for your ſervice in the taber-
32 nacle of the congregation. And ye ſhall bear no ſin by reaſon of it, when ye have heaved from it the beſt of it: ‖ neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.

CHAP. XIX.

The manner of preparing the water of purification, ver. 1—10. *Of uſing it,* ver. 11—22.

1 AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,
2 This *is* the ordinance of the law which the LORD hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee * a red heifer † without ſpot, wherein *is* no blemiſh, and upon

V. 27. *As though it were the corn*—It ſhall be accepted of you as much as if you offered it out of your own lands and labours.

V. 28. *To Aaron*—And to his children, who were all to have their ſhare herein.

V. 29. *Your gifts*—Not only out of your tithes, but out of the other gifts which you receive from the people, and out of thoſe fields which ſhall belong to your cities. *Offer*—To the prieſt. As many gifts, ſo many heave-offerings; you ſhall reſerve a part out of each of them for the prieſt. *The hallowed part*—the tenth part, which was the part or proportion that God hallowed or ſanctified to himſelf as his proper portion.

V. 31. *Every place*—In every clean place, and not in the holy place only.

V. 32. *Neither ſhall ye pollute the holy things*—As you will do, if you abuſe their holy offerings, by reſerving that entirely to yourſelves, which they offer to God to be diſpoſed as he hath appointed, namely, part to you, and part to the prieſts.

V. 2. *Red*—A fit colour to ſhadow forth the bloody nature of ſin, and the blood of Chriſt, from which this water and all other rites had their purifying virtue. *No blemiſh*—A fit type of Chriſt. *Upon which never came yoke*—Whereby may be ſignified, either that Chriſt in himſelf was free from all the yoke or obligation of God's command, till for our ſakes he put himſelf under the law; or that Chriſt was not forced to undertake our burden and croſs, but did

§ *Matt.* x. 10. *Luke* x. 7. 1 *Tim.* v. 18. ‖ *Lev.* xxii. 15, 16. * *Iſa.* lxi. 1, 2. *Heb.* ix. 13, 14. *Rev.* i. 5. † *Luke* i. 35. *Heb.* vii. 26. 1 *Pet.* i. 19. ii. 22.

3 which never came ‡ yoke. And ye ſhall give her unto Eleazar the
prieſt, that he may bring her § forth without the camp, and *one* ſhall
4 ſlay her before his face. And Eleazar the prieſt ſhall take of her
blood with his finger, and ‖ ſprinkle of her blood directly before
5 the tabernacle of the congregation ſeven times. And *one* ſhall burn
the heifer in his ſight: † her ſkin, and her fleſh, and her blood, with
6 her dung, ſhall he burn. And the prieſt ſhall take cedar-wood,
and hyſſop, and ſcarlet, and caſt *it* into the midſt of the burning
7 of the heifer. Then the prieſt ſhall waſh his clothes, and
he ſhall bathe his fleſh in water, and afterward he ſhall come
8 into the camp, and the prieſt ſhall be unclean until the even. And
he that burneth her, ſhall waſh his clothes in water, and bathe his

did voluntarily chuſe it. He was bound and held with no other cords but thoſe of his own love.

V. 3. *Eleazar*—Who was the ſecond prieſt, and in ſome caſes, the deputy of the high-prieſt. To him, not to *Aaron*, becauſe this ſervice made him unclean for a ſeaſon, and conſequently unfit for holy miniſtrations, whereas the high-prieſt was, as far as poſſibly he could, to be preſerved from all ſorts of defilement, fit for his high and holy work. *Without the camp*—Partly becauſe it was reputed an unclean and accurſed thing, being laden with the ſins of all the people; and partly to ſignify that Chriſt ſhould ſuffer without the camp, in the place where malefactors ſuffered.

V. 4. *Before the tabernacle*—Or, *towards the tabernacle*, ſtanding at a good diſtance from it, even without the camp, yet turning and looking towards it. For here is no intimation that he went into the camp before this work was done, but rather the contrary is implied, ver. 7. And becauſe being defiled by this work he could not come near the tabernacle, it was ſufficient for him to turn and look towards it. This ſignified his preſenting this blood before the Lord by way of atonement for his and the people's ſins, and his expectation of acceptance and pardon only from God, and from his mercy-ſeat in the tabernacle. And this typified the ſatisfaction that was made to God, by the death of Chriſt, who *by the eternal Spirit offered himſelf without ſpot to God*, and did as it were ſprinkle his own blood before the ſanctuary, when he ſaid, *Into thy hands I commend my ſpirit!*

V. 5. *Burn the heifer*—To ſignify the ſharp and grievous ſufferings of Chriſt for our ſins. *Her blood*—All of it, but what was ſpent in ſprinkling.

V. 6. *Cedar-wood, hyſſop, ſcarlet*—All which are here burnt, and as it were offered to God, that they might be ſanctified to this holy uſe for the future; for of theſe kinds of things was the ſprinkle made wherewith the unclean were ſprinkled, *Lev.* xiv. 4.

V. 7. *Shall be unclean*—Partly to teach us the imperfection of the Levitical prieſthood, in which the prieſt himſelf was defiled by ſome parts of his work, and partly to ſhew that Chriſt himſelf, though he had no ſin of his own, yet was reputed by men, and judged by God, as a ſinful perſon, by reaſon of our ſins which were laid upon him.

V. 9. *For*

‡ *Pſal.* xl. 7, 8. *John* x. 17, 18. § *Heb.* xiii. 11. ‖ *Heb.* ix. 13. † *Exod.* xxix. 14. *Lev.* iv. 11, 12.

9 fleſh in water, and ſhall be unclean until the even. And a man *that*
is clean, ſhall gather up ‡ the aſhes of the heifer, and lay *them* up
without the camp in a clean place, and it ſhall be kept for the con-
gregation of the children of Iſrael for a water of ſeparation: it is
10 a *purification for* ſin. And he that gathereth the aſhes of the heifer,
ſhall waſh his clothes, and be unclean until the even: and it ſhall
be unto the children of Iſrael, and unto the ſtranger that ſojourneth
11 among them for a ſtatute for ever. § He that toucheth the dead
12 body of any man, ſhall be unclean ſeven days. ‖ He ſhall purify
himſelf with it on the third day, and on the ſeventh day he ſhall be
clean: but if he purify not himſelf the third day, then the ſeventh
13 day he ſhall not be clean. Whoſoever toucheth the dead body of
any man that is dead, and purifieth not himſelf, defileth the taber-
nacle of the LORD, and that ſoul ſhall be cut off from Iſrael: be-
cauſe the water of ſeparation was not ſprinkled upon him: he ſhall
14 be unclean, his uncleanneſs *is* yet upon him. This *is* the law, when
a man dieth in a tent, all that come into the tent, and all that *is* in
15 the tent, ſhall be unclean ſeven days. And every * open veſſel,
16 which hath no covering bound upon it, *is* unclean. And whoſoever
toucheth one that is ſlain with a ſword in the open fields, or a dead
body, or a bone of a man, or a grave, ſhall be unclean ſeven days.
17 And for an unclean *perſon*, they ſhall take of the aſhes of the burnt
heifer of *purification for* ſin, and running water ſhall be put thereto

V. 9. *For a water*—Or, *to the water*, that is, to be put to the water, or mixed with it. *Of ſeparation*—Appointed for the cleanſing of them that are in a ſtate of ſeparation, who for their uncleanneſs are ſeparated from the congregation. *It is a purification for ſin*—Heb. *a ſin*, that is, an offering for ſin, or rather a mean for expiation or cleanſing of ſin. And this was a type of *that purification for ſin*, which our Lord Jeſus made by his death.

V. 10. *The ſtranger*—A proſelyte.

V. 12. *With it*—With the water of ſeparation. *On the third day*—To typify Chriſt's reſurrection on that day by which we are cleanſed or ſanctified.

V. 13. *Whoſoever toucheth*—If this tranſgreſſion be done preſumptuouſly; for if it was done ignorantly, he was only to offer ſacrifice. *Defileth*—By approaching to it in his uncleanneſs: for holy things or places were ceremonially defiled with the touch of any unclean perſon or thing. *Is upon him*—He continues in his guilt, not now to be waſhed away by this water, but to be puniſhed by cutting off.

V. 16. *With a ſword*—Or by any other violent way.

V. 17. *Running water*—Waters flowing from a ſpring or river, which are the pureſt. Theſe manifeſtly ſignify God's ſpirit, which is oft compared to water, and by which alone true purification is obtained. Thoſe who promiſe themſelves benefit by the

‡ *Heb.* ix. 13. § *Lev.* xxi. 1. Chap. v. 2. *Lam.* iv. 14. *Hag.* ii. 13. ‖ Chap. xxxi. 19.
* Chap. xxxi. 20.

18 in a veſſel: And a clean perſon ſhall take hyſſop, and dip in the water, and * ſprinkle it upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a
19 bone, or one ſlain, or one dead, or a grave. And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at
20 even. But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.
21 And it ſhall be a perpetual ſtatute unto them that he that ſprinkleth the water of ſeparation ſhall waſh his clothes: and he that toucheth
22 the water of ſeparation, ſhall be unclean until even. And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth *it* ſhall be unclean until even.

the righteouſneſs of Chriſt, while they ſubmit not to the influence of his ſpirit, do but deceive themſelves; for they cannot be purified by the aſhes, otherwiſe than in the running water.

V. 20. *That ſhall not purify himſelf*—Shall contemptuouſly refuſe to ſubmit to this way of purification.

V. 21. *Shall waſh his clothes*—Becauſe he is unclean. It is ſtrange, that the ſame water ſhould cleanſe one perſon, and defile another. But God would have it ſo, to teach us that it did not cleanſe by any virtue in itſelf, or in the work done, but only by virtue of God's appointment: to mind the laws of the imperfection of their prieſthood, and their ritual purifications and expiations, and conſequently of the neceſſity of a better prieſt and ſacrifice and way of purifying; and to ſhew that the efficacy of God's ordinances doth not depend upon the perſon or quality of his miniſters, becauſe the ſame perſon who was polluted himſelf could and did cleanſe others. *He that toucheth the water*—Either by ſprinkling of it, or by being ſprinkled with it; for even he that was cleanſed by it, was not fully cleanſed as ſoon as he was ſprinkled, but only at the even of that day.

V. 22. *The unclean perſon*—Not he who is ſo only by touching the water of ſeparation, ver. 21. but he who is ſo by the greater ſort of uncleanneſs, which laſted ſeven days, and which was not removed without the uſe of this water of purification.

* *Heb.* ix. 13, 14.

CHAP. XX.

This chapter begins the history of the fortieth year of the Israelites *wandering in the wilderness. Little is recorded of them from the beginning of their second year till this, which brought them to the borders of* Canaan. *Here is,* 1. *The death of* Miriam, ver. 1. 2. *The fetching water out of the rock,* ver. 2—13. 3. *The treaty with the* Edomites, ver. 14—21. 4. *The death of* Aaron *and installment of* Eleazar, ver. 22—29.

1 THEN came the children of Israel, *even* the whole congregation, in the desert of Zin, in the first month, and the people abode in Kadesh; and Miriam died there, and was buried there.
2 And there was no water for the congregation: and they gathered
3 themselves together against Moses, and against Aaron. And the people * chode with Moses, and spake, saying, Would God that
4 we had died † when our brethren died before the LORD. And ‡ why have ye brought up the congregation of the LORD into this wil-
5 derness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It *is* no place of seed, or of figs, or vines, or of pome-
6 granates, neither *is* there any water to drink. And Moses and Aaron went from the presence of the assembly, unto the door of the tabernacle of the congregation, and § they fell upon their
7 faces; and ‖ the glory of the LORD appeared unto them. And the

V. 1. *Then*—To wit, after many stations and long journeys here omitted, but particularly described, chap. xxxiii. *Zin*—A place near the land of *Edom*, distinct and distant from that *Sin*, *Exod.* xvi. 1. *The first month*—Of the fortieth year, as is evident, because the next station to this was in mount *Hor*, where *Aaron* died, who died in the fifth month of the fortieth year, chap. xxxiii. 38. *Moses* doth not give us an exact journal of all occurrences in the wilderness, but only of those which were most remarkable, and especially of those which happened in the first and second, and in the fortieth year. *Miriam died*—Four months before *Aaron*, and but a few more before *Moses*.

V. 2. *No water*—Which having followed them through all their former journeys, began to fail them here, because they were now come near countries, where waters might be had by ordinary means, and therefore God would not use extraordinary, lest he should seem to prostitute the honour of miracles. This story, though like that, *Exod.* xvii. is different from it, as appears by divers circumstances. It is a great mercy, to have plenty of water; a mercy which if we found the want of, we should own the worth of.

V. 3. *Before the Lord*—Suddenly, rather than to die such a lingering death. Their sin was much greater than that of their parents, because they should have taken warning

* *Exod.* xvii. 2. † Chap. xi. 1. 33. ‡ *Exod.* xvii. 3. § Chap. xiv. 5. xvi. 4. ‖ Chap. xiv. 10.

8 LORD ſpake unto Moſes, ſaying, * Take the rod, and gather thou
the aſſembly together, thou and Aaron thy brother, and ſpeak ye
unto the rock before their eyes, and it ſhall give forth his water,
and thou ſhalt bring forth to them water out of the rock; ſo thou
9 ſhalt give the congregation and their beaſts drink. And Moſes took
10 the rod from before the LORD as he commanded him. And Moſes and
Aaron gathered the congregation together before the rock, and
he ſaid unto them, Hear now, ye rebels, muſt we fetch you water
11 out of this rock? And Moſes lift up his hand, and with his rod
he ſmote the rock twice: and the † water came out abundantly,
12 and the ‡ congregation drank, and their § beaſts *alſo*. And the
LORD ſpake unto Moſes, and Aaron, Becauſe ye believed me not,
to ſanctify me in the eyes of the children of Iſrael, therefore ye ‖
ſhall not bring this congregation into the land which I have given
13 them. ** This *is* the water of Meribah becauſe the children of Iſ-
14 rael ſtrove with the LORD, and he was ſanctified in them. And

warning by their miſcarriages, and by the terrible effects of them, which their eyes had ſeen.

V. 8. *The rod*—That which was laid up before the Lord in the tabernacle; whether it was *Aaron's* rod, which was laid up there, chap. xvii. 10. or *Moſes's* rod by which he wrought ſo many miracles. For it is likely, that wonder-working rod, was laid up in ſome part of the tabernacle, though not in or near the ark, where *Aarons's* bloſſoming rod was put.

V. 9. *From before the Lord*—Out of the tabernacle.

V. 12. *Ye believed me not*—But ſhewed your infidelity: which they did, either by ſmiting the rock, and that twice, which is emphatically noted, as if he doubted whether once ſmiting would have done it, whereas he was not commanded to ſmite ſo much as once, but only to ſpeak to it: or by the doubtfulneſs of theſe words, ver. 10. *Muſt we fetch water out of the rock?* which implies a ſuſpicion of it, whereas they ſhould have ſpoken poſitively and confidently to the rock to give forth water. And yet they did not doubt of the power of God, but of his will, whether he would gratify theſe *rebels* with this farther miracle, after ſo many of the like kind. *To ſanctify me*—To give me the glory of my power in doing this miracle, and of my truth in punctually fulfilling my promiſe, and of my goodneſs in doing it notwithſtanding the peoples perverſeneſs. *In the eyes of Iſrael*—This made their ſin ſcandalous to the *Iſraelites*, who of themſelves were too prone to infidelity; to prevent the contagion, God leaves a monument of his diſpleaſure upon them, and inflicts a puniſhment as publick as their ſin.

V. 13. *Meribah*—That is, ſtrife. *In them*—Or, *among them, the children of Iſrael*, by the demonſtration of his omnipotency, veracity, and clemency towards the *Iſraelites*, and of his impartial holineſs and ſeverity againſt ſin even in his greateſt friends and favourites.

V. 14. *All the travel*—All the wander-

* *Exod.* xvii. 5. † *Exod.* xvii. 6. *Pſal.* lxxviii. 15. cv. 41. cxiv. 8. *Iſa.* xlviii. 21. liii. 4. ‡ *John* iv. 14. § *Iſa.* xliii. 20. ‖ *Gal.* ii. 18. ** *Deut.* xxxiii. 8. *Pſal.* xcv. 8. cvi. 32.

Moſes ſent meſſengers from Kadeſh unto the King of Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath be-
15 fallen us. How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us and our
16 fathers. And † when we cried unto the LORD, he heard to our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border.
17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right hand, nor to the left, until we have paſſed
18 thy borders. And Edom ſaid unto him, Thou ſhalt not paſs by me,
19 leſt I come out againſt thee with the ſword. And the children of Iſrael ſaid unto him, We will go by the high-way: And if I and my cattle drink *of* thy water, then I will pay for it: I will only
20 (without *doing* any thing *elſe*) go through on my feet. And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with
21 much people, and with a ſtrong hand. Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael turned away
22 from him. And the children of Iſrael, *even* the whole congregati-
23 on, journeyed from ‡ Kadeſh, and came unto mount Hor. And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt

ings and afflictions of our parents and of us their children, which doubtleſs have come to thine ears.

V. 16. *An Angel*—The Angel of the Covenant, who firſt appeared to *Moſes* in the buſh, and afterward in the cloudy pillar, who conducted *Moſes* and the people out of *Egypt*, and through the wilderneſs. For though *Moſes* may be called an *angel* or *meſſenger*, yet it is not probable that he is meant, partly becauſe *Moſes* was the perſon that ſent this meſſage; and partly becauſe another angel above *Moſes* conducted them, and the mention hereof to the *Edomites*, was likely to give more authority to their preſent meſſage. *In Kadeſh*—Near, the particle *in* being ſo often uſed.

V. 17. *The wells*—Or, *pits*, which any of you have digged for your private uſe, not without paying for it, ver. 19. but only of the waters of common rivers, which are free to all paſſengers. No man's property ought to be invaded, under colour of religion. Dominion is founded in providence, not in Grace.

V. 18. *By me*—Through my country: I will not ſuffer thee to do ſo: which was an act of policy, to ſecure themſelves from ſo numerous an hoſt.

V. 19. *Said*—That is, their meſſengers replied what here follows.

V. 23. *And the Lord ſpake unto Moſes and Aaron*—So theſe two dear brothers muſt part! *Aaron* muſt die firſt; but *Moſes* is not

† *Exod.* iii. 7. ‡ Chap. xxxiii. 37.

24 of the land of Edom, ſaying. Aaron ſhall be gathered unto his
people: for he ſhall not enter into the land which I have given
unto the children of Iſrael, becauſe ye rebelled againſt my word
25 at the water of Meribah. § Take Aaron and Eleazar his ſon, and
26 bring them up unto mount Hor. And ſtrip Aaron of his garments,
and put them upon Eleazar his ſon, and Aaron ſhall be gathered
27 *unto his people*, and ſhall die there. And Moſes did as the LORD
commanded: and they went up into mount Hor, in the ſight of
28 all the congregation. And Moſes ſtripped Aaron of his garments,
and put them upon Eleazar his ſon, and ‖ Aaron died there in the
top of the mount: and Moſes and Eleazar came down from the
29 mount. And when all the congregation ſaw that Aaron was dead,
they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

not likely to be long after him. So that it is only for a while, a little while, that they are ſeparated.

V. 24. *Becauſe they rebelled*—This was one but not the only reaſon. God would not have *Moſes* and *Aaron* to carry the people into *Canaan*, for this reaſon alſo, to ſignify the inſufficiency of the *Moſaical* law and *Aaronical* prieſthood to make them perfectly happy, and the neceſſity of a better, and to keep the *Iſraelites* from reſting in them, ſo as to be taken off from their expectation of Chriſt.

V. 26. *His garments*—His prieſtly garments, in token of his reſignation of his office. *Put them on Eleazar*—By way of admiſſion and inauguration to his office.

V. 27. *In the ſight of all the congregation*—That their hearts might be more affected with their loſs of ſo great a pillar, and that they all might be witneſſes of the tranſlation of the prieſthood from *Aaron* to *Eleazar*.

V. 28. *And Moſes ſtript Aaron*—And Death will *ſtrip us*. Naked we came into the world: naked we muſt go out. We ſhall ſee little reaſon to be proud of our cloaths, our ornaments, or marks of honour, if we conſider how ſoon death will ſtrip us of all our glory, and *take the crown off from our head!* *Aaron died there*—He died in *Moſera*, *Deut.* x. 6. *Moſera* was the general name of the place where that ſtation was, and mount *Hor* a particular place in it. Preſently after he was ſtript of his prieſtly garments, he laid him down and died. A good man would deſire, if it were the will of God, not to outlive his uſefulneſs. Why ſhould we covet to continue any longer in this world, than while we may do God and our generation ſome ſervice?

V. 29. *Saw*—Underſtood by the relation of *Moſes* and *Eleazar*, and by other ſigns. *Thirty days*—The time of publick and ſolemn mourning for great perſons.

CHAP.

§ Chap. xxxiii. 38. *Deut.* xxxii. 50. ‖ *Deut.* x. vi. xxxii. 60.

CHAP. XXI.

The defeat of Arad, ver. 1—3. *The people murmur and are plagued with fiery ſerpents,* ver. 4—6. *They are healed by looking on the brazen ſerpent,* ver. 7—9. *They journey forward,* ver. 10—20. *Conquer* Sihon, ver. 21—31. *And* Og, ver. 33—35.

1 AND *when* * King Arad the Canaanite, which dwelt in the ſouth, heard *tell* that Iſrael came by the way of the ſpies, then he fought againſt Iſrael, and took ſome of them priſoners.
2 And Iſrael vowed a vow unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy
3 their cities. And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them, and
4 their cities, and he called the name of the place Hormah. And they † journeyed from mount Hor by the way of the Red-ſea to compaſs the land of Edom: and the ſoul of the people was much

V. 1. *King Arad*—Or rather, *the Canaanite King of Arad:* for *Arad* is not the name of a man, but of a city or territory. And he ſeems to be called a *Canaanite* in a general ſenſe, as the *Amorites* and others. *The ſouth*—Of *Canaan*, towards the eaſt, and near the dead ſea. *Of the ſpies*—Not of thoſe ſpies which *Moſes* ſent to ſpy the land, for that was done thirty eight years before this, and they went ſo privately, that the *Canaanites* took no notice of them, nor knew which way they came or went; but of the ſpies which he himſelf ſent out to obſerve the marches and motions of the *Iſraelites*. *Took ſome of them priſoners*—Which God permitted for *Iſrael*'s humiliation, and to teach them not to expect the conqueſt of that land from their own wiſdom or valour.

V. 2. *I will utterly deſtroy them*—I will reſerve no perſon or thing for my own uſe, but devote them all to total deſtruction.

V. 3. *They utterly deſtroyed them*—Neither *Moſes* nor the whole body of the people did this, but a ſelect number ſent out to puniſh that king and people, who were ſo fierce and malicious that they came out of their own country to fight with the *Iſraelites* in the wilderneſs; and theſe, when they had done this work, returned to their brethren into the wilderneſs. But why did they not all now go into *Canaan*, and purſue this victory? Becauſe God would not permit it, there being ſeveral works yet to be done, other people muſt be conquered, the *Iſraelites* muſt be farther humbled and tried and purged, *Moſes* muſt die, and then they ſhall enter, and that in a more glorious manner, even over *Jordan*, which ſhall be miraculouſly dried up, to give them paſſage. *Hormah*—That is, utter deſtruction.

V. 4. *By way of the Red-ſea*—Which leadeth to the *Red-ſea*, as they muſt needs do to compaſs the land of *Edom*. *Becauſe of the way*—By reaſon of this journey, which was long and troubleſome, and unexpected, becauſe the ſucceſsful entrance and victorious progreſs which ſome of them had made in the borders of *Canaan*, made them think they might have ſpeedily gone in and taken poſſeſſion of it, and ſo have ſaved the tedious travels and farther difficulties, into which *Moſes* had again brought them.

V. 5. *Againſt*

* Chap. xxxiii. 40. *Joſ.* xii. 14. *Judg.* i. 16. † Chap. xxxiii. 41.

5 diſcouraged becauſe of the way. And the people ſpake againſt
God, and againſt Moſes, Wherefore have ye brought us up out of
Egypt to die in the wilderneſs? For *there is* no bread, neither *is*
6 *there* any water, and ‡ our ſoul loatheth this light bread. And §
the LORD ſent fiery ſerpents among the people, and they bit the
7 people, and much people of Iſrael died. Therefore the people
came to Moſes, and ſaid, We have ſinned: for we have ſpoken
againſt the LORD, and againſt thee: pray unto the LORD that he
take away the ſerpents from us: and Moſes prayed for the people.
8 And the LORD ſaid unto Moſes, Make thee a ‖ fiery ſerpent, and
ſet it upon a pole: and it ſhall come to paſs, that every one that is
9 bitten, when he * looketh upon it, ſhall live. And † Moſes made
a ſerpent of braſs, and put it upon a pole, and it came to paſs, that
if a ſerpent had bitten any man, when he ‡‡ beheld the ſerpent of
10 braſs, he lived. And the children of Iſrael ſet forward, and
11 §§ pitched in Oboth. And they journeyed from Oboth, ‖‖ and
pitched at Ije-abarim, in the wilderneſs which *is* before Moab to-
12 ward the ſun-riſing. From thence they removed, and pitched in

V. 5. *Againſt God*—Againſt Chriſt, their chief conductor, whom they tempted, 1 *Cor.* x. 19. Thus contemptuouſly did they ſpeak of *Manna*, whereas it appears it yielded excellent nouriſhment, becauſe in the ſtrength of it they were able to go ſo many and ſuch tedious journeys.

V. 6. *Fiery ſerpents*—There were many ſuch in this wilderneſs, which having been hitherto reſtrained by God, are now let looſe and ſent among them. They are called *fiery* from their effects, becauſe their poiſon cauſed an intolerable heat and burning and thriſt, which was aggravated with this circumſtance of the place, that here was *no water*, ver. 5.

V. 8. *A fiery ſerpent*—That is, the figure of a ſerpent in braſs, which is of a fiery colour. This would require ſome time: God would not ſpeedily take off the judgment, becauſe he ſaw they were not throughly humbled. *Upon a pole*—That the people might ſee it from all parts of the camp, and therefore the pole muſt be high, and the ſerpent large. *When he looketh*—This method of cure was preſcribed, that it might appear to be God's own work, and not the effect of nature or art: and that it might be an eminent type of our ſalvation by Chriſt. The ſerpent ſignified Chriſt, who was *in the likeneſs of ſinful fleſh*, though without ſin, as this brazen ſerpent had the outward ſhape, but not the inward poiſon, of the other ſerpents: the pole reſembled the croſs upon which Chriſt was lifted up for our ſalvation: and looking up to it deſigned our believing in Chriſt.

V. 9. *He lived*—He was delivered from death, and cured of his diſeaſe.

V. 10. *In Oboth*—Not immediately, but after two other ſtations mentioned, chap. xxxiii.

V. 12. *The valley of Zared*—Or rather, *by the brook of Zared*, which ran into the dead ſea.

V. 13. *On*

‡ Chap. xi. 6. § *Wiſd.* xvi. 1. 5. 1 *Cor.* x. 9. ‖ *John* iii. 14, 15. xii. 32. *Rom.* viii. 3. *Gal.* iii. 1. * *Matt.* ix. 12. xii. 21. *John* viii. 24. † 2 *Kings* xviii. 4. ‡‡ *Zech.* xii. 10. §§ Chap. xxxiii. 43. ‖‖ Chap. xxxiii. 44.

13 the valley of Zared. From thence they removed, and pitched on
the other ſide of Arnon, which *is* in the wilderneſs that cometh
out of the coaſts of the Amorites: for Arnon *is* the border of Moab,
14 between Moab and the Amorites. Wherefore it is ſaid in the
book of the wars of the LORD, what he did in the Red-ſea, and in
15 the brooks of Arnon; And at the ſtream of the brooks that goeth
down to the dwelling of Ar, and lieth upon the border of Moab.
16 And from thence *they went* to Beer: that *is* the well whereof the
LORD ſpake unto Moſes, Gather the people together, and I will
17 give them water. Then Iſrael ‖ ſang this ſong, Spring up, O well,
18 Sing ye unto it. The princes digged the well, the nobles of the
people digged it, by *the direction of* the lawgiver, with their ſtaves.

V. 13. *On the other ſide*—Or rather, *on this ſide of Arnon*, for ſo it now was to the *Iſraelites*, who had not yet paſſed over it. *Between Moab and the Amorites*—Though formerly it and the land beyond it belonged to *Moab*, yet afterwards it had been taken from them by *Sihon*. This is added to reconcile two ſeemingly contrary commands of God, the one that of not meddling with the land of the *Moabites*, *Deut.* ii. 9. the other that of going over *Arnon* and taking poſſeſſion of the land beyond it. *Deut.* ii. 24. becauſe, ſaith he, it is not now the land of the *Moabites*, but of the *Amorites*.

V. 14. *The book of the wars of the Lord*—This ſeems to have been ſome poem or narration of the wars and victories of the Lord, either by, or relating to the *Iſraelites*: which may be aſſerted without any prejudice to the integrity of the holy ſcripture, becauſe this book doth not appear to have been written by a prophet, or to be deſigned for a part of the canon, which yet *Moſes* might quote, as St. *Paul* doth ſome of the heathen poets. And as St. *Luke* aſſures us, that many did write an hiſtory of the things done, and ſaid by *Chriſt*, *Luke* i. 1. whoſe writings were never received as canonical, the like may be conceived concerning this and ſome few other books mentioned in the old teſtament. *The brooks*—The *brook*, the plural number for the ſingular, as the plural number *rivers* is uſed concerning *Jordan*, *Pſal.* lxxiv. 15. and concerning *Tigris*, *Nah.* ii. 6. and concerning *Euphrates*, *Pſal.* cxxxvii. 1. all which may be ſo called becauſe of the ſeveral little ſtreams into which they were divided.

V. 15. *Ar*—A chief city in *Moab*.

V. 16. *Beer*—This place and *Mattanah*, *Nahaliel*, and *Bamoth* named here, ver. 19. are not mentioned among thoſe places where they pitched or encamped, chap. xxxiii. Probably they did not pitch or encamp in theſe places, but only paſs by or through them. *I will give them water*—In a miraculous manner. Before they prayed, God granted, and prevented them with the bleſſings of goodneſs. And as the braſen ſerpent was the figure of Chriſt, ſo is this well a figure of the ſpirit, who is poured forth for our comfort, and from him flow *rivers of living waters*.

V. 17. *Spring up*—Heb. *aſcend*, that is, let thy waters, which now lie hid below in the earth, aſcend for our uſe. It is either a prediction that it ſhould ſpring up, or a prayer that it might.

V. 18. *With their ſtaves*—Probably as *Moſes*

‖ *Pſal.* cvi. 12. *Iſa.* xii. 3, 4.

19 And from the wilderneſs *they went* to Mattanah: And from Matta-
20 nah to Nahaliel, and from Nahaliel to Bamoth: And from Ba-
moth *in* the valley, that *is* in the country of Moab, to the top of
21 Piſgah, which looked toward Jeſhimon. And Iſrael ſent meſſen-
22 gers unto Sihon the king of the Amorites, ſaying, † Let me paſs
through thy land; we will not turn into the fields, or into the vine-
yards; we will not drink *of* the waters of the well: *but* we will
23 go along by the king's *high*-way, until we paſs thy borders. § And
Sihon would not ſuffer Iſrael to paſs through his border: but Sihon
gathered all his people together, and went out againſt Iſrael into
the wilderneſs: and he came to Jahaz, and fought againſt Iſrael.
24 ‖ And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his
land from Arnon unto Jabbok, even unto the children of Ammon;
25 for the border of the children of Ammon *was* ſtrong. And Iſrael
took all theſe cities; and Iſrael dwelt in all the cities of the Amo-
26 rites: in Heſhbon, and in all the villages thereof. For Heſhbon
was the city of Sihon the king of the Amorites, who had fought
againſt the former king of Moab, and taken all his land out of his

Moſes ſmote the rock with his rod, ſo they ſtruck the earth with their ſtaves, as a ſign that God would cauſe the water to flow out of the earth where they ſmote it, as he did before out of the rock. Perhaps they made holes with their ſtaves in the ſandy ground, and God cauſed the water immediately to ſpring up.

V. 20. *Piſgah*—This was the top of thoſe high hills of *Abarim*.

V. 21. *Sent meſſengers*—By God's allowance, that ſo *Sihon*'s malice might be the more evident and inexcuſable, and their title to his country more clear in the judgment of all men, as being gotten by a juſt war, into which they were forced for their own defence.

V. 22. *Let me paſs*—They ſpoke what they ſeriouſly intended and would have done, if he had given them quiet paſſage.

V. 24. *From Arnon*—Or, which reached *from Arnon*; and ſo here is a deſcription or limitation of *Sihon*'s conqueſt and kingdom, that is, extended only *from Arnon, unto the children of Ammon*; and then the following words, *for the border of the children of Ammon* was *ſtrong*, come in very fitly, not as a reaſon why the *Iſraelites* did not conquer the *Ammonites*, for they were abſolutely forbidden to meddle with them, *Deut.* iii. 8. but as a reaſon why *Sihon* could not enlarge his conqueſts to the *Ammonites*, as he had done to the *Moabites*. *Jabbok*—A river by which the countries of *Ammon* and *Moab* were in part bounded and divided. *Strong*—Either by the advantage of the river, or by their ſtrong holds in their frontiers.

V. 26. *Was the city of Sihon*—This is added as a reaſon why *Iſrael* took poſſeſſion of this land, becauſe it was not now the land of the *Moabites*, but in the poſſeſſion

† *Deut.* ii. 27. *Judg.* xi. 19. § *Deut.* xxix. 8. ‖ *Deut.* ii. 32. xxix. 7. *Joſ.* xii. 2. xxiv. 8. *Pſal.* cxxxv. 10, 11. cxxxvi. 19. *Amos* ii. 9.

27 hand, even unto Arnon. Wherefore they that ſpeak in proverbs,
ſay, Come into Heſhbon: let the city of Sihon be built and prepar-
28 ed. For there is a ‖ fire gone out of Heſhbon, a flame from the
city of Sihon: it hath conſumed Ar of Moab, *and* the lords of the
29 high places of Arnon. Woe to thee, Moab; thou art undone,
O people of * Chemoſh: he hath given his ſons that eſcaped, and
his daughters into captivity, unto Sihon king of the Amorites.
30 We have ſhot at them: Heſhbon is periſhed, even unto Dibon,
and we have laid them waſte even unto Nophah, which *reacheth*
31 unto Medebah. Thus Iſrael dwelt in the land of the Amorites.

of the *Amorites*. *The former king*—The predeceſſor of *Balak*, who was the preſent king. See the wiſdom of providence, which prepares long before, for the accompliſhing God's purpoſes in their ſeaſon! This country being deſigned for *Iſrael*, is before-hand put into the hand of the *Amorites*, who little think they have it but as truſtees, till *Iſrael* comes of age. We underſtand not the vaſt reaches of providence: but *known unto God are all his works!*

V. 27. *In proverbs*—The poets or other ingenious perſons, of the *Amorites* or *Canaanites*, who made this following ſong of triumph over the vanquiſhed *Moabites*: which is here brought in, as a proof that this was now *Sihon*'s land, and as an evidence of the juſt judgment of God in ſpoiling the ſpoilers, and ſubduing thoſe who inſulted over their conquered enemies. *Come into Heſhbon*—Theſe are the words either of *Sihon* ſpeaking to his people, or of the people exhorting one another to come and poſſeſs the city which they had taken. *Of Sihon*—That which once was the royal city of the king of *Moab*, but now is the city of *Sihon*.

V. 28. *A fire*—The fury of war, which is fitly compared to fire. *Out of Heſhbon*—That city which before was a refuge and defence to all the country, now is turned into a great annoyance. *It hath conſumed Ar*—This may be underſtood not of the city *Ar*, but of the people or the country ſubject or belonging to that great and royal city. *The lords of the high places*—The princes or governors of the ſtrong holds, which were frequently in high places, eſpecially in that mountainous country, and which were in divers parts all along the river *Arnon*. So the *Amorites* triumphed over the vanquiſht *Moabites*. But *the triumphing of the wicked is ſhort!*

V. 29. *People of Chemoſh*—The worſhippers of *Chemoſh*: ſo the God of the *Moabites* was called. He, that is, their God, hath delivered up his own people to his and their enemies; nor could he ſecure even thoſe that had eſcaped the ſword, but ſuffered them to be carried into captivity. The words of this and the following verſe ſeem to be not a part of that triumphant ſong made, by ſome *Amoritiſh* poet, which ſeems to be concluded, ver. 28. but of the *Iſraelites* making their obſervation upon it. And here they ſcoff at the impotency not only of the *Moabites*, but of their God alſo, who could not ſave his people from the ſword of *Sihon* and the *Amorites*.

V. 30. Though you feeble *Moabites*, and your God too, could not reſiſt *Sihon*, *we Iſraelites*, by the help of our God, *have ſhot*, with ſucceſs and victory, *at them*, at *Sihon*

‖ *Jer.* xlviii. 45. * 1 *Kings* xi. 7. 33.

32 And Moſes ſent to ſpy out Jaazer, and they took the villages there-
33 of, and drove out the Amorites that *were* there. † And they turned, and went up by the way of Baſhan: and Og the King of Baſhan went out againſt them, he, and all his people, to the battle at
34 Edrei. And the LORD ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land, and ‡ thou ſhalt do to him, as thou didſt unto Sihon King of the Amo-
35 rites, which dwelt at Heſhbon. So they ſmote him, and his ſons, and all his people, until there was none left him alive, and they poſſeſſed his land.

CHAP. XXII.

Balak's *fear of* Iſrael, ver. 1—4. *His meſſage to* Balaam, *who refuſes to come*, ver. 5—14. *On the ſecond meſſage he goes*, ver. 15—21. *He is rebuked by an angel*, ver. 22—35. *His interview with* Balak, ver. 36—41.

1 AND * the children of Iſrael ſet forward, and pitched in the
2 plains of Moab, on this ſide Jordan by Jericho. And Balak
3 the ſon of Zippor ſaw all that Iſrael had done to the Amorites. And Moab was ſore afraid of the people becauſe they *were* many, and
4 Moab was diſtreſſed becauſe of the children of Iſrael. And Moab ſaid unto the elders of Midian: Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time.

hon and his *Amorites.* *Heſhbon*—The royal city of *Sihon*, and by him lately repaired, *Is periſhed*—Is taken away from *Sihon*, and ſo is all his country, even as far as *Dibon*.

V. 32. *Jaazer*—One of the cities of *Moab* formerly taken from them by *Sihon*, and now taken from him by the *Iſraelites*.

V. 33. *Og*—Who alſo was a king of the *Amorites*. And it may ſeem that *Sihon* and *Og* were the leaders or captains of two great colonies which came out of *Canaan*, and drove out the former inhabitants of theſe places. *Baſhan*—A rich country, famous for its paſtures and breed of cattle, and for its oaks.

V. 1. *The plains of Moab*—Which ſtill retained their ancient title, though they had been taken away from the *Moabites* by *Sihon*, and from him by the *Iſraelites*. *By Jericho*—That is, over againſt *Jericho*.

V. 3. *Sore afraid*—As it was foretold both in general of all nations, *Deut.* ii. 25. and particularly concerning *Moab*, *Exod.* xv. 15.

V. 4. *The elders*—Called *the kings of Midian*, chap. xxxi. 8. and *princes of Midian*, *Joſ.* xiii. 21. who though divided into their kingdoms, yet were now united upon the approach of the *Iſraelites* their common enemy, and being, as it ſeems, a potent and crafty people, and neighbours to the *Moabites*, theſe ſeek confederacy with them.

† *Deut.* iii. 2. xxix. 7. ‡ *Pſal.* cxxxv. 10, 11. cxxxvi. 20. * Chap. xxxiii. 48.

5 * He ſent meſſengers therefore unto Balaam the ſon of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold there is a people come out from Egypt: behold they cover the face of the earth, and they abide
6 over againſt me. Come now therefore, I pray thee, curſe me this people, for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I know that he whom thou bleſſeſt, *is* bleſſed, and he
7 whom thou curſeſt, is curſed. And the elders of Moab and the elders of Midian departed, with the rewards of divination in their hands, and they came unto Balaam, and ſpake unto him the words
8 of Balak. And he ſaid unto them, Lodge here this night, and I will bring you word again, as the LORD ſhall ſpeak unto me: and
9 the princes of Moab abode with Balaam. And God came unto Ba-

them. We read of *Midianites* near mount *Sinai*, *Exod.* ii. and iii. which ſeem to have been a colony of this people, that went out to ſeek new quarters, as the manner of thoſe times was, but the body of that people were ſeated in thoſe parts. *Lick up*—That is, conſume and utterly deſtroy, in which ſenſe the fire is ſaid to *lick up* the water and ſacrifices, 1 *Kings* xviii. 38. *All that are round about us*—All our people, who live in the country adjoining to each city, where the princes reſide.

V. 5. *Balaam*—Who is called a *prophet*, 2 *Pet.* ii. 16. becauſe God was pleaſed to inſpire and direct him to ſpeak the following prophecies. Indeed many of the *Jewiſh* writers ſay, that *Balaam* had been a great prophet, who for the accompliſhment of his predictions, and the anſwers of his prayers, had been looked upon juſtly as a man of great intereſt with God. However it is certain, that afterwards for his covetouſneſs, God departed from him. *Beor*—Or, *Boſor*, 2 *Pet.* ii. 15. for he had two names, as many others had. *Pethor*—A city in *Meſopotamia*. *By the river*—By *Euphrates*, which is called *the river*, by way of eminency, and here *the river of* Balaam's *land* or country, to wit, of *Meſopotamia*.

V. 6. *Curſe* them for my ſake and benefit; uſe thy utmoſt power, which thou haſt with thy Gods, to blaſt and ruin them. *We may ſmite them*—Thou by thy imprecations, and I by my ſword.

V. 8. *This night*—The night was the time when God uſed to reveal his mind by dreams. *The Lord*—Heb. *Jehovah*, the true God, whom he here mentions, either for his own greater reputation, as if he conſulted not with inferior ſpirits, but with the ſupreme God; or rather becauſe this was *Iſrael*'s God, and the only poſſible way of ruining them was by engaging their God againſt them: as the *Romans* and other Heathens, when they went to beſiege any city, uſed inchantments to call forth that God under whoſe peculiar protection they were. *Of Moab*—And of *Midian* too.

V. 9. *What men are theſe*—He aſks this that *Balaam* by repeating the thing in God's preſence might be convinced and aſhamed of his ſin and folly, in offering his ſervice in

* *Joſ.* xxiv. 9. *Neh.* xiii. 1, 2. *Mich.* vi. 5. 2 *Pet.* ii. 15. *Jude* 11. *Rev.* ii. 14.

10 laam, and ſaid, What men *are* theſe with thee? And Balaam ſaid
unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto
11 me, *ſaying*, Behold, *there is* a people come out of Egypt, which
covereth the face of the earth: come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out.
12 And God ſaid unto Balaam, Thou ſhalt not go with them; thou
13 ſhalt not curſe the people, for they *are* bleſſed. And Balaam roſe
up in the morning, and ſaid unto the princes of Balak, get ye into
your land: for the LORD refuſeth to give me leave to go with you.
14 And the princes of Moab roſe up, and they went unto Balak, and
15 ſaid, Balaam refuſeth to come with us. And Balak ſent yet again
16 princes, more and more honourable than they. And they came to
Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, let
17 nothing, I pray thee, hinder thee from coming unto me. For I
will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me: come therefore, I pray thee, curſe
18 me this people. And Balaam anſwered and ſaid unto the ſervants
of Balak, † If Balak would give me his houſe-full of ſilver and
gold, I cannot go beyond the word of the LORD my God, to do
19 leſs or more. Now therefore, I pray you, tarry ye alſo here this
night, that I may know what the LORD will ſay unto me more.
20 And God came unto Balaam at night, and ſaid unto him, If the
men come to call thee, riſe up and go with them: but yet the word
21 which I ſhall ſay unto thee; that ſhalt thou do. And Balaam roſe
up in the ‡ morning, and ſadled his aſs, and went with the princes
22 of Moab. And God's anger was kindled becauſe he went: and
the angel of the LORD ſtood in the way for an adverſary againſt him:
now he was riding upon his aſs, and his two ſervants were with
23 him. And § the aſs ſaw the angel of the LORD ſtanding in the way,
and his ſword drawn in his hand, and the aſs turned aſide out of the
way, and went into the field: and Balaam ſmote the aſs, to turn

in ſuch a buſineſs: and for a foundation to the following anſwer.

V. 20. *If the men come*—On this condition he was to go.

V. 22. *Becauſe he went*—Becauſe he went of his own accord, with the princes of *Moab*, and did not wait till *they came to call* him, which was the ſign and condition of God's permiſſion, but rather himſelf roſe and called them. The apoſtle deſcribes *Balaam*'s ſin here to be, that he *ran greedily into an error for reward*, *Jude* 11. *For an adverſary*—To oppoſe, if not to kill him. *His ſervants with him*—The reſt of the com-

† Chap. xxiv. 13. ‡ *Iſa.* lix. 7. § 1 *Cor.* i. 19. 2 *Pet.* ii. 16. *Jude* 11.

24 her into the way. But ‖ the angel of the LORD ſtood in a path of
the vineyards: a wall *being* on this ſide, and a wall on that ſide:
25 And when the aſs ſaw the angel of the LORD, ſhe thruſt herſelf unto
the wall, and * cruſht Balaam's foot againſt the wall: and he ſmote
26 her again. And the angel of the LORD went farther, and ſtood in a
narrow place, where *was* † no way to turn either to the right hand
27 or to the left. And when the aſs ſaw the angel of the LORD, ſhe
fell down under Balaam, and Balaam's anger was kindled, and he
28 ſmote the aſs with a ſtaff. And the LORD opened the mouth of the
aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that
29 thou haſt ſmitten me theſe three times? And Balaam ſaid unto
the aſs, Becauſe thou haſt mocked me; I would there were a ſword
30 in mine hand, for now would I ‡ kill thee. And the aſs ſaid unto
Balaam, *Am* not I thine aſs upon which thou haſt ridden ever ſince
I *was* thine, unto this day? Was I ever wont to do ſo unto thee?
31 And he ſaid, Nay. Then the LORD opened the eyes of Balaam,
and he ſaw the angel of the LORD ſtanding in the way, and his
ſword drawn in his hand: and he bowed down his head, and fell
32 flat on his face. And the angel of the LORD ſaid unto him,
§ Wherefore haſt thou ſmitten thine aſs theſe three times? Behold,
I went out to withſtand *thee*, becauſe *thy* way is perverſe before
33 me. And the aſs ſaw me, and turned from me theſe three times:
unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee,
34 and ſaved her alive. And Balaam ſaid unto the angel of the
LORD, I have ſinned, for I knew not that thou ſtoodeſt in the way
againſt me: now therefore if it diſpleaſe thee, I will get me back

company being probably gone before them. For in thoſe ancient times there was more of ſimplicity, and leſs of ceremony, and therefore it is not ſtrange that *Balaam* came at ſome diſtance, after the reſt, and attended only by his own ſervants.

V. 28. *Opened the mouth*—Conferred upon her the power of ſpeech and reaſoning for that time.

V. 29. *Balaam ſaid*—*Balaam* was not much terrified with the aſs's ſpeaking, becauſe perhaps he was accuſtomed to converſe with evil ſpirits, who appeared to him and diſcourſed with him in the ſhape of ſuch creatures. Perhaps he was ſo blinded by paſſion, that he did not conſider the ſtrangeneſs of the thing.

V. 31. *On his face*—In token of reverence and ſubmiſſion.

V. 32. *Thy way is perverſe*—Springing from covetouſneſs.

V. 33. *I had ſlain thee*—I had ſlain thee alone, and not her, therefore her turning aſide and falling down was wholly for

‖ *Jer.* xlviii. 43. * *Job* v. 13—15. *Iſa.* xlvii. 12. † *Iſa.* xxvi. 11. ‡ *Prov.* xii. 10.
§ *Pſal.* xxxvi. 6. 1 *Cor.* ix. 9, 10.

35 again. And the angel of the LORD ſaid unto Balaam, Go with the
men: but only the word that I ſhall ſpeak unto thee, that thou
36 ſhalt ſpeak, ſo Balaam went with the princes of Balak. And when
Balak heard that Balaam was come, he went out to meet him unto
a city of Moab, which *is* in the border of Arnon, which *is* in the
37 utmoſt coaſt. And Balak ſaid unto Balaam, Did I not earneſtly
ſend unto thee, to call thee? Wherefore cameſt thou not unto me?
38 Am I not able indeed to promote thee to honour? And Balaam
ſaid unto Balak, Lo, I am come unto thee: § Have I now any
power at all to ſay any thing? The word that God putteth in my
39 mouth, that ſhall I ſpeak. And Balaam went with Balak, and
40 they came unto Kirjath-huzoth. And Balak offered oxen and
ſheep, and ſent to Balaam, and to the princes that *were* with him.
41 And it came to paſs on the morrow, that Balak took Balaam, and
brought him up into the high places of Baal, that thence he might
ſee the utmoſt *part* of the people.

CHAP. XXIII.

Balaam's *firſt attempt to curſe* Iſrael, *turned into a bleſſing*, ver. 1—10. *His ſecond attempt with like ſucceſs*, ver. 11—24. *The preparation for a third attempt*, ver. 25—30.

1 AND Balaam ſaid unto Balak, Build me here ſeven altars, and
2 prepare me here ſeven oxen, and ſeven rams. And Balak
did as Balaam had ſpoken, and Balak and Balaam offered on *every*

for thy benefit, not for her own, and thy anger againſt her was unjuſt and unreaſonable.

V. 35. *Go with the men*—I allow thee to go, upon the following terms.

V. 36. *In the utmoſt coaſt*—Not far from the camp of the *Iſraelites*, whom he deſired him to curſe.

V. 40. *The princes*—Whom the king had left to attend him.

V. 41. *The high places of Baal*—Conſecrated to the worſhip of *Baal*, that is, of *Ball Peor*, who was their *Baal* or God. *The utmoſt part*—That is, all that people, even to the utmoſt and remoteſt of them, as appears by comparing this with, chap. xxiii. 13. He hoped that the ſight of ſuch a numerous hoſt ready to break in upon his country would ſtir up his paſſion.

V. 1. *Build ſeven altars*—To the true God, otherwiſe he would not have mentioned it to God, as an argument why he ſhould grant his requeſts, as he doth, ver. 4. And though *Balak* was averſe from God and his worſhip, yet he would be eaſily over-ruled by *Balaam*, who doubtleſs told him that it was in vain to make an addreſs to any other than the God of *Iſrael*, who alone was able either to bleſs or curſe them, as he pleaſed. *Seven*—This being the ſolemn and uſual number in ſacrifices.

V. 3. *Stand*

§ *Iſa.* xliv. 25.

3 altar a bullock and a ram. And Balaam ſaid unto Balak, Stand by
thy burnt-offering, and I will go: peradventure the LORD will
come to meet me: and whatſoever he ſheweth me, I will tell
4 thee. And he went to an high place. And God met Balaam;
and he ſaid unto him, I have prepared ſeven altars, and I have
5 offered upon *every* altar a bullock and a ram. And the LORD * put
a word in Balaam's mouth, and ſaid, Return unto Balak, and thus
6 ſhalt thou ſpeak. And he returned unto him, and lo, he ſtood by
7 his burnt-ſacrifice, he, and all the princes of Moab. And he took
up his parable, and ſaid, Balak the King of Moab hath brought
me from Aram, out of the mountains of the eaſt, *ſaying*, Come,
8 curſe me Jacob, and come, defy Iſrael. How ſhall I curſe *whom*
God hath not curſed? Or how ſhall I defy, *whom* the LORD hath not
9 defied? For from the top of the rocks I ſee him, and from the
hills I behold him: lo, † the people ſhall dwell alone, and
10 ſhall not be reckoned among the nations. Who can count
the duſt of Jacob, and the number of the fourth *part* of Iſrael?
Let me die ‡ the death of the righteous, and let my laſt end
11 be like his. And Balak ſaid unto Balaam, What haſt thou done
unto me, I took thee to curſe mine enemies, and behold, thou haſt

V. 3. *Stand by thy burnt-offering*—As in God's preſence, as one that offers thyſelf as well as thy ſacrifices to obtain his favour. *I will go*—To ſome ſolitary and convenient place, where I may prevail with God to appear to me. *Sheweth me*—Reveals to me, either by word or ſign. *An high place*—Or, *into the plain*, as that word properly ſignifies.

V. 7. *His parable*—That is, his oracular and prophetical ſpeech; which he calls a *parable*, becauſe of the weightineſs of the matter, and the livelineſs of the expreſſions which is uſual in parables. *Jacob*—The poſterity of *Jacob*.

V. 9. *The rocks*—Upon which I now ſtand. *I ſee him*—I ſee the people, according to thy deſire, chap. xxii. 41. but cannot improve that ſight to the end for which thou didſt deſign it, to curſe them. *The people ſhall dwell alone*—This people are of a diſtinct kind from others, God's peculiar people, ſeparated from all other nations, as in religion and laws, ſo alſo in divine protection; and therefore inchantments cannot have that power againſt them which they have againſt other perſons and people.

V. 10. *The duſt*—The numberleſs people of *Jacob* or *Iſrael*, who according to God's promiſe, are now become as the duſt of the earth. *Of the righteous*—Of this righteous and holy people. The ſenſe is, they are not only happy above other nations in this life, and therefore in vain ſhould I curſe them, but they have this peculiar privilege, that they are happy after death: their happineſs begins where the happineſs of other people ends; and therefore I heartily wiſh that my ſoul may have

* *Prov.* xvi. 1. † *Deut.* xxxiii. 28. *Jer.* xlix. 31. ‡ *Pſal.* cxvi. 15.

12 bleſſed *them* altogether. And he anſwered and ſaid, Muſt I not take
13 heed to ſpeak that which the LORD hath put in my mouth? And
Balak ſaid unto him, Come, I pray thee, with me unto another
place, from whence thou mayeſt ſee them: thou ſhalt ſee but the
utmoſt part of them, and ſhalt not ſee them all: and curſe me them
14 from thence. And he brought him into the field of Zophim to the
top of Piſgah, and built ſeven altars, and offered a bullock and a
15 ram on *every* altar. And he ſaid unto Balak, Stand here by thy burnt-
16 offering, while I meet *the LORD* yonder. And the LORD met
Balaam, and § put a word in his mouth, and ſaid, go again unto
17 Balak, and ſay thus. And when he came to him, behold, he
ſtood by his burnt-offering, and the princes of Moab with him.
18 And Balak ſaid unto him, What hath the LORD ſpoken? And he
took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto
19 me, thou ſon of Zippor. ‖ God *is* not a man that he ſhould lie,
neither the ſon of man that he ſhould repent: hath he ſaid, and
ſhall he not do *it?* Or hath he ſpoken, and ſhall he not make it
20 good? Behold, I have received *commandment* to bleſs: and he hath
21 bleſſed, and * I cannot reverſe it. He hath not beheld † iniquity
in Jacob, neither hath he ſeen perverſeneſs in Iſrael: ‡ the LORD
22 his God *is* with him, and the ſhout of a King *is* among them. §§ God

have its portion with theirs when I die. Was not God now again ſtriving with him, not only for the ſake of *Iſrael*, but of his own ſoul?

V. 12. *Muſt I not*—Ought I not? Is it not my duty? Canſt thou blame me for it?

V. 13. *Thou ſhalt not ſee them all*—Perhaps he thought the ſight of all them might diſcourage him, or as it did before, raiſe his fancy to an admiration of the multitude and felicity of the people.

V. 15. *While I meet the Lord*—To conſult him, and to receive an anſwer from him.

V. 18. *Riſe up*—This word implies the diligent attention required; rouſe up thyſelf and carefully mind what I ſay.

V. 19. *That he ſhould lie*—Break his promiſes made to his people for their preſervation and benediction. *Repent*—Change his counſels or purpoſes; unleſs he ſee *iniquity in Jacob.*

V. 21. *Iniquity*—Not ſuch as in the *Canaanites:* Such as he will puniſh with a curſe, with utter deſtruction. *The Lord is with him*—He hath a favour for this people, and will defend and ſave them. *The ſhout of a king*—That is, ſuch joyful and triumphant ſhouts as thoſe wherewith a people congratulate the approach and preſence of their King, when he appears among them upon ſome ſolemn occaſion, or when he returns from battle with victory. This expreſſion implies God's being their King and ruler, and their abundant ſecurity and confidence in him.

V. 22. *Out of Egypt*—Namely, by a ſtrong hand, and in ſpite of all their ene-

§ Chap. xxii. 35. ‖ 1 *Sam.* xv. 19. *Mal.* iii. 6. *Rom.* xi. 29. *Jam.* i. 17. * *Rom.* viii. 38, 39. † *Hab.* i. 13. ‡ *Pſal.* xxiii. 4. xlvi. 7. xci. 15. *Iſa.* viii. 10. §§ Chap. xxiv. 8.

brought them out of Egypt: he hath as it were the ſtrength of an
23 unicorn. Surely *there* is no inchantment ‖ againſt Jacob, neither *is there* any divination againſt Iſrael; * according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought?
24 Behold, the people ſhall riſe up as † a great lion, and lift up himſelf as a young lion: he ſhall not lie down, until he ‡ eat *of* the prey
25 and drink the blood of the ſlain. And Balak ſaid unto Balaam,
26 Neither curſe them at all, nor bleſs them at all. But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the
27 LORD ſpeaketh, that I muſt do? And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place: peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.
28 And Balak brought Balaam unto the top of Peor, that looketh to-
29 ward Jeſhimon. And Balaam ſaid unto Balak, Build me here ſeven
30 altars, and prepare me here ſeven bullocks and ſeven rams. And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

Balaam inſpired by God, bleſſes Iſrael again, ver. 1—9. *Anſwers Balak's reproof,* ver. 10—13. *Utters ſeveral prophecies,* ver. 14—24. *Goes home,* ver. 25.

1 AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not as at ** other times, to ſeek for inchantments; but

mies, and therefore it is in vain to ſeek or hope to overcome them. *He—Iſrael*, whom God brought out of *Egypt*, ſuch change of numbers being very common in the *Hebrew* language. The ſenſe is, *Iſrael* is not now what he was in *Egypt*, a poor, weak, diſpirited, unarmed people, but high and ſtrong and invincible. *An unicorn*—The word may mean either a rhinoceros, or a ſtrong and fierce kind of wild goat. But ſuch a creature as an unicorn, as commonly painted, has no exiſtence in nature.

V. 23. *Againſt Jacob*—Nor againſt any that truly believe in Chriſt. *What hath God wrought*—How wonderful and glorious are thoſe works which God is now about to do for *Iſrael!* Theſe things will be a matter of diſcourſe and admiration to all ages.

V. 24. *As a great Lion*—As a lion rouſeth up himſelf to fight, or to go out to the prey, ſo ſhall *Iſrael* ſtir up themſelves to warlike attempts againſt their enemies. *He ſhall not lie down*—Not reſt or ceaſe from fighting and purſuing.

V. 28. *Peor*—An high place called *Beth-peor*, *Deut.* iii. 29. That is, the houſe or temple of *Peor*, becauſe there they worſhipped *Baal-peor*.

V. 1. *At other times*—In former times. *Toward the wilderneſs*—Where *Iſrael* lay encamped,

‖ *Matt.* xvi. 18. * *Pſal.* xliv. 2, 3. *Iſa.* xxvi. 12. *Phil.* ii. 13. † *Gen.* xlix. 9. ‡ *Rom.* viii. 36, 37. ** Chap. xxiii. 3. 15.

2 he ſet his face toward the wilderneſs. And Balaam lift up his eyes,
and he ſaw Iſrael abiding *in his tents*, according to their tribes: and
3 the ſpirit of God came upon him. † And he took up his parable,
and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes
4 are open, hath ſaid; He hath ſaid, which heard the words of God,
which ſaw the viſion of the Almighty, falling *into a trance*, but having
5 his eyes open: § How goodly are thy tents, O Jacob, *and* thy taber-
6 nacles, O Iſrael! As the vallies are they ſpread forth, as ‖ gardens
by the * river's ſide, as the trees of lign-aloes which the LORD hath
7 planted, and as ‡ cedar-trees beſide the waters. He ſhall pour the
water out of his buckets, and his †† ſeed *ſhall be* in many §§ waters,
and his king ſhall be higher than Agag, and his kingdom ſhall be ‖‖‖
8 exalted. ** God brought him forth out of Egypt, he hath as it were
the ſtrength of an unicorn: he ſhall ††† eat up the nations his ene-
mies, and §§§ ſhall break their bones, and pierce *them* through ‖‖‖

camped, expecting what God of his own accord would ſuggeſt to him concerning this matter.

V. 2. *Came upon him*—Inſpired him to ſpeak the following words.

V. 3. *Whoſe eyes are open*—Heb. *Who had his eyes ſhut*, but now open. *The eyes* of his mind, which God had opened in a peculiar and prophetical manner, whence prophets are called *Seers*, 1 *Sam.* ix. 9. It implies that before he was blind and ſtupid, having eyes, but not ſeeing nor underſtanding.

V. 4. *The viſion*—So called properly, becauſe he was awake when this was revealed to him: *A trance*—Or, *extaſy*, fainting and falling upon the ground, as the prophets uſed to do.

V. 6. *As the vallies*—Which often from a ſmall beginning are ſpread forth far and wide. *As gardens*—Pleaſant and fruitful and ſecured by a fence. *As lign-aloes*—An *Arabian* and *Indian* tree of a ſweet ſmell, yielding ſhade and ſhelter both to man and beaſt; ſuch is *Iſrael*, not only ſafe themſelves, but yielding ſhelter to all that join themſelves to them. *Which the Lord hath planted*—Nature, not art.

V. 7. *He ſhall pour the water*—That is, God will abundantly water the *vallies*, *gardens*, and *trees*, which repreſent the *Iſraelites*; he will wonderfully bleſs his people, not only with outward bleſſings, of which a chief one in thoſe parts was plenty of water, but alſo with higher gifts and graces, with his word and ſpirit, which are often ſignified by *water*, and at laſt with eternal life, the contemplation whereof made *Balaam* deſire to die the death of the righteous. *His ſeed ſhall be in many waters*—This alſo may be literally underſtood of their ſeed, which ſhall be ſown in wateriſh ground, and therefore bring forth a better increaſe. *His King*—That is, the King of *Iſrael*, or their chief governor. *Than Agag*—Than the King of the *Amalekites*, which King and people were famous and potent in that age, as may be gueſſed by their bold attempt upon ſo numerous a people as *Iſrael*. And it is probable, that *Agag* was the common name of the *Amalekitiſh*

† Chap. xxiii. 7. 18. § *Cant.* vi. 4. ‖ *Cant.* iv. 12. *Iſa.* lviii. 11. * *Pſal.* i. 3. xlvi. 4. *Jer.* xxxi. 12. *Joel* iii. 18. ‡ *Pſal.* xcii. 12, 13. *Ezek.* xxxi. 3, 4. †† *Iſa.* viii. 7. §§ *Deut.* viii. 7. ‖‖ *Iſa.* ii. 2. *Dan.* ii. 44. *Rev.* xi. 15. ** Chap. xxiii. 22. ††† *Iſa.* lx. 12. §§§ *Pſal.* ii. 9. ‖‖‖ *Pſal.* xlv. 5.

9 with his arrows. ‖ He couched, he lay down as a lion, and as a great
lion: who ſhall ſtir him up? * Bleſſed *is* he that bleſſeth thee, and
10 curſed *is* he that curſeth thee. And Balak's anger was kindled
againſt Balaam, and he ſmote his hands together: and Balak ſaid
unto Balaam, I called thee to curſe mine enemies, and behold, thou
11 haſt altogether bleſſed *them* theſe three times. Therefore now, flee
thou to thy place: I thought to promote thee unto great honour, but
12 lo, the LORD hath † kept thee back from honour. And Balaam ſaid
unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt
13 unto me, ſaying, ‡ If Balak would give me his houſe-full of ſilver
and gold, I cannot go beyond the commandment of the LORD, to
do *either* good or bad of mine own mind: *but* what the LORD ſaith
14 that will I ſpeak. And now behold, I go unto my people: come
therefore, and § I will advertiſe thee what this people ſhall do to thy
15 people in the latter days. And he took up his parable, and ſaid,
Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open
16 hath ſaid; He hath ſaid, who heard the words of God, and knew
the knowledge of the moſt High, *who* ſaw the viſion of the Almighty,
17 falling *into a trance*, but having his eyes open: I ſhall ſee him but
not now: I ſhall behold him, but not nigh: there ſhall come a ‖‖ ſtar
out of Jacob, and a ** ſceptre ſhall riſe out of Iſrael, and †† ſhall
ſmite the corners of Moab, and deſtroy all the children of Sheth.

lekitiſh Kings, as *Abimelech* was of the *Philiſtines*, and *Pharaoh* of the *Egyptians*, and *Cæſar* of the *Romans*.

V. 9. *He lay down*—Having conquered his enemies the *Canaanites*, and their land, he ſhall quietly reſt and ſettle himſelf there.

V. 11. *The Lord*—Whoſe commands thou haſt preferred before my deſires and intereſt; and therefore ſeek thy recompence from him, and not from me.

V. 17. *I ſhall ſee him*—Or, *I have ſeen, or do ſee* the *ſtar*, and *ſceptre*, as it here follows, that is, a great and eminent prince, which was to come out of *Iſrael*'s loins, the *Meſſiah*, as both Jewiſh and Chriſtian interpreters expound it, who moſt eminently and fully performed what is here ſaid, in deſtroying the enemies of *Iſrael* or of God's church, here deſcribed under the names of the neareſt and fierceſt enemies of *Iſrael:* And to him alone agrees the foregoing verb properly, *I ſhall ſee him*, in my own perſon, as *every eye ſhall ſee him*, when he comes to judgment. *Not now*—Not yet, but after many ages. *A ſtar*—A title often given to princes and eminent perſons, and particularly to the *Meſſiah*, *Rev.* ii. 28. xxii. 16. *A ſceptre*—That is, a ſceptre-bearer, a king or ruler, even that ſceptre mentioned *Gen.* xlix. 10. *The corners*—The borders, which are often uſed in ſcripture for the whole country to which they belong. *Of Sheth*—This ſeems to be the name of ſome then eminent, though now unknown place or prince

‖ *Gen.* xlix. 9. * *Gen.* xii. 3. xxvii. 29. † *Prov.* xi. 18. ‡ Chap. xxii. 18. § *Mic.* vi. 5. ‖‖ *Matt.* ii. 2. *John* i. 9. *Rev.* xxii. 16. ** *Pſal.* cx. 2. †† *Iſa.* xi. 14. *Jer.* xlviii. 4, 5. *Zech.* x. 11.

18 And † Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for
19 his enemies, and Iſrael ſhall do valiantly: Out of Jacob ſhall come
he that ſhall have dominion, and ſhall deſtroy him that remaineth
20 of the city. And when he looked on Amalek, he took up his pa-
rable, and ſaid, Amalek *was* the firſt of the nations, but his latter
21 end *ſhall be* that he periſh for ever. And he looked on § the Kenites,
and took up his parable, and ſaid, Strong is thy dwelling-place, and
22 thou putteſt thy ‖ neſt in a rock: Nevertheleſs the Kenite ſhall be

prince in *Moab*; there being innumerable inſtances of ſuch places or perſons ſometime famous, but now utterly loſt as to all monuments and remembrances of them.

V. 18. *A poſſeſſion*—Which was alſo foretold, *Gen.* xxv. 23. and in part fulfilled, 2 *Sam.* viii. 14. 1 *Chron.* xviii. 13. but more fully by Chriſt, *Amos* ix. 12. *Obad.* ver. 18. who ſhall ſubdue and poſſeſs all his enemies; here ſignified by the name of *Edom*, as *Jacob* or *Iſrael*, his brother, ſignifies all his church and people. *Seir*—A part and mountain of *Edom*.

V. 19. *Out of Jacob*—Out of *Jacob*'s loins. *He that ſhall have dominion*—*David*, and eſpecially *Chriſt*. *Of the city*—Or *from or out of this city*, that is, the cities, the ſingular number for the plural. He ſhall not ſubdue thoſe *Moabites* and *Edomites* which meet him in the field, but he ſhall purſue them even to their ſtrongeſt holds and cities.

V. 20. *He looked on Amalek*—From the top of *Piſgah*, which was exceeding high, and gave him the proſpect of part of all theſe kingdoms. *The firſt*—Heb. *the firſt fruits*; ſo called either, becauſe they were the firſt of all the neighbouring nations which were embodied together in one government: or, becauſe he was the firſt who fought againſt *Iſrael* and was vanquiſhed by them. That victory was an earneſt and firſt-fruit of the large harveſt of victories which the *Iſraelites* ſhould in due time get over all their enemies. *He ſhall periſh for ever*—He began with God and with *Iſrael*, but God will end with him, and the firm purpoſe of God is, that he ſhall be utterly deſtroyed; ſo that *Saul* loſt his kingdom for not executing this decree, and God's command purſuant thereunto.

V. 21. *The Kenites*—The poſterity or kindred of *Jethro*; not that part of them which dwelt among the *Iſraelites*, to whom the following words do not agree, but thoſe of them who were mingled with the *Amalekites* and *Midianites*. *Thy neſt*—Thy dwelling-place, ſo called, either becauſe it was in an high place, as neſts commonly are: or in alluſion to their name, for *ken* in *Hebrew* ſignifies *a neſt*.

V. 22. *The Kenite*—Heb. *Kain*, that is, the *Kenite*, ſo called, either by a tranſpoſition of letters, which is very uſual in the *Hebrew* tongue; or from the name of ſome eminent place where they lived, or perſon from whom they were deſcended, though now the memory of them be utterly loſt, as it hath fared with innumerable other places and perſons, famous in their generations, mentioned in ancient Heathen writers. *Shall be waſted*—Shall be by degrees diminiſhed by the incurſions of divers enemies, till at laſt the *Aſſyrian* comes to compleat the work and carries them into captivity. For the *Kenites* who lived partly among the ten tribes, and partly with the two tribes, were carried captive with them, part by *Salmaneſer*, the King of *Aſſyria*, and

† 2 *Sam.* viii. 14. *Pſal.* lx. 8, 9. *Iſa.* lxiii. 1, 2. *Amos* ix. 12. § 1 *Sam.* xv. 6. ‖ *Job* xxix. 18. *Hab.* ii. 9.

23 waſted, until Aſhur ſhall carry thee away captive. And he took
up his parable, and ſaid, Alas, Who ſhall live when God doth this?
24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſhur,
25 and ſhall afflict Eber, and he alſo ſhall periſh for ever. And
Balaam roſe up, and went and returned to his place: and Balak
alſo went his way.

and part by *Nebuchadnezzar*, who alſo is called an *Aſſyrian*, *Ezra* vi. 22. *Iſa.* lii. 4.

V. 23. *Who ſhall live*—How calamitous and miſerable will the ſtate of the world be, when the *Aſſyrian*, and after him the *Chaldean*, ſhall over-turn all theſe parts of the world? Who will be able to keep his heart from fainting under ſuch grievous preſſures? Nay, how few will eſcape the deſtroying ſword?

V. 24. *Chittim*—A place or people ſo called from *Chittim* the ſon of *Javan*, *Gen.* x. 4. whoſe poſterity were very numerous, and were firſt ſeated in the leſſer *Aſia*, and from thence ſent forth colonies into the iſlands of the *Ægean* ſea, and into *Cyprus*, afterwards into *Macedonia* and other parts of *Greece*, and then into *Italy*. Whence it comes to paſs that by this name is underſtood ſometimes *Macedonia*, as 1 *Mac.* i. 1. and 1 *Mac.* viii. 5. ſometimes *Italy*, as *Dan.* xi. 29, 30. and ſometimes both, as in this place: for he ſpeaks here of the ſcourge that God hath appointed for the *Aſſyrian* after he had done God's work in puniſhing of his people and the bordering nations. Now although the *Aſſyrian* and *Chaldean* empire was ſubdued by the *Medes* and *Perſians*, yet the chief afflictions of that people came from two hands, both beyond the ſea and brought to them by ſhips; firſt from the *Grecians* under *Alexander* and his ſucceſſors, by whom that people were grievouſly oppreſſed and waſted; then from the *Romans*, who ſubdued all the *Grecian* empire, one great part whereof were the *Aſſyrians* largely ſo called. *Eber*—The poſterity of *Eber*, the *Hebrews*, who were the chief and flower of *Eber*'s children. *He alſo*—Not the *Hebrews*; they ſhall have a better end; *all Iſrael ſhall be ſaved*; but the afflicter or ſcourge of *Aſhur* and *Eber*, namely, the *Grecian* and *Roman* empire. Thus *Balaam*, inſtead of curſing the church, curſes *Amalek*, the firſt, and *Rome*, the laſt enemy of it!

V. 25. *To his place*—To *Meſopotamia*; tho' afterwards he returned to the *Midianites*, and gave them that deviliſh counſel which was put in practice, *Numb.* xxv.

CHAP.

CHAP. XXV.

The ſin of Iſrael, ver. 1—3. *Their puniſhment,* ver. 4, 5. *The zeal of Phinehas, with the promiſe annext to it,* ver. 6—15. *The command to ſlay the Midianites,* ver. 16—18.

1 AND Iſrael abode in * Shittim, and the people begun to com-
2 mit whoredom with the daughters of Moab. And † they called the people unto the ſacrifices of their gods: and the people did
3 eat, and bowed down to their gods: And Iſrael ‡ joined himſelf unto Baal-peor: and the anger of the LORD was kindled againſt
4 Iſrael. And the LORD ſaid unto Moſes, § Take all the heads of the people, and hang them up before the LORD againſt the ſun, that the

V. 1. *Shittim*—And this was their laſt ſtation, from whence they paſſed immediately into *Canaan.* This is noted as a great aggravation of their ſin, that they committed it, when God was going to put them into the poſſeſſion of their long-expected land. *The people*—Many of them. *Whoredom*—Either becauſe they proſtituted themſelves to them upon condition of worſhipping their God: or becauſe their filthy God was worſhipped by ſuch filthy acts, as *Priapus* and *Venus* were. *The daughters of Moab*—And of *Midian* too; for both theſe people being confederated in this wicked deſign, the one is put for the other, and the daughters of *Moab* may be named, either becauſe they began the tranſgreſſion, or becauſe they were the chief perſons, poſſibly, the relations or courtiers of *Balak.*

V. 2. *They*—The *Moabites* being now neighbours to the *Iſraelites,* and finding themſelves unable to effect their deſign by war and witchcraft, fell another way to work, by contracting familiarity with them, and, perceiving their evil inclinations, *they,* that is, their daughters, invited them. *Unto the ſacrifices*—Unto the feaſts which were made of their parts of the ſacrifices, after the manner of the *Jews* and *Gentiles* too, the participation whereof, was reckoned a participation in the worſhip of that God to whom the ſacrifices were offered. *Of their gods*—Of their God, *Baal-peor,* the plural *Elohim* being here uſed, as commonly it is, for one God.

V. 3. *Joined himſelf*—The word implies a forſaking God to whom they were joined, and a turning to, and ſtrict conjunction with, this falſe God. *Baal-peor*—Called *Baal,* by the name common to many falſe Gods, and eſpecially to thoſe that repreſented any of the heavenly bodies, and *Peor,* either from the hill *Peor,* where he was worſhipped, *Numb.* xxiii. 28. or rather from a verb ſignifying to *open* and *uncover,* becauſe of the obſcene poſture in which the idol was ſet, as *Priapus* was: or becauſe of the filthineſs which was exerciſed in his worſhip.

V. 4. *Take all the heads*—*Take,* that is, apprehend, *all the heads,* that is, the chief, *of the people,* ſuch as were chief in this tranſgreſſion, and in place and power, who are ſingled out to this exemplary puniſhment for their concurrence with others in this wickedneſs, which was more odious and miſchievous in them. *Hang them up before the Lord*—To the vindication of God's honour and juſtice. *Againſt the ſun*—Publickly, as their ſin was publick and ſcandalous, and ſpeedily, before the ſun go down.

V. 5. *Every*

* Chap. xxxiii. 49. † Chap. xxxi. 16. *Joſh.* xxii. 17. *Pſal.* cvi. 28. *Hoſ.* ix. 10. 1 *Cor.* xviii. 9. *Rev.* ii. 14. ‡ *Hoſ.* ix. 10. § *Deut.* iv. 3. *Joſh.* xxii. 17. *Prov.* xxi. 3.

5 fierce anger of the LORD may be turned away from Iſrael. And Moſes
ſaid unto the judges of Iſrael, ‡ ſlay ye every one his men, that were
6 joined unto Baal-peor. And behold one of the children of Iſrael came,
and brought in to his brethren a Midianitiſh woman, in the ſight of
Moſes, and in the ſight of all the congregation of the children of Iſrael,
who *were* weeping before the door of the tabernacle of the congre-
7 gation. And § when Phinehas the ‖ ſon of Eleazar, the ſon of Aaron
the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and
8 took a javelin in his hand. And he went after the man of Iſrael
into the tent, and thruſt both of them through, the man of Iſrael
and the woman through her belly: ſo the plague was ſtayed from
9 the children of Iſrael. And * thoſe that died in the plague, were
10 twenty and four thouſand. And the LORD ſpake unto Moſes, ſay-
11 ing, † Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt
hath turned my wrath away from the children of Iſrael, (while he
was zealous for my ſake among them) that I conſumed not the
12 children of Iſrael in my jealouſy. Wherefore ſay, ‡‡ Behold, I give

V. 5. *Every one his men*—Thoſe under his charge, for as theſe ſeventy were choſen to aſſiſt *Moſes* in the government, ſo doubtleſs the care and management of the people was diſtributed among them by juſt and equal proportions.

V. 6. *One came*—This was done, when *Moſes* had given the charge to the Judges, and, as it may ſeem, before the execution of it; otherwiſe it is probable he would not have been ſo fooliſh to have run upon certain ruin, when the examples were frequent before his eyes. *To his brethren*—Into the camp of the *Iſraelites*. *In the ſight of Moſes*—An argument of intolerable impudence and contempt of God and of *Moſes*. *Weeping*—Bewailing the wickedneſs of the people, and the dreadful judgments of God, and imploring God's mercy and favour.

V. 8. *Thruſt them thro'*—*Phinehas* was himſelf a man in great authority, and did this after the command given by *Moſes* to the rulers to ſlay theſe tranſgreſſors, and in the very ſight, and no doubt by the conſent of *Moſes* himſelf, and alſo by the ſpecial direction of God's ſpirit.

V. 9. *Twenty four thouſand*—St. *Paul* ſays twenty three thouſand, 1 *Cor.* x. 8. The odd thouſand here added were ſlain by the Judges according to the order of *Moſes*, the reſt by the immediate hand of God, but both ſorts died of the *plague*, the word being uſed, as often it is, for the ſword, or hand, or ſtroke of God.

V. 12 *My covenant of peace*—That is, *the covenant of an everlaſting prieſthood*, as it is expounded, ver. 13. which is called *a covenant of peace*, partly with reſpect to the happy effect of this heroical action of his, whereby he made peace between God and his people; and partly with regard to the principal end of the prieſtly office, which was conſtantly to do that which *Phinehas* now did, even to meditate between God and men, to obtain and preſerve his own and *Iſrael*'s peace and reconciliation with God, by offering up ſacrifices and incenſe, and

‡ *Exod.* xxxii. 27. § *Pſal.* cvi. 30. ‖ *Exod.* vi. 25. * 1 *Cor.* x. 8. † *Pſal.* cvi. 30.
‡‡ *Mal.* ii. 5.

13 unto him my covenant of peace. And he ſhall have it, and his
ſeed after him, *even* the covenant of an everlaſting prieſthood, be-
cauſe he was ‖ zealous for his God, and made an atonement for
14 the children of Iſrael. Now the name of the Iſraelite that was ſlain,
even that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of
15 Salu, a prince of a chief houſe among the Simeonites. And the
name of the Midianitiſh woman that was ſlain, *was* Cozbi the daugh-
ter of Zur; he *was* head over a people, *and* of a chief houſe in
16, 17 Midian. And the LORD ſpake unto Moſes, ſaying, * Vex the
18 Midianites and ſmite them, † For they vex you with their wiles,
wherewith they have beguiled you in the matter of Peor, and in the
matter of Cozbi, the daughter of a prince of Midian, their ſiſter,
which was ſlain in the day of the plague, for Peor's ſake.

CHAP. XXVI.

Orders for numbering the people, ver. 1—4. *Their families and number,* ver. 5—51. *Directions for dividing the land between them,* ver. 52—55. *The families and number of the Levites,* ver. 56—62. *Notice taken of the death of them that were firſt numbered,* ver. 62—65.

1 AND it came to paſs after the plague that the LORD ſpake unto
Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,

and prayers, to God on their behalf, as alſo by *turning them away from iniquity,* which is the only peace-breaker, and by teaching and preſſing the obſervation of that law, which is the only bond of their peace.

V. 13. *An everlaſting prieſthood*—To continue as long as the law and commonwealth of the Jews did. But this promiſe was conditional, and therefore might be made void, by the miſcarriages of *Phinehas*'s ſons, as it ſeems it was, and thereupon a like promiſe was made to *Eli* of the line of *Ithamar*, that he and his ſhould *walk before the Lord*, namely, in the office of high-prieſt, *for ever*, which alſo for his and their ſins was made void, 1 *Sam.* ii. 30. And the the prieſthood returned to *Phinehas*'s line in the time of *Solomon*, 1 *Kings* ii. 26, 27. 34.

V. 17. *The Midianites*—And why not the *Moabites*. It is probable the *Midianites* were moſt guilty, as in perſuading *Balak* to ſend for *Balaam*, chap. xxii. 4. 7. So in the reception of *Balaam* after *Balak* had diſmiſſed him, chap. xxxi. 8. and in farther conſultation with him, and in contriving the means for the executing of this wicked plot.

V. 18. *With their wiles*—For under pretence of kindred and friendſhip and leagues, which they offered to them, inſtead of that war which the *Iſraelites* expected, they ſought only an opportunity to inſinuate themſelves into their familiarity, and execute their helliſh plot of bringing that curſe upon the *Iſraelites*, which they had in vain attempted to bring another way.

‖ *Gal.* iv. 18. * Chap. xxxi. 2. † *Rev.* xvii. 6.

2 Take the ſum of all the congregation of the children of Iſrael * from twenty years old and upward, throughout their father's houſe,
3 all that are able to go to war in Iſrael. And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab, by Jordan *near* Jericho,
4 ſaying, *Take the ſum of the people,* from twenty years old and upward as the LORD † commanded Moſes, and the children of Iſrael
5 which went forth out of the land of Egypt. ‡ Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanock, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:
6 Of Heſron, the family of the Heſronites: of Carmi, the family of
7 the Carmites. Theſe *are* the families of the Reubenites: and they that were numbered of them, were forty and three thouſand and
8, 9 ſeven hundred and thirty. And the ſons of Pallu; Eliab. And the ſons of Eliab; Nemuel, and Dathan, and Abiram: this *is that* Dathan, and Abiram, *which were* § famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the company of Korah,
10 when they ſtrove againſt the LORD. And the earth opened her mouth, and ſwallowed them up together with Korah, when that company died, what time the fire devoured two hundred
11 and fifty men; and they became a ſign: Notwithſtanding the chil-

V. 2. *Take the ſum*—They were numbered twice before, *Exod.* xxx. 11, 12. chap. i. 1, 2. Now they are numbered a third time, to demonſtrate the faithfulneſs of God, both in cutting all thoſe off whom he had threatned to cut off, chap. xiv. 29. and in a ſtupendous increaſe of the people according to his promiſe, notwithſtanding all their ſins, and the ſweeping judgments inflicted upon them; and to prepare the way for the equal diviſion of the land, which they were now going to poſſeſs.

V. 7. *Families*—The chief houſes, which were ſubdivided into divers leſſer families. *Forty three thouſand ſeven hundred and thirty*—Whereas in their laſt numbering they were forty ſix thouſand five hundred; for *Korah's* conſpiracy, as well as other provocations of theirs, had cut off many of them.

V. 10. *With Korah*—According to this tranſlation *Korah* was not conſumed by fire with his two hundred and fifty men, but ſwallowed up by the earth. But others rather think he was devoured by the fire, and render theſe words, *and* the things *of Korah,* or belonging to *Korah,* namely, his tent and goods, and family, children excepted, as here follows. *A ſign*—God made them a monument or example, to warn others not to rebel againſt God, or magiſtracy, nor to uſurp the prieſtly office.

V. 11. *Died not*—God being pleaſed to ſpare them, becauſe they diſowned their father's fact, and ſeparated themſelves both from his tent and company. Hence the ſons of *Korah* are mentioned, 1 *Chron.* vi. 22. 38. and often in the book of *Pſalms.*

V. 12. *Jachin*

* Chap. i. 3. † Chap. i. 1. ‡ *Gen.* xlvi. 8. *Exod.* vi. 14. 1 *Chron.* v. 1. § Chap. xvi. 2.

12 dren of Korah died not. The ſons of Simeon after their families:
of Nemuel, the family of the Nemuelites: of Jamin, the family
13 of the Jaminites: of Jachin, the family of the Jachinites: Of
Zerah, the family of the Zarhites: of Shaul, the family of the
14 Shaulites. Theſe *are* the families of the Simeonites: twenty and two
15 thouſand and two hundred. The children of Gad after their fami-
lies: of Zephon, the family of the Zephonites; of Haggi, the fa-
16 mily of the Haggites: of Shuni, the family of the Shunites. Of
Ozni, the family of the Oznites: of Eri, the family of the Erites:
17 Of Arod, the family of the Arodites: of Areli, the family of the
18 Arelites. Theſe *are* the families of the children of Gad, accord-
ing to thoſe that were numbered of them, forty thouſand and five
19 hundred. ‖ The ſons of Judah *were* Er and Onan: and Er and
20 Onan died in the land of Canaan. And the ſons of Judah after
their families were; of Shelah, the family of the Shelanites: of
Pharez, the family of the Pharzites: of Zerah, the family of the
21 Zarhites. And the ſons of Pharez were; of Heſron, the family
22 of the Heſronites: of Hamul, the family of the Hamulites. Theſe
are the families of Judah, according to thoſe that were numbered
23 of them, threeſcore and ſixteen thouſand and five hundred. * Of
the ſons of Iſſachar after their families: of Tola, the family of
24 the Tolaites: of Pua, the family of the Punites. Of Jaſhub, the
family of the Jaſhubites: of Shimron, the family of the Shimro-
25 nites. Theſe *are* the families of Iſſachar, according to thoſe that
were numbered of them, threeſcore and four thouſand and three

V. 12. *Jachin*—Called alſo *Jarib*, 1 *Chron.* iv. 24. And ſuch names might be either added or changed upon ſome ſpecial occaſion not recorded in ſcripture.

V. 14. *Twenty two thouſand and two hundred*—No tribe decreaſed ſo much as *Simeon's*. From fifty nine thouſand and three hundred it ſunk to twenty two thouſand and two hundred, little more than a third part of what it was. One whole family of that tribe, (*Ohad* mentioned *Exod.* vi. 15.) was extinct in the wilderneſs. Some think moſt of the twenty four thouſand, cut off by the plague for the iniquity of *Peor*, were of that tribe. For *Zimri*, a ring-leader in that iniquity, was a prince of that tribe. *Simeon* is not mentioned in *Moſes's* bleſſing, *Deut.* xxxiii. And the lot of that tribe in *Canaan* was inconſiderable, only a canton out of *Judah's* lot, *Joſh.* xix. 9.

V. 18. *Children of Gad*—Fewer by above five thouſand than there were in their laſt numbering.

V. 22. *The families of Judah*—About two thouſand more than they were, chap. i. 27. whereas the foregoing tribes were all diminiſhed.

 V. 34. *Fifty*

‖ *Gen.* xxxviii. 2, *&c.* xlvi. 12. 1 *Chron.* ii. 3. * 1 *Chron.* vii. 1.

26 hundred. Of ‡ the ſons of Zebulun, after their families: of Sered,
the family of the Sardites: of Elon, the family of the Elonites:
27 of Jahleel, the family of the Jahleelites. Theſe *are* the families of
the Zebulunites, according to thoſe that were numbered of them,
28 threeſcore thouſand and five hundred. § The ſons of Joſeph, after
29 their families, *were* Manaſſeh and Ephraim. Of the ſons of Manaſſeh:
of ‖ Machir, the family of the Machirites: and Machir begat Gilead:
30 of Gilead *come* the family of the Gileadites. Theſe *are* the ſons of
Gilead, of Jeezer, the family of the Jeezerites: of Helek, the family
31 of the Helekites. And of Aſriel, the family of the Aſrielites: and of
32 Sechem, the family of the Sechemites. And of Shemida, the family
of Shemidaites: and of Hepher, the family of the Hepherites.
33 And * Zelophead the ſon of Hepher had no ſons but daughters: and
the names of the daughters of Zelophead, *were* Mahlah, and Noah,
34 Hoglah, Milcah, and Tirzah. Theſe *are* the families of Manaſſeh,
and thoſe that were numbered of them, fifty and two thouſand and
35 ſeven hundred. Theſe *are* the ſons of Ephraim, after their families:
of Shuthelah, the family of the Shuthalhites: of Becher, the family
36 of the Bachrites: of Tahan, the family of the Tahanites. And theſe
are the ſons of Shuthelah: of Eran, the family of the Eranites.
37 Theſe *are* the families of the ſons of Ephraim, according to thoſe
that were numbered of them, thirty and two thouſand and
five hundred. Theſe *are* the ſons of Joſeph after their families.
38 The ſons of Benjamin after their families: of Bela, the family of
the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram,
39 the family of the Ahiramites. Of Shupham, the family of the
of Shuphamites: of Hupham, the family of the Huphamites.
40 And the ſons of Bela were Ard and Naaman: *of Ard,* the family
of the Ardites: *and* of Naaman, the family of the Naamites.
41 Theſe *are* the ſons of Benjamin after their families: and they that
were numbered of them, *were* forty and five thouſand and ſix hun-
42 dred. Theſe *are* the ſons of Dan after their families: of Shuham,
the family of the Shuhamites. Theſe *are* the families of Dan, after
43 their families. All the families of the Shuhamites, according to

V. 34. *Fifty two thouſand and ſeven hundred*—Whereas they were but thirty two thouſand and two hundred, in Chap. i. 35. So they are now increaſed above twenty thouſand, according to that prophecy, *Gen.* xlix. 22.

V. 38. *The ſons of Benjamin*—Who were ten, *Gen.* xlvi. 21. whereof only five are here mentioned, the reſt probably, together with their families, being extinct.

V. 43. *Threeſcore and four thouſand and four hundred*—All from one ſon and family, whereas

‡ *Gen.* xlvi. 14. § *Gen.* xlvi. 20. ‖ *Joſh.* xvii. 1. * Chap. xxvii. 1. xxxvi. 11.

thoſe that were numbered of them, *were* threeſcore and four thou-
44 ſand and four hundred. † Of the children of Aſher after their families:
of Jimna, the family of the Jimnites: of Jeſui, the family of the
45 Jeſuites; of Beriah, the family of the Beriites. Of the ſons of
Beriah: of Heber, the family of the Heberites: of Malchiel, the
46 family of the Malchielites. And the name of the daughter of Aſher,
47 *was* Sarah. Theſe *are* the families of the ſons of Aſher, according
to thoſe that were numbered of them, *who were* fifty and three thou-
48 ſand and four hundred. ‡ Of the ſons of Naphtali after their fa-
milies: of Jahzeel, the family of the Jahzeelites: of Guni, the fa-
49 mily of the Gunites: Of Jezer, the family of the Jezerites: of §
50 Shillem, the family of the Shillemites. Theſe *are* the families of
Naphtali, according to their families: and they that were numbered
51 of them, *were* forty and five thouſand and four hundred. Theſe
were the numbered of the children of Iſrael, ſix hundred thouſand,
52 and a thouſand ſeven hundred and thirty. And the LORD ſpake
53 unto Moſes, ſaying, Unto theſe the land ſhall be divided for an in-
54 heritance, according to the number of names. ‖ To many thou
ſhalt give the more inheritance, and to few thou ſhalt give the leſs
inheritance: to every one ſhall his inheritance be given, according
55 to thoſe that were numbered of him. Notwithſtanding, the land
ſhall be * divided by lot: according to the names of the tribes of

whereas of *Benjamin* who had ten ſons, and five families, there were only forty five thouſand and ſix hundred, to ſhew that the increaſe of families depends ſingly upon God's bleſſing and good pleaſure.

V. 51. *Theſe were the numbered*—Very nigh as many as there were before, chap. i. 46. So wiſely and marvellouſly did God at the ſame time manifeſt his juſtice in cutting off ſo vaſt a number; his mercy in giving ſuch a ſpeedy and numerous ſupply; and his truth in both.

V. 53. *The land ſhall be divided*—The land was divided into nine parts and an half, reſpect being had in ſuch diviſion to the goodneſs as well as to the largeneſs of the ſeveral portions, and the lot gave each tribe their part. *Of names*—Of perſons, the ſhare of each tribe was divided amongſt the ſeveral families, to ſome more, to ſome leſs, according to the number of the perſons of each family. And withal, if one of the portions proved too large or too little for the families and perſons of that tribe, they might give part of their portion to another tribe, (as *Simeon* and *Dan* had part of *Judah*'s ſhare) or take away a part from the portion belonging to another tribe.

V. 55. *By lot*—For the tribes, not for the ſeveral families; for the diſtribution of it to them was left to the rulers wiſdom according to the rule now given.

V. 56. *Many*

† 1 *Chron.* vii. 30. ‡ *Gen.* xlvi. 24. 1 *Chron.* vii. 13. § 1 *Chron.* vii. 13. ‖ Chap. xxxiii. 54. * Chap. xxxiii. 54. *Joſh.* xi. 23. xiv. 2.

56 their fathers they ſhall inherit. According to the lot ſhall the poſſeſ-
57 ſion thereof be divided between many and few. † And theſe *are* they
that were numbered of the Levites, after their familes: of Gerſhon the
family of the Gerſhonites: of Kohath, the family of the Kohathites:
58 of Merari, the family of the Merarites. Theſe *are* the families of the
Levites: the family of the Libnites, the family of the Hebronites,
the family of the Mahlites, the family of the Muſhites, the family
59 of the Korathites: and Kohath begat Amram. And the name of
Amram's wife *was* ‡ Jochebed, the daughter of Levi, whom *her*
mother bare to Levi in Egypt: and ſhe bare unto Amram, Aaron and
60 Moſes, and Miriam their ſiſter. And unto Aaron was born Nadab
61 and Abihu, Eleazar and Ithamar. And § Nadab and Abihu died,
62 when they offered ſtrange fire before the LORD. And thoſe that were
numbered of them, were twenty and three thouſand, all males
from a month old and upward: for they were not numbered among
the children of Iſrael, becauſe there was no inheritance given them
63 among the children of Iſrael. Theſe *are* they that were numbered
by Moſes and Eleazar the prieſt, who numbered the children of
64 Iſrael in the plains of Moab, by Jordan *near* Jericho. But among
theſe there was not a man of them whom Moſes and Aaron the prieſt
numbered, when they numbered the children in the wilderneſs of
65 Sinai. For the LORD had ſaid of them, They ‖ ſhall ſurely die in
the wilderneſs: and there was not left a man of them ſave Caleb
the ſon of Jephuneh, and Joſhua the ſon of Nun.

CHAP. XXVII.

The caſe of Zelophehad's *daughters determined,* ver. 1—11. *Notice given to* Moſes *of his death,* ver. 12—14. *His ſucceſſor provided,* ver. 15—23.

1 THEN came the daughters of * Zelophehad, the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph; and theſe *are* the names of his daughters; Mahlah, Noah and Hoglah, and

V. 56. *Many and few*—That ſhare, which ſhall by lot fall to each tribe, ſhall be diſtributed to the ſeveral families and perſons in ſuch proportions as their numbers ſhall require.

V. 65. *Not left a man*—Only of the *Levites*, who

† *Gen.* xlvi. 11. *Exod.* vi. 16, 17, 18, 19. 1 *Chron.* vi. 1. 16. ‡ *Exod.* ii. 1, 2. vi. 20. § *Lev.* x. 2. Chap. iii. 4. 1 *Chron.* xxiv. 2. ‖ Chap, xiv. 28, 29. 1 *Cor.* x. 5, 6. * Chap. xxvi. 33. xxxvi. 11. *Joſh.* xvii. 3.

2 Milcah, and Tirzah. And they ſtood before Moſes, and before
Eleazar the prieſt, and before the princes, and all the congrega-
tion, by the door of the tabernacle of the congregation, ſaying,
3 Our father † died in the wilderneſs, and he was not in the com-
pany of them that gathered themſelves together againſt the LORD
‡ in the company of Korah: but died in his own ſin, and had no
4 ſons. Why ſhould the name of our father be done away from
among his family, becauſe he hath no ſon? Give unto us *therefore*
5 a poſſeſſion among the brethren of our father. And Moſes brought
6 their cauſe before the LORD. And the LORD ſpake unto Moſes, ſay-
7 ing, The daughters of Zelophehad ſpeak right: thou ſhalt ſurely
§ give them a poſſeſſion of an inheritance among their father's
brethren, and thou ſhalt cauſe the inheritance of their father to
8 paſs unto them. And thou ſhalt ſpeak unto the children of Iſrael,
ſaying, If a man die, and have no ſon, then ye ſhall cauſe his in-
9 heritance to paſs unto his daughter. And if he have no daughter,
10 then ye ſhall give his inheritance unto his brethren. And if he
have no brethren, then ye ſhall give his inheritance unto his fa-
11 ther's brethren. And if his father have no brethren, then ye ſhall
give his inheritance unto his kinſman, that is next to him of his fa-
mily, and he ſhall poſſeſs it: and it ſhall be unto the children of
Iſrael a ſtatute of judgment, as the LORD commanded Moſes.
12 And the LORD ſaid unto Moſes, § Get thee up into this mount

who being not guilty of that ſin did not partake of their judgment,

V. 2. *By the door of the tabernacle*—Nigh unto which it ſeems was the place where *Moſes* and the chief rulers aſſembled for the adminiſtration of publick affairs, which alſo was very convenient, becauſe they had frequent occaſion of recourſe to God for his direction.

V. 3. *In his own ſin*—For his own perſonal ſins. It was a truth, and that believed by the *Jews*, that death was a puniſhment for mens own ſins.

V. 4. *Be done away*—As it will be, if it be not preſerved by an inheritance given to us in his name and for his ſake. Hence ſome gather, that the firſt ſon of each of theſe heireſſes was called by their father's name, by virtue of that law, *Deut.* xxv. 6. whereby the brother's firſt ſon was to bear the name of his elder brother, whoſe widow he married. *Give us a poſſeſſion*—In the land of *Canaan* upon the diviſion of it, which though not yet conquered, they concluded would certainly be ſo, and thereby gave glory to God.

V. 10. *No brethren*—Nor ſiſters, as appears from ver. 8.

V. 11. *A ſtatute of judgment*—A ſtatute or rule, by which the magiſtrates ſhall give judgment in ſuch caſes.

V. 12. *Abarim*—The whole tract of mountains

† Chap. xiv. 35. xxvi. 64, 65. ‡ Chap. xvi. 1. § *Gal.* iii. 28.

Abarim, and * ſee the land which I have given unto the children
13 of Iſrael. And when thou haſt ſeen it, thou alſo ſhalt be gathered
14 unto thy people, as † Aaron thy brother was gathered. For ‡ ye rebelled againſt my commandment (in the deſert of Zin, in the ſtrife of the congregation) to ſanctify me at the water before their eyes: that *is* the § water of Meribah in Kadeſh in the wilderneſs
15, 16 of Zin. And Moſes ſpake unto the LORD, ſaying, Let the LORD ‖ God of the ſpirits of all fleſh, ſet a man over the congre-
17 gation; Which may ** go out before them, and whichmay go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not †† as ſheep
18 which have no ſhepherd. And the LORD ſaid unto Moſes, Take thee Joſhua, the ſon of Nun, a man in whom *is* the ſpirit, and lay
19 thine hand upon him. And ſet him before Eleazar the prieſt, and before all the congregation, and give him a charge in their ſight.
20 And thou ſhalt put *ſome* of thine honour upon him, that all the

mountains was called *Abarim*, whereof one of the higheſt was called *Nebo*, and the top of that *Piſgah*.

V. 13. *Thou ſhalt be gathered unto thy people*—*Moſes* muſt die: but death does not *cut him off*; it only *gathers him to his people*, brings him to reſt with the holy patriarchs that were gone before him. *Abraham*, *Iſaac* and *Jacob*, were his people, the people of his choice, and to them death gathered him.

V. 15. *And Moſes ſpake unto the Lord*—Concerning his ſucceſſor. We ſhould concern ourſelves both in our prayers and in our endeavours for the riſing generation, that God's kingdom may be advanced among men, when we are in our graves.

V. 16. *The Lord of the ſpirits of all fleſh*—God of all men: the ſearcher of ſpirits, that knoweſt who is fit for this great employment; the father and giver and governor of ſpirits, who canſt raiſe and ſuit the ſpirits of men to the higheſt and hardeſt works.

V. 17. *Go out before them*—That is, who may wiſely conduct them in all their affairs, both when they go forth to war, or upon other occaſions, and when they return home and live in peace. A metaphor from ſhepherds, who in thoſe places uſed not to go behind their ſheep, as ours now do, but before them, and to lead them forth to their paſture, and in due time to lead them home again.

V. 18. *The ſpirit*—The ſpirit of government, of wiſdom, and of the fear of the Lord. *Lay thy hand*—By which ceremony *Moſes* did both deſign the perſon and confer the power, and by his prayers, which accompanied that rite, obtain from God all the ſpiritual gifts and graces neceſſary for his future employment.

V. 19. *Before all the congregation*—That they may be witneſſes of the whole action, and may acknowledge him for their ſupreme ruler. *Give him charge*—Thou ſhalt give him counſels and inſtructions for the right management of that great truſt.

V. 20. *Put ſome of thine honour*—Thou ſhalt not now uſe him as a ſervant, but as a brother

* *Deut.* iii. 27. xxxii. 49. *Heb.* xi. 13. † Chap. xx. 24. xxxi. 2. *Deut.* x. 6.
‡ Chap. xx. 24. *Deut.* i. 37. *Pſal.* cvi. 32. § *Exod.* xvii. 7. ‖ Chap. xvi. 22.
** *John* x. 3, 4. 9. †† *Zech.* x. 2. *Matt.* ix. 36.

21 congregation of the children of Iſrael may be obedient. And he ſhall ſtand before Eleazar the prieſt, who ſhall aſk *counſel* for him. ‡ after the judgment of Urim before the LORD: at his word ſhall they go out, and at his word they ſhall come in, *both* he and all
22 the children of Iſrael with him, even all the congregation. And Moſes did as the LORD commanded him: and he took Joſhua and ſet him before Eleazar the prieſt, and before all the congregation.
23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moſes.

CHAP. XXVIII.

Laws concerning the daily, ver. 1—8. *Weekly*, ver. 9—10. *Monthly*, ver. 11—15. *Yearly ſacrifices*, ver. 16—31.

1,2 AND the LORD ſpake unto Moſes, ſaying, Command the children of Iſrael, and ſay unto them, My offering *and* * my bread for my ſacrifices made by fire *for* a ſweet ſavour unto
3 me, ſhall ye obſerve to offer unto me in their due ſeaſon. And thou ſhalt ſay unto them, † This is the offering made by fire, which

a brother and thy partner in the government, that the people being uſed to obey him while *Moſes* lived, might do it afterward the more chearfully.

V. 21. *Who ſhall aſk counſel for him*—When he requires him to do ſo, and in important and difficult matters. *Of Urim*—*Urim* is put for both *Urim* and *Thummim*. *Before the Lord*—Ordinarily in the tabernacle near the ſecond veil ſetting his face to the ark. *At his word*—The word of the Lord, delivered to him by the high-prieſt.

V. 22. *And Moſes did as the Lord commanded him*—It had been little to reſign his honour to a ſon of his own. But with his own hands, firſt to ordain *Eleazar* high-prieſt, and now *Joſhua* chief ruler, while his own children had no preferment at all, but were left in the rank of common *Levites*: this was more to his glory than the higheſt advancement of his family could have been. This ſhews him to have had a principle which raiſed him above all other lawgivers, who always took care to eſtabliſh their families in ſome ſhare of the greatneſs themſelves poſſeſſed.

V. 2. *Command the children of Iſrael*—God here repeats ſome of the former laws about ſacrifices, not without great reaſon, partly becauſe they had been generally diſcontinued for thirty eight years together; partly becauſe the generation to which the former laws had been given about theſe things was wholly dead, and it was fit the new generation ſhould be inſtructed about them, as their parents were; partly to renew their teſtimonies of God's grace and mercy, notwithſtanding their frequent forfeitures thereof by their re-

 bellion

‡ *Exod.* xxviii. 30. * *Lev.* v. 11. xxi. 6. 8. *Mal.* i. 7. 12. † *Exod.* xxix. 38.

ye ſhall offer unto the LORD: two lambs of the firſt year without
4 ſpot, day by day, for a continual burnt-offering. The one lamb
ſhalt thou offer in the morning, and the other lamb ſhalt thou offer
5 at even. And a tenth *part* of an ephah of flour for a ‡ meal-offer-
6 ing, mingled with the fourth part of an § hin of beaten oil. *It is*
a continual burnt-offering, which was ordained in mount Sinai for
7 a ſweet ſavour, a ſacrifice made by fire unto the LORD. And the
drink-offering thereof *ſhall be* the fourth part of an hin for the one
lamb: in the holy *place* ſhalt thou cauſe the ‖ ſtrong wine to be poured
8 unto the LORD, *for* a drink-offering. And the other lamb ſhalt
thou offer at even: as the meal-offering of the morning, and as
the drink-offering thereof, thou ſhalt offer *it* a ſacrifice made by fire,
9 of a ſweet ſavour unto the LORD. And on the ſabbath-day, two
lambs of the firſt year without ſpot, and two tenth-deals of flour
for a meal-offering, mingled with oil, and the drink-offering thereof.
10 *This is* the burnt-offering of every ſabbath, beſides the continual
11 burnt-offering, and his drink-offering. And * in the beginnings
of your months ye ſhall offer a burnt-offering unto the LORD: two
young bullocks, and one ram, ſeven lambs of the firſt year with-
12 out ſpot. And three tenth-deals of flour *for* a meal-offering, ming-
led with oil, for one bullock; and two tenth-deals of flour *for* a
13 meal-offering mingled with oil, for one ram. And a ſeveral tenth-
deal of flour mingled with oil, *for* a meal-offering unto one
lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made
14 by fire unto the LORD. And their drink-offerings ſhall be half an
hin of wine unto a bullock, and the third *part* of an hin unto a ram,
and the fourth *part* of an hin unto a lamb: this *is* the burnt-offering
15 of every month throughout the months of the year. And one kid
of the goats for a ſin-*offering* unto the LORD ſhall be offered, beſides
16 the continual burnt-offering, and his drink-offering. † And in the
17 fourteenth day of the firſt month *is* the paſſover of the LORD. And
in the fifteenth day of this month *is* the feaſt, ſeven days ſhall un-
18 leavened bread be eaten. In the ‡‡ firſt day *ſhall be* an holy con-

bellion; and principally becauſe they were now ready to enter into that land, in which they were obliged to put theſe things in practice.

V. 7. *In the holy place*—Upon the altar of burnt-offerings, which was in the court of the prieſts, nigh to the entrance into the ſanctuary.

V. 17. *The feaſt*—Namely, of unleavened bread.

V. 23. *In*

‡ *Lev.* ii. 4. § *Exod.* xxix. 40. ‖ *Luke* i. 15. * Chap. x. 10. 1 *Sam.* xx. 5. † *Exod.* xii. 18. *Lev.* xxiii. 5. Chap. ix. 3. *Deut.* xvi. 1. ‡‡ *Exod.* xii. 16. *Lev.* xxiii. 7.

19 vocation: ye ſhall do no manner of ſervile work *therein*. But ye
ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the
LORD, two young bullocks, and one ram, and ſeven lambs of the
20 firſt year: they ſhall be unto you without blemiſh. And their
meal-offering *ſhall be of flour* mingled with oil: three tenth-deals ſhall
21 ye offer for a bullock, and two tenth-deals for a ram. A ſeveral
tenth-deal ſhalt thou offer for every lamb throughout the ſeven
22 lambs. And one goat *for* a ſin-*offering*, to make an atonement
23 for you. Ye ſhall offer theſe beſide the burnt-offering in the morn-
24 ing, which is for a continual burnt-offering. After this manner ye
ſhall offer daily throughout the ſeven days ‡ the meat of the ſacri-
fice made by fire, of a ſweet ſavour unto the LORD: it ſhall be of-
fered beſide the continual burnt-offering, and his drink-offering.
25 And on the ſeventh day ye ſhall have an holy convocation: ye
26 ſhall do no ſervile work. Alſo § in the day of the firſt-fruits, when
ye bring a new meal-offering unto the LORD, after your weeks *be*
out, ye ſhall have an holy convocation; ye ſhall do no ſervile work,
27 But ye ſhall offer the burnt-offering for a ſweet ſavour unto the
LORD, two young bullocks, one ram, ſeven lambs of the firſt year.
28 And their meal-offering of flour mingled with oil, three tenth-deals
29 unto one bullock, two tenth-deals unto one ram. A ſeveral tenth-
30 deal unto one lamb, throughout the ſeven lambs: *And* one kid of
31 the goats, to make an atonement for you. Ye ſhall offer *them* be-
ſides the continual burnt-offering and his meal-offering (they
ſhall be unto you without blemiſh) and their drink-offerings.

V. 23. *In the morning*—And that in the evening too, as is evident from other ſcriptures; but the morning-ſacrifice alone is mentioned, becauſe the celebration of the feaſt began with it, and principally becauſe this alone was doubtful, whether this might not be omitted when ſo many other ſacrifices were offered in that morning, whereas there was no queſtion but the evening ſacrifice ſhould be offered, when there were none other to be offered.

V. 26. *The day of the firſt fruits*—In the feaſt of pentecoſt, *Acts*. ii. 1. *Your weeks*—The ſeven weeks which you are to number from the paſſover.

‡ *Lev*. iii. 11. 16. § *Exod*. xxiii. 16. xxxiv. 22. *Deut*. xvi. 10.

CHAP. XXIX.

Offerings to be made in the ſeventh month, 1, *At the feaſt of trumpets,* ver. 1—6. 2. *In the day of atonement,* ver. 7—11. 3. *At the feaſt of tabernacles,* ver. 12—40.

1 AND in the ſeventh month, on the firſt *day* of the month, ye
ſhall have an holy convocation; ye ſhall do no ſervile work:
2 * it is a day of blowing the trumpet unto you. And ye ſhall offer
a burnt-offering for a ſweet ſavour unto the LORD, one young bul-
lock, one ram, *and* ſeven lambs of the firſt year without blemiſh.
3 And their meal-offering *ſhall be of* flour mingled with oil, three tenth-
4 deals for a bullock, and two tenth-deals for a r am. And one tenth-
5 deal for one lamb, throughout the ſeven la mbs: And one kid of
6 the goats *for* a ſin-offering, to make an atonement f or you; Beſide
† the burnt-offering of the month, and his meal-offering, and the
daily burnt-offering, and his meal-offering, and their drink-offerings,
according unto their manner, for a ſweet ſavour, a ſacrifice made by
7 fire unto the LORD. And ‡ ye ſhall have on the tenth *day* of this ſeventh
month an holy convocation: and ye ſhall afflict your ſouls: ye ſhall
8 not do any work *therein.* But ye ſhall offer a burnt-offering unto
the LORD *for* a ſweet ſavour, one young bullock, one ram, *and*
ſeven lambs of the firſt year, they ſhall be unto you without ble-
9 miſh: And their meal-offering *ſhall be of* flour mingled with oil,
three tenth-deals to a bullock, *and* two tenth-deals to one ram:
10 A ſeveral tenth-deal for one lamb, throughout the ſeven lambs.
11 One kid of the goats *for* a ſin-*offering*, beſide the § ſin-*offering* of
atonement, and the continual burnt-offering, and the meal-offer-
12 ing of it, and their drink-offerings. And ‖ on the fifteenth day of
the ſeventh month, ye ſhall have an holy convocation, ye ſhall do

V. 6. *Of the month*—Belonging to every new moon.

V. 7. *Afflict your ſouls*—Yourſelves, by faſting and abſtinence from all delightful things, and by compunction for your ſins, and the judgments of God, either deſerved by you or inflicted upon you.

V. 12. *Seven days*—Not by abſtaining ſo long from all ſervile work, but by offering extraordinary ſacrifices each day. This was the *Feaſt of Tabernacles.* And all the days of their *dwelling in booths,* they muſt offer ſacrifices. While we are in theſe tabernacles, 'tis our intereſt as well as duty, to keep up our communion with God. Nor will the unſettledneſs of our outward condition, excuſe our neglect of God's worſhip.

no

* *Lev.* xxiii. 24. † Chap. xxviii. 3. 11. ‡ *Lev.* xvi. 29. xxiii. 27. § *Lev.* xvi. 3. 5. ‖ *Lev.* xxiii. 34.

no ſervile work, and ye ſhall keep a feaſt unto the LORD ſeven days.
13 And ye * ſhall offer a burnt-offering, a ſacrifice made by fire, of a
ſweet ſavour unto the LORD, thirteen young bullocks, two rams *and*
fourteen lambs of the firſt year: they ſhall be without blemiſh.
14 And their meal-offering *ſhall be of* flour mingled with oil, three
tenth-deals unto every bullock of the thirteen bullocks, two tenth-
15 deals to each ram of the two rams: And a ſeveral tenth-deal to
16 each lamb of the fourteen lambs: And one kid of the goats *for* a
ſin-*offering* beſide the continual burnt-offering, his meal-offering,
17 and his drink-offering. And on the ſecond day *ye ſhall offer* twelve
young bullocks, two rams, fourteen lambs of the firſt year without
18 ſpot. And their meal-offering, and their drink-offerings, for the
bullocks, for the rams, and for the lambs, *ſhall be* according to their
19 number, after the manner. And one kid of the goats *for* a ſin-*offer-*
ing, beſide the continual burnt-offering, and the meal-offering
20 thereof, and their drink-offerings. And on the third day, eleven
bullocks, two rams, fourteen lambs of the firſt year without ble-
21 miſh. And their meal-offering, and their drink-offerings, for the
bullocks, for the rams, and for the lambs, *ſhall be* according to
22 their number, after the manner: And one goat *for* a ſin-*offering*,
beſide the continual burnt-offering, and his meal-offering, and his
23 drink-offering. And on the fourth day ten bullocks, two rams,
24 *and* fourteen lambs of the firſt year without blemiſh. Their meal-
offering, and their drink-offerings, for the bullocks, for the
rams, and for the lambs, *ſhall be* according to their number,
25 after the manner: And one kid of the goats *for* a ſin-*offering*,
beſide the continual burnt-offering, his meal-offering, and his
26 drink-offering. And on the fifth day nine bullocks, two rams, *and*
27 fourteen lambs of the firſt year without ſpot: And their meal-offer-
ing, and their drink-offerings, for the bullocks, for the rams, and
for the lambs, *ſhall be* according to their number, after the manner:
28 And one goat *for* a ſin-*offering*, beſide the continual burnt-offering,
29 and his meal-offering, and his drink-offering. And on the ſixth
day eight bullocks, two rams, *and* fourteen lambs of the firſt year
30 without blemiſh. And their meal-offering, and their drink-offer-
ings, for the bullocks, for the rams, and for the lambs, *ſhall be* ac-
31 cording to their number, after the manner: And one goat *for* a
ſin-*offering*, beſide the continual burnt-offering, his meal-offering,
and

* *Ezra* iii. 4.

32 and his drink-offering. And on the ſeventh day, ſeven bullocks,
two rams, *and* fourteen lambs of the firſt year without blemiſh:
33 And their meal-offering, and their drink-offerings, for the bullocks,
for the rams, and for the lambs, *ſhall be* according to their number, after
34 the manner: And one goat *for* a ſin-offering, beſide the continual
35 burnt-offering, his meal-offering and his drink-offering. On the eighth
day ye ſhall have a † ſolemn aſſembly: ye ſhall do no ſervile work
36 *therein*. But ye ſhall offer a burnt-offering, a ſacrifice made by
fire of a ſweet ſavour unto the LORD, one bullock, one ram, ſeven
37 lambs of the firſt year without blemiſh: Their meal-offering, and
their drink-offerings for the bullock, for the ram, and for the lambs,
38 *ſhall be* according to their number, after the manner: And one
goat *for* a ſin-*offering*, beſide the continual burnt-offering, and his
39 meal-offering, and his drink-offering. Theſe *things* ye ſhall do unto
the LORD, in your ſet feaſts, beſides your ‡ vows, and your free-
will-offerings, for your burnt-offerings, and for your meal-offerings,
40 and for your drink-offerings, and for your peace-offerings. And
Moſes told the children of Iſrael according to all that the LORD
commanded Moſes.

CHAP. XXX.

A general rule, vows muſt be performed, ver. 1—3. *Particular exceptions, of the vow of a daughter, not allowed by the father,* ver. 3—5. *And the vow of a wife, not allowed by her huſband,* 6—16.

1 AND Moſes ſpake unto the heads of the tribes concerning the
children of Iſrael, ſaying, This *is* the thing which the LORD
2 hath commanded. If a man vow a vow unto the LORD, or ſwear
an oath to bind his ſoul with a bond; he ſhall not break his word,
3 he ſhall do according to all that proceedeth out of his mouth. If
a woman alſo vow a vow unto the LORD, and bind *herſelf* by a
4 bond, *being* in her father's houſe in her youth; And her father
hear her vow, and her bond wherewith ſhe hath bound her ſoul,
and her father ſhall hold his peace at her: then all her vows ſhall
ſtand, and every bond wherewith ſhe hath bound her ſoul,
5 ſhall ſtand. But if her father diſallow her in the day that he hear-

V. 5. *In the days*—Speedily, or without delay, allowing only convenient time for deliberation. And it is hereby intimated, that the day or time he had for diſallowing her vow, was not to be reckoned from her vowing, but from his knowledge of her vow.

† *Lev.* xxiii. 36. ‡ *Lev.* vii. 11. 16.

eth; not any of her vows, or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her, becauſe
6 her father diſallowed her. And if ſhe had at all an huſband when ſhe vowed, or uttered ought out of her lips, wherewith ſhe
7 bound her ſoul; And her huſband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her
8 bonds wherewith ſhe bound her ſoul, ſhall ſtand. But if her huſband diſallowed her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the LORD ſhall
9 forgive her: But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt
10 her. And if ſhe vowed in her huſband's houſe, or bound her ſoul
11 by a bond with an oath; and her huſband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand,
12 and every bond wherewith ſhe bound her ſoul, ſhall ſtand. But if her huſband hath utterly made them void on the day he heard *them; then* whatſoever proceeded out of her lips concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her huſband hath
13 made them void, and the LORD ſhall forgive her. Every vow, and every binding oath to afflict the ſoul, her huſband may eſtabliſh it,

vow. *The Lord ſhall forgive*—Or, *will forgive* her not performing it. But this ſhould be underſtood only of vows which could not be performed without invading the father's right; for if one ſhould vow to forbear ſuch, or ſuch a ſin, and all occaſions or means leading to it, and to perform ſuch, or ſuch duties, when he had opportunity, no father can diſcharge him from ſuch vows. If this law does not extend to children's marrying without the parent's conſent, ſo far as to put it in the power of the parent, to diſannull the marriage, (which ſome think it does) yet certainly it proves the ſinfulneſs of ſuch marriages, and obliges thoſe children to repent and humble themſelves before God and their parents.

V. 9. *Widow or divorced*—Though ſhe be in her father's houſe, whither ſuch perſons often returned.

V. 10. *If ſhe vowed*—If ſhe that now is a widow, or divorced, made that vow while her huſband lived with her; as ſuppoſe ſhe then vowed, that if ſhe was a widow, ſhe would give ſuch a proportion of her eſtate to pious or charitable uſes, of which vow ſhe might repent when ſhe came to be a widow, and might believe or repented ſhe was free from it, becauſe that vow was made in her huſband's lifetime; this is granted, in caſe her huſband then diſallowed it; but denied, in caſe by ſilence, or otherwiſe he conſented to it.

V. 13. *To afflict her ſoul*—Herſelf by faſting, by watching, or the like. And theſe words are added to ſhew that the huſband had this power not only in thoſe vows which concerned himſelf or his eſtate, but alſo in thoſe which might ſeem only to concern her own perſon, or body, and the reaſon is, becauſe the wife's perſon

14 or her husband may make it void. But if her husband altogether hold
his peace at her from day to day; then he establisheth all her vows,
or all her bonds which *are* upon her: he confirmeth them, because
15 he held his peace at her, in the day that he heard *them*. But if he
shall any ways make them void after that he hath heard them; then
16 he shall bear her iniquity. These *are* the statutes which the
LORD commanded Moses between a man and his wife, between a
father and his daughter, *being yet* in her youth, in her father's house.

CHAP. XXXI.

God commands Moses to avenge Israel of the Midianites, ver. 1, 2. *Moses sends them to the war,* ver. 3—6. *They slay the Midianites,* ver. 7—12. *He reproves them for sparing the women,* ver. 13—18. *Directions for purifying themselves,* ver. 19—24. *The distribution of the spirit,* ver. 25—47. *The free-will-offering of the officers,* ver. 48—54.

1, 2 AND the LORD spake unto * Moses, saying, † Avenge the
children of Israel of the Midianites: afterwards shalt thou
3 ‡ be gathered unto thy people. And Moses spake unto the people,
saying, Arm some of yourselves unto the war, and let them go
4 against the Midianites, and avenge the § LORD of Midian. Of
every tribe a thousand, throughout all the tribes of Israel, shall ye
5 send to the war. So there were delivered out of the thousands of
Israel, a thousand of *every tribe* twelve thousand armed for war.
6 And Moses sent them to the war, a thousand of *every* tribe; them
and Phinehas the son of Eleazar the priest, to the war, with the holy

son or body being the husband's right; she might not do any thing to the injury of her body without his consent.

V. 15. *After he hath heard*—And approved them by his silence from day to day, if after that time he shall hinder it, which he ought not to do: her non-performance of her vow shall be imputed to him, not to her.

V. 3. *Avenge ye the Lord*—For the affront which they offered to God, by their own idolatry and lewdness, and by seducing God's people into rebellion against him. God's great care was to *avenge the Israelites,* ver. 2. and *Moses*'s chief desire was to *avenge God* rather than himself or the people.

V. 5. *Twelve thousand*—God would send no more, though it is apparent the Midianites were numerous and strong, because he would exercise their trust in him, and give them an earnest of their *Canaanitish* conquests.

V. 6. *Them and Phinehas*—Who had the charge not of the army, as general, (an office never committed to a priest in all the Old Testament) but of *the holy instruments,* and was sent to encourage, and quicken, them in their enterprize. *The holy instruments*—The holy breast-plate, wherein was the Urim and Thummim, which was easily carried, and very useful in war upon many emergent occasions.

V. 7. *All*

* *Rom.* xiii. 4. † Chap. xxv. 17. ‡ Chap. xxvii. 13. § *Jer.* l. 28.

7 inſtruments, and the trumpets to blow in his hand. And they warred againſt the Midianites, as the LORD commanded Moſes,
8 and they ſlew ‖ all the males. And they ſlew the kings of Midian, beſides the reſt of them that were ſlain; *namely*, * Evi, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian: Balaam alſo
9 the ſon of Beor, they ſlew with the ſword. And the children of Iſrael took *all* the women of Midian captives, and their little ones, and took the ſpoil of all their cattle, and all their flocks, and all
10 their goods. And they burnt all their cities wherein they dwelt,
11 and all their goodly caſtles with fire: And they took all the ſpoil,
12 and all the prey *both* of men and of beaſts. And they brought the captives, and the prey and the ſpoil unto Moſes, and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.
13 And Moſes, and Eleazar the prieſt, and all the princes of the con-
14 gregation went forth to meet them without the camp. And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the bat-
15 tle. And Moſes ſaid unto them, Have ye ſaved † all the women
16 alive? Behold ‡ theſe cauſed the children of Iſrael, through the § counſel of Balaam, to commit treſpaſs againſt the LORD in the matter of Peor, and ‖‖ there was a plague among the congregation
17 of the LORD. Now therefore, ** kill every male among the little

V. 7. *All the males*—Namely all who lived in thoſe parts, for colonies of them, were ſent forth to remoter places, which therefore had no hand either in their former ſin, or in this preſent ruling. And herein they did according to God's own order concerning ſuch people, *Deut.* xx. 13. only their fault was, that they did not conſider the ſpecial reaſon which they had to involve the women in the deſtruction.

V. 13. *Without the camp*—Partly to put reſpect upon them, and congratulate with them for their happy ſucceſs; and partly to prevent the pollution of the camp by the untimely entrance of the warriors into it.

V. 17. *The little ones*—Which they were forbidden to do to other people, *Deut.* xx. 14. except the *Canaanites*, to whom this people had equaled themſelves by their horrid crimes, and therefore it is not ſtrange, nor unjuſt, that God, the ſupreme Lord of all mens lives, who as he gives them, ſo may take them away when he pleaſeth, did equal them in the puniſhment. *Every woman*—Partly for puniſhment, becauſe the guilt was general, and though ſome of them only did proſtitute themſelves to the *Iſraelites*, yet the reſt made themſelves acceſſary by their conſent or approbation; and partly, for prevention of the like miſchief from ſuch an adulterous generation.

‖ *Judg.* vi. 33. * *Joſh.* xiii. 21. † *Deut.* xx. 23. 1 *Sam.* xv. 3. ‡ Chap. xxv. 2. § Chap. xxiv. 14. 2 *Pet.* ii. 15. ‖‖ Chap. xxv. 9. ** *Judg.* xxi. 11.

ones, and kill every woman that hath known man, by lying with
18 him. But all the women-children that have not known a man by
19 lying with him, keep alive for yourſelves. And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and † whoſoever hath touched any ſlain, purify *both* yourſelves,
20 and your captives on the third day, and on the ſeventh day. And purify all *your* raiment, and all that is made of ſkins, and all work
21 of goats *hair*, and all things made of wood. And Eleazar the prieſt ſaid unto the men of war which went to the battle, This *is* the or-
22 dinance of the law, which the LORD commanded Moſes; Only the gold and the ſilver, the braſs, the iron, the tin, and the lead,
23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean: nevertheleſs it ſhall be purified ‡ with the water of ſeparation: and all that abideth not the fire,
24 ye ſhall make go through the water. And ye ſhall waſh your cloaths on the ſeventh day, and ye ſhall be clean, and afterward
25 ye ſhall come into the camp. And the LORD ſpake unto Moſes,
26 ſaying, Take the ſum of the prey that was taken, *both* of man and of beaſt, thou and Eleazar the prieſt, and the chief fathers of the
27 congregation: And § divide the prey into two parts: between them that took the war upon them, who went out to battle, and
28 between all the congregation. And levy a tribute unto the LORD of the men of war, which went out to battle: one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes,
29 and of the ſheep. Take *it* of their half, and give *it* unto Eleazar
30 the prieſt, *for* an heave-offering of the LORD. And of the children

V. 20. *Your raiment*—Namely, your ſpoil and prey. *All work*—All which had contracted ſome ceremonial uncleanneſs either from the dead bodies which wore them, or the tents or houſes where they were, in which ſuch dead bodies lay, or from the touch of the *Iſraelitiſh* ſoldiers, who were legally defiled by the ſlaughters they made.

V. 27. *Two parts*—The congregation hath ſome ſhare, becauſe the warriors went in the name of all, and becauſe all having been injured by the *Midianites*, all were to have ſome ſhare in the reparations: but the warriors who were but 12000, have a far greater ſhare than their brethren, becauſe they underwent greater pains and dangers.

V. 29. *An heave-offering*—In thankfulneſs to God for their preſervation and good ſucceſs.

V. 30. *One of fifty*—Whereas the former part was one of five hundred; the reaſon of the difference is, partly, becauſe this was

† Chap. xix. 11, &c. ‡ Chap. xix. 9. 17. § *Joſh.* xxii. 8. 1 *Sam.* xxx. 24.
‖ Chap. iii. 7, 8. xxv. 31. 36.

of Iſrael's half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the flocks, of all manner of beaſts, and give them unto the Levites, ‖ which keep the charge
31 of the tabernacle of the LORD. And Moſes and Eleazar the prieſt
32 did as the LORD commanded Moſes. And the booty, *being* the reſt of the prey, which the men of war had caught, was ſix hundred
33 thouſand and ſeventy thouſand and five thouſand ſheep. And
34 threeſcore and twelve thouſand beeves. And threeſcore and one
35 thouſand aſſes, And thirty and two thouſand perſons in all, of
36 women that had not known man by lying with him. And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand
37 and five hundred ſheep; And the LORD's tribute of the ſheep was
38 ſix hundred and threeſcore and fifteen. And the beeves *were* thirty and ſix thouſand, of which the LORD's tribute *was* threeſcore and
39 twelve. And the aſſes *were* thirty thouſand and five hundred, of
40 which the LORD's tribute *was* threeſcore and one. And the perſons *were* ſixteen thouſand, of which the LORD's tribute *was* thirty and
41 two perſons. And Moſes gave the tribute *which was* the LORD's heave-offering, unto Eleazar the prieſt, as the LORD commanded
42 Moſes. And of the children of Iſrael's half, which Moſes divided
43 from the men that warred, (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and*
44 ſeven thouſand and five hundred ſheep. And thirty and ſix thou-
45, 46 ſand beeves, And thirty thouſand aſſes and five hundred. And
47 ſixteen thouſand perſons) Even of the children of Iſrael's half, Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites which kept the charge of the taberna-
48 cle of the LORD; as the LORD commanded Moſes. And the officers which *were* over thouſands of the hoſt, the captains of thou-
49 ſands, and captains of hundreds, came near unto Moſes. And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our charge, and there lacketh not one man

was taken out of the peoples portion, others, their gains alſo in all reaſon were whoſe hazards being leſs than the to be leſs: partly becauſe this was to be

‖ Chap. iii. 7, 8. 25. 31. 36.

50 of us. We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls
51 before the LORD. And Moſes and Eleazar the prieſt took the gold
52 of them, *even* all wrought jewels. And all the gold of the offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred
53 and fifty ſhekels. (*For* the men of war had taken ſpoil every man
54 for himſelf.) And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the LORD.

CHAP. XXXII.

The requeſt of Reuben *and* Gad *for an inheritance on this ſide* Jordan, ver. 1—5. Moſes's *miſconſtruction of it*, ver. 6—15. *Their explication of it*, ver. 16—19. *The grant of their petition*, ver. 20—42.

1 NOW the children of Reuben, and the children of Gad, had a very great multitude of cattle: and when they ſaw the land of Jazer, and the land of Gilead, that behold, the place was a place
2 for cattle: The children of Gad, and the children of Reuben came and ſpake unto Moſes, and to Eleazar the prieſt, and unto
3 the princes of the congregation, ſaying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam,
4 and Nebo, and Beon; *Even* the country * which the LORD ſmote before the congregation of Iſrael, *is* a land for cattle, and thy ſer-
5 vants have cattle. Wherefore, ſaid they, if we have found grace

diſtributed into more hands, the *Levites* being now numerous, whereas the prieſts were but few.

V. 50. *An atonement*—For their error noted, ver. 14, 15, 16. and withal *for a memorial*, or by way of gratitude for ſuch a ſtupendous aſſiſtance and deliverance. We ſhould never take any thing to ourſelves in war or trade, of which we cannot in faith conſecrate a part to God, who *hates robbery for burnt-offerings*. But when God has remarkably preſerved and ſucceeded us, he expects we ſhould make ſome particular return of gratitude to him.

V. 1. *Jazer*—A city and country of the *Amorites*; *Gilead*—A mountianous country, famous for paſturage

V. 6. *Ye*

* Chap. xxi. 24. 34.

in thy ſight, let this land be given unto thy ſervants for a poſſeſ-
6 ſion: *and* bring us not over Jordan. And Moſes ſaid unto the
children of Gad, and to the children of Reuben, Shall your bre-
7 thren go to war, and ſhall ye † ſit here? And wherefore diſcou-
rage ye the heart of the children of Iſrael, from going over into
8 the land which the LORD hath given them? Thus did your fathers,
9 when I ‡ ſent them from Kadeſh-barnea § to ſee the land. For ‖
when they went up unto the valley of Eſhcol, and ſaw the land,
they diſcouraged the heart of the children of Iſrael, that they
10 ſhould not go into the land which the LORD had given them. And
the LORD's anger was kindled the ſame time, and he ſware, ſaying,
11 Surely none of the men that came up out of Egypt, ** from
twenty years old and upward, ſhall ſee the land which I ſware
unto Abraham, unto Iſaac, and unto Jacob, becauſe †† they have
12 not wholly followed me: Save Caleb the ſon of Jephunneh, the
Kenezite, and Joſhua the ſon of Nun: for they have wholly fol-
13 lowed the LORD. And the LORD's anger was kindled againſt Iſrael,
and he made them wander in the wilderneſs forty years, until al
the generation that had done evil in the ſight of the LORD was con-
14 ſumed. And, behold, ye are riſen up in your father's ſtead, an
increaſe of ſinful men, to augment yet the fierce anger of the
15 LORD toward Iſrael. For if ye turn away from after him, he will
yet again leave them in the wilderneſs, and ye ſhall deſtroy all this
16 people. And they came near unto him, and ſaid, We will build
17 ſheep-folds here for our cattle, and cities for our little ones: But
we ourſelves will go ready armed before the children of Iſrael,
until we have brought them unto their place: and our little ones
ſhall dwell in our fenced cities, becauſe of the inhabitants of the
18 land. ‡‡ We will not return unto our houſes, until the children of
19 Iſrael have inherited every man his inheritance: For we will not
inherit with them on yonder ſide Jordan, or forward, becauſe

V. 6. *Ye ſit here*—In eaſe and peace, while your brethren are engaged in a bloody war.

V. 12. *The Kenezite*—So called from *Kenaz*, his grand-father.

V. 15. *All this people*—Who being moved by your counſel and example, will refuſe to go over *Jordan*.

V. 17. *We ourſelves*—Either all, or as many as ſhall be thought neceſſary, leaving only ſo many as may be neceſſary

† *Phil.* ii. 4. 1 *John* iii. 16. ‡ Chap. xiii. 3. § *Deut.* i. 22. ‖ Chap. xiii. 24.
** Chap. xiv. 28, 29. †† Chap. xiv. 24. 30. ‡‡ *Joſh.* xxii. 2.

20 our inheritance is fallen to us on this ſide Jordan eaſtward. And
‡ Moſes ſaid unto them, If ye will do this thing, if ye will go
21 armed before the LORD, to war, And will go all of you armed
over Jordan before the LORD, until he has driven out his enemies
22 from before him. And § the land be ſubdued before the LORD; then
afterward ye ſhall return, and be guiltleſs before the LORD, and
before Iſrael; and † this land ſhall be your poſſeſſion before the
23 LORD. But if ye will not do ſo, behold, ye have ſinned againſt
24 the LORD; and be ſure your ſin will find you out. Build ye
cities for your little ones, and folds for your ſheep, and do
25 that which hath proceeded out of your mouth. And the children
of Gad, and the children of Reuben, ſpake unto Moſes, ſaying,
26 Thy ſervants will do as my lord commandeth. Our little ones,
our wives, our flocks, and all our cattle ſhall be there in the cities
27 of Gilead. ‖ But thy ſervants will paſs over, every man armed
28 for war, before the LORD to battle, as my lord ſaith. So * con-
cerning them, Moſes commanded Eleazar the prieſt, and Joſhua
the ſon of Nun, and the chief fathers of the tribes of the children
29 of Iſrael: And Moſes ſaid unto them, If the children of Gad,
and the children of Reuben will paſs with you over Jordan, every
man armed to battle before the LORD, and the land ſhall be ſub-
dued before you, then ye ſhall give them the land of Gilead for a
30 poſſeſſion: But if they will not paſs over with you armed, they

ceſſary to provide for the ſuſtenance and defence of our wives and children here.

V. 20. *Before the Lord*—Before the ark, which was the token of God's preſence. He alludes either to the order of the tribes in their march, whereby *Reuben* and *Gad* marched immediately before the ark, or to the manner of their paſſage over *Jordan*, wherein the ark went firſt into *Jordan*, and ſtood there while all the tribes marched over *Jordan* by and before it, and theſe amongſt the reſt, as is expreſsly noted in theſe very words, that they *paſſed over before the Lord*, Joſh. iv. 13.

V. 22. *Before the Lord*—By his preſence and gracious and powerful aſſiſtance.

V. 23. *Your ſin*—The puniſhment of your ſin. Sin will certainly find out the ſinner ſooner or later. It concerns us therefore to find our ſins out, that we may repent of them and forſake them, leſt our ſins find us out, to our confuſion and deſtruction.

V. 30. *They ſhall have poſſeſſion*—They ſhall forfeit their poſſeſſions in *Gilead*, and be conſtrained to go over *Jordan*, and to ſeek poſſeſſions there among their brethren.

V. 31. *As*

‡ *Joſh.* i. 13. § *Deut.* iii. 20. † *Deut.* iii. 12. 15, 16. *Joſh.* i. 15. xiii. 8.
‖ *John* iv. 12. * *Joſh.* i. 13.

31 ſhall have poſſeſſions among you in the land of Canaan. And the
children of Gad, and the children of Reuben anſwered, ſaying,
32 As the LORD hath ſaid unto thy ſervants ſo will we do. We will
paſs over armed before the LORD into the land of Canaan, that the
33 poſſeſſion of our inheritance on this ſide Jordan *may be* ours. And
† Moſes gave unto them, *even* to the children of Gad, and to the
children of Reuben, and to half the tribes of Manaſſeh the ſon of
of Joſeph, the ‡ kingdom of Sihon king of the Amorites, and the
kingdom of Og king of Baſhan, the land with the cities thereof,
34 in the coaſts, *even* the cities of the country round about. And the
35 the children of Gad built Dibon, and Ataroth, and Aroer, And
36 Ataroth, Shophan, and § Jaazer, and Jogbehah. And ‖ Beth-nim-
37 rah, and Beth-haran, fenced cities: and folds for ſheep. And
the children of Reuben ** built Heſhbon, and Elealeh, and Kirja-
38 thaim. And Nebo, and Baalmeon (†† their names being changed)
and Shibmah: and gave other names unto the cities which they
39 builded. And the children of ‡‡ Machir the ſon of Manaſſeh
went to Gilead, and took it and diſpoſſeſſed the Amorite which
40 *was* in it. And Moſes §§ gave Gilead unto Machir the ſon of
41 Manaſſeh; and he dwelt therein. And ‖‖ Jair the ſon of Manaſſeh
went and took the ſmall towns thereof, and called them Havoth-
42 jair. And Nobah went and took Kenath, and the villages thereof,
and called it Nobah, after his own name.

V. 31. *As the Lord hath ſaid*—Either at this time by thy mouth: or formerly, where he commanded us, as well as our brethren to go into *Canaan* and poſſeſs it.

V. 34. *Built*—Repaired and fortified. For they neither had need nor leiſure as yet to do more, the old cities not being burnt and ruined, as divers in *Canaan* were.

V. 38. *Their names changed*—Either becauſe conquerers of places uſed to do ſo: or becauſe *the names of other Gods* (which *Nebo* and *Baal-meon* unqueſtionably were) were not to *be mentioned*, Exod. xxiii. 13.

V. 40. *Machir*—Not to *Machir* himſelf, who doubtleſs was long ſince dead, but the family or poſterity of *Machir*.

V. 42. *Nobah*—Who, though not elſewhere named, was doubtleſs an eminent perſon of the tribe of *Manaſſeh*. 'Tis obſervable, that theſe tribes, as they were placed before the other tribes, ſo they were diſplaced before them. They were carried captive by the king of *Aſſyria*, ſome years before the other tribes. Such a proportion does providence frequently obſerve, in ballancing proſperity and adverſity.

CHAP.

† *Deut.* iii. 2. *Joſh.* xiii. 8. xxii. 4. ‡ Chap. xxi. 24. 33. § Ver. 1. 3. ‖ Ver. 3.
** Chap. xxi. 27. †† Ver. 3. *Joſh.* xxiii. 7. ‡‡ *Gen.* l. 23. §§ *Deut.* iii. 12, 13. 15.
‖‖ *Deut.* iii. 14. *Joſh.* xiii. 30.

CHAP. XXXIII.

An account of the marches and encampments of the Iſraelites, *from* Egypt *to* Canaan, ver. 1—49. *A ſtrict command to drive out all the* Canaanites.

1 THESE *are* the journies of the children of Iſrael, which went
forth out of the land of Egypt with their armies, * under the
2 hand of Moſes and Aaron. And Moſes wrote their goings out ac-
cording to their journies, by the commandment of the LORD: and
3 theſe *are* their journies, according to their goings out. And they †
departed from Rameſes in the firſt month, on the fifteenth day of
the firſt month: on the morrow after the paſſover the children of
Iſrael went out ‡ with an high hand, in the ſight of all the Egyp-
4 tians. (For the Egyptians buried all their firſt-born, § which the
LORD had ſmitten among them: ‖ upon their gods alſo the LORD ex-
5 ecuted judgments) And the children of Iſrael removed from Ra-
6 meſes, and pitched in Succoth. And they departed from ** Succoth, and pitched in Etham, which *is* in the edge of the wil-
7 derneſs. And they †† removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched
8 before Migdol. And they departed from before Pi-hahiroth, and §§ paſſed through the midſt of the ſea, into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in
9 Marah: And they removed from Marah, and ‖‖ came unto Elim, and in Elim were twelve fountains of water, and threeſcore and ten
10 palm trees, and they pitched there. And they removed from Elim,
11 and encamped by the Red-ſea. And they removed from the Red-

V. 2. *And Moſes wrote their goings out*—When they ſet out, God ordered him to keep a journal of all the remarkable occurrences in the way, that it might be a ſatisfaction to himſelf and an inſtruction to others. It may be of uſe to Chriſtians, to preſerve an account of the providences of God concerning them, the conſtant ſeries of mercies they have experienced, and eſpecially thoſe turns which have made ſome days of their lives more remarkable.

V. 4. *On their gods*—Their falſe gods, namely thoſe beaſts which the brutiſh *Egyptians* worſhipped as gods, which were killed with the reſt, for the firſt-born both of men and beaſts were then killed. Probably their images likewiſe were thrown down, as *Dagon* afterward before the ark.

V. 10. *By the Red-ſea*—By another part of that ſea which they paſſed over.

V. 48. *Shittim*

* *Pſal.* lxxvii. 20. † *Exod.* xii. 37. ‡ *Exod.* xiv. 8. § *Exod.* xii. 29. ‖ *Exod.* xii. 12. xviii. 11. *Iſa.* xxi. 9. xix. 1. ** *Exod.* xiii. 20. †† *Exod.* xiv. 2. §§ *Exod.* xiv. 22. xv. 22, 23. ‖‖ *Exod.* xv. 27.

12 ſea, and encamped in the * wilderneſs of Sin. And they took
their journey out of the wilderneſs of Sin, and encamped in
13 Dophkah. And they departed from Dophkah, and encamped in
14 Aluſh. And they removed from Aluſh, and encamped at † Rephi-
15 dim, where was no water for the people to drink. And they de-
parted from Rephidim, and pitched in the ‡ wilderneſs of Sinai.
16 And they removed from the deſert of Sinai, and pitched § at Ki-
17 broth-hattaavah. And they departed from Kibroth-hattaavah, and
18 ‖ encamped at Hazeroth. And they departed from Hazeroth, and
19 pitched in Rithmah. And they departed from Rithmah, and pitched
20 at Rimmon-parez. And they departed from Rimmon-parez, and
21 pitched in Libnah. And they removed from Libnah, and pitched
22 at Riſſah. And they journeyed from Riſſah, and pitched in Kehe-
23 lathah. And they went from Kehelathah, and pitched in mount
24 Shapher. And they removed from mount Shapher, and encamped
25 in Haradah. And they removed from Haradah, and pitched in
26 Makheloth. And they removed from Makheloth, and encamped
27 at Tahath. And they departed from Tahath, and pitched at
28 Tarah. And they removed from Tarah, and pitched in Mithcah.
29, 30 And they went from Mithcah, and pitched in Haſhmonah. And
they departed from Haſhmonah, and ** encamped at Moſeroth.
31 And they departed from Moſeroth, and pitched in Bene-jaakan.
32 And they removed from †† Bene-jaakan, and encamped at ‡‡ Hor-
33 hagidgad. And they went from Hor-hagidgad, and pitched in
34 Jotbathah. And they removed from Jotbathah, and encamped at
35 Ebronah. And they departed from Ebronah, and encamped at
36 Ezion-gaber. And they removed from Ezion-gaber, and pitched
37 in the §§ wilderneſs of Zin, which *is* Kadeſh. And they removed
from ‖‖ Kadeſh, and pitched in mount Hor, in the edge of the land of
38 Edom. And *** Aaron the prieſt went up into mount Hor, at the
commandment of the LORD, and died there in the fortieth year,
after the children of Iſrael were come out of the land of Egypt,
39 in the firſt *day* of the fifth month. And Aaron *was* an hundred and
40 twenty and three years old, when he died in mount Hor. And †††
king Arad the Canaanite (which dwelt in the ſouth, in the land of

* *Exod.* xvi. 1. † *Exod.* xvii. 1. ‡ *Exod.* xvi. 1. § Chap. xi. 34. ‖ Chap. xi. 35.
** *Deut.* x. 6. †† *Gen.* xxxvi. 27. *Deut.* x. 6. 1 *Chron.* i. 42. ‡‡ *Deut.* x. 7
§§ Chap. xx. 1. ‖‖ Chap. xx. 22. *** Chap. xx. 25. *Deut.* xxxii. 50. †††
xxi. 1. *&c.*

41 Canaan) heard of the coming of the children of Iſrael. And they
42 departed from mount ‡ Hor, and pitched in Zalmonah. And they
43 departed from Zalmonah, and pitched in Punon. And they de-
44 parted from Punon, and § pitched in Oboth. And they departed
from Oboth, and pitched in Ije-abarim, in the border of Moab.
45, 46 And they departed from Iim, and pitched in Dibon-gad. And
they removed from Dibon-gad, and encamped in Almon-dibla-
47 thaim.‖ And they removed from Almon-diblathaim, and pitched
48 in the mountains of Abarim, before Nebo. And they departed
from the mountains of Abarim, and * pitched in the plains of Moab,
49 by Jordan *near* Jericho. And they pitched by Jordan from Beth-
50 jeſimoth, *even* unto †† Abel-ſhittim, in the plains of Moab. And the
LORD ſpake unto Moſes, in the plains of Moab, by Jordan *near*
51 Jericho, ſaying, Speak unto the children of Iſrael, and ſay unto
them, When ye are paſſed over Jordan into the land of Canaan;
52 §§ Then ye ſhall drive out all the inhabitants of the land from before
you, and deſtroy all their ‖‖‖ pictures, and deſtroy all their molten
53 images, and quite pluck down all their high places. And ye ſhall
diſpoſſeſs *the inhabitants* of the land, and dwell therein: for I have
54 given you the land to poſſeſs it. And ** ye ſhall divide the land by
lot, for an inheritance among your families, *and* to the more ye
ſhall give the more inheritance, and to the fewer ye ſhall give the
leſs inheritance: every man's *inheritance* ſhall be in the place where
his lot falleth; according to the tribes of your fathers ye ſhall in-
55 herit. But if ye will not drive out the inhabitants of the land from
before you; then it ſhall come to paſs, that thoſe which ye let re-
main of them, *ſhall be* ††† pricks in your eyes, and thorns in your
56 ſides, and ſhall vex you in the land wherein ye dwell. Moreover,
it ſhall come to paſs, *that* I ſhall do unto you, as I thought to do
unto them.

V. 48. *Shittim*—The place where the people ſinned in the matter of *Peor*, is here called *Abel-Shittim*—*Abel* ſignifies *mourning*; and probably this place was ſo called, from the mourning of *Iſrael* for that ſin, and the heavy puniſhment inflicted on the finners.

V. 52. *Drive out*—Not by baniſhing, but by deſtroying them. *Pictures*—Which ſeem to have been ſtones curiouſly engraven, and

‡ Chap. xxi. 4. § Chap. xxi. 10. ‖ *Ezek.* vi. 14. * Chap. xxii. 1. †† Chap. xxv. 1. §§ *Deut* vii. 2. *Joſh.* xi. 12. ‖‖‖ *Exod.* xxxiv. 13. ** Chap. xxvi. 53. ††† *Joſh.* xxiii. 13. *Judg.* ii. 3.

CHAP. XXXIV.

Directions concerning the bounds of Canaan, ver. 1—15. *Concerning the diviſion of it,* ver. 16—29.

1, 2 AND the LORD ſpake unto Moſes, ſaying, Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this *is* the land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof.)
3 Then * your ſouth quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom, and your ſouth border ſhall be the
4 outmoſt coaſt of † the ſalt ſea eaſtward. And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs unto Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-Barnea, and ſhall go on to Hazar-addar, and paſs on to Azmon.
5 And the border ſhall fetch a compaſs from Azmon unto the river of
6 Egypt, and the goings out of it ſhall be at the ſea. And *as for* the weſtern border, you ſhall even have the great ſea for a border:

and ſet up for worſhip. *High Places*—Chapels, altars, groves, or other means of worſhip there ſet up.

V. 2. *Coaſts*—Or *limits* or *bounds*, to wit, of the land beyond *Jordan*. Which are here particularly deſcribed, 1. to direct and bound them in their wars and conqueſts, that they might not ſeek the enlargement of their empire, after the manner of other nations, but be contented with their own portion. 2. To encourage them in their attempt upon *Canaan*, and aſſure them of their ſucceſs. There was a much larger poſſeſſion promiſed them, if they were obedient, even to the river *Euphrates*. But this, which is properly *Canaan*, lay in a very little compaſs. 'Tis but about an hundred and ſixty miles in length, and about fifty in breadth. This was that little ſpot of ground, in which alone for many ages *God was known!* But its littleneſs was abundantly compenſated by its fruitfulneſs: otherwiſe it could not have ſubſtained ſo numerous a nation. See, how little a ſhare of the world God often gives to his own people! But they that have their portion in heaven, can be content with a ſmall pittance of this earth.

V. 2. *Your ſouth quarter*—Which is here deſcribed from eaſt to weſt by divers windings and turnings, by reaſon of the mountains and rivers. *The ſalt ſea*—So called from the ſalt and ſulphurous taſte of its waters. *Eaſtward*—That is, at the eaſtern part of that ſea, where the eaſtern and ſouthern borders meet.

V. 4. *From the ſouth*—Or, *on the ſouth*, that is, proceeding onward towards the ſouth. *Azmon*—Which is at the weſt-end of the mount of *Edom*.

V. 5. *The river of Egypt*—Called *Sihor*, *Joſ.* xiii. 3. which divided *Egypt* from *Canaan*. *The ſea*—The midland ſea, called *the ſea* emphatically, whereas the other ſeas, as they are called, are indeed but lakes.

V. 6. *The great ſea*—This midland ſea from the ſouth to the north, ſo far as it runs parallel with mount *Libanus*.

* *Joſh.* xv. 1. † *Gen.* xiv. 3.

7 this ſhall be your weſt border. And this ſhall be your north bor-
der; from the great ſea, ye ſhall point out for you mount Hor.
8 From mount Hor, ye ſhall point out *your border* unto the entrance of
Hamath, and the goings forth of the border ſhall be to Zedad.
9 And the border ſhall go on to Ziphron, and the goings out of it ſhall
10 be at Hazar-enan: this ſhall be your north-border. And ye ſhall
11 point out your eaſt border, from Hazar-enan to Shepham. And
the coaſt ſhall go down from Shepham to Riblah, on the eaſt-ſide
of Ain: and the border ſhall deſcend, and ſhall reach unto the
12 ſide of the ſea of Chinnereth eaſtward. And the border ſhall go
down to Jordan, and the goings out of it ſhall be at the ſalt ſea:
13 this ſhall be your land with the coaſts thereof round about. And
Moſes commanded the children of Iſrael, ſaying, This *is* the land
which ye ſhall inherit by lot, which the LORD commanded to give
14 unto the nine tribes, and to the half tribe. ‡ For the tribe of the
children of Reuben, according to the houſe of their fathers and
the tribe of the children of Gad, according to the houſe of their fa-
thers, have received *their inheritance*, and half the tribe of Ma-
15 naſſeh have received their inheritance. The two tribes, and the
half tribe, have received their inheritance on this ſide Jordan *near*
16 Jericho, eaſt-ward, toward the ſun-riſing. And the LORD ſpake
17 unto Moſes, ſaying, Theſe *are* the names of the men which ſhall
divide the land unto you: § Eleazar the prieſt, and Joſhua the
18 ſon of Nun. And ye ſhall take one prince of every tribe, to divide
19 the land by inheritance. And the names of the men *are* theſe: of
20 the tribe of Judah, Caleb the ſon of Jephunneh. And of the

V. 7. *Hor*—Not that *Hor* where *Aaron* died, which was ſouthward, and bordering upon *Edom*, but another mountain, and, as it is conceived, the mountain of *Libanus*, which is elſewhere mentioned as the northern border of the land, and which, in regard of divers parts, or by divers people, is called by divers names, and here *Hor*, which ſignifies a *mountain*, by way of eminency.

V. 17. *Eleazar*—Who was to act in God's name, to caſt lots, to prevent contentions, to conſult with God in caſes of difficulty, to tranſact the whole buſineſs in a ſolemn and religious manner.

V. 12. *Judah*—The order of the tribes is here different from that, chap. i. 7. 26. and in other places, being conformed to the order of their ſeveral inheritances, which afterwards fell to them by lots. Which is an evident demonſtration of the infinite wiſdom of God's providence, and of his peculiar care over his people.

V. 3. *For*

‡ Chap. xxxii. 33. *Joſh.* xiv. 2, 3. § *Joſh.* xiv. 1. xix. 51.

tribe of the children of Simeon, Shemuel the ſon of Ammihud.
21, 22 Of the tribe of Benjamin, Elidad the ſon of Chiſlon. And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli.
23 The prince of the children of Joſeph: for the tribe of the children
24 of Manaſſeh, Hanniel the ſon of Ephod. And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.
25 And the prince of the tribe of the children of Zebulun, Elizaphan
26 the ſon of Parnach. And the prince of the tribe of the children of
27 Iſſachar, Paltiel the ſon of Azzan. And the prince of the tribe of
28 the children of Aſher, Ahihud the ſon of Shelomi. And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammi-
29 hud. Theſe *are they* whom the LORD commanded to divide the inheritance unto the children of Iſrael in the land of Canaan.

CHAP. XXXV.

Forty eight cities aſſigned to the Levites, *of which ſix were cities of refuge,* ver. 1—15. *In what caſes it was not allowed to flee to theſe,* ver. 16—21. *In what caſes it was allowed,* ver. 22—24. *Laws concerning them,* ver. 25—34.

1 AND the LORD ſpake unto Moſes in the plains of Moab by
2 Jordan, *near* Jericho, ſaying, * Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in: and ye ſhall give *alſo* unto the Le-
3 vites, ſuburbs for the cities round about them. And the cities ſhall they have to dwell in, and the ſuburbs of them ſhall be for their
4 cattle, and for their goods, and for all their beaſts. And the ſuburbs of the cities which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round.

V. 3. *For the cattle*—For paſturage for their cattle: where they might not build houſes, nor plant gardens, orchards or vineyards, no nor ſow corn, for which they were abundantly provided out of the firſt-fruits. And theſe ſuburbs did not belong to the *Levites* in common, but were diſtributed to them in convenient proportions.

V. 4. *A thouſand cubits*—In the next verſe it is *two thouſand*. But this verſe and the next do not ſpeak to the ſame thing; this ſpeaks of the ſpace from whence the ſuburbs ſhall be meaſured, the next ſpeaks of the ſpace unto which that meaſure ſhall be extended; and the words may very well be read thus. *And the ſuburbs*—Shall be *from the wall of the city* and from *without it*, or, from *the outward parts of it*, even from *a thouſand cubits round about*. Which are mentioned

* *Joſh.* xiv. 3, 4. xxi. 2. *Ezek.* xlv. 1. 4, 5. xlviii. 9—13. 1 *Cor.* ix. 14. *Gal.* vi. 6.

5 about. And ye ſhall meaſure from without the city on the
eaſt-ſide two thouſand cubits, and on the ſouth ſide two thou-
ſand cubits, and on the weſt ſide two thouſand cubits, and on
the north ſide two thouſand cubits; and the city ſhall be in
6 the midſt: this ſhall be to them the ſuburbs of the cities. And
among the cities which ye ſhall give unto the Levites, *there ſhall be*†
ſix cities for refuge, which ye ſhall appoint for the man-ſlayer, that
he may flee thither: and to them ye ſhall add forty and two cities.
7 So all the cities which ye ſhall give to the Levites *ſhall be*
8 forty and eight cities: them *ſhall ye give* with their ſuburbs. And
the cities which ye ſhall give, *ſhall be* of the poſſeſſion of the chil-
dren of Iſrael: ‡ from *them that have* many, ye ſhall give many; but
from *them that have few*, ye ſhall give few. Every one ſhall give of his
cities unto the Levites according to his inheritance which he inhe-
9, 10 riteth. And the LORD ſpake unto Moſes, ſaying, Speak unto
the children of Iſrael, and ſay unto them, § When ye be come
11 over Jordan, into the land of Canaan: Then ‖ ye ſhall appoint
you cities to be cities of refuge for you, that the ſlayer may flee
12 thither, which killeth any perſon at unawares. And they ſhall be
unto you cities for refuge from the avenger, that the man-ſlayer

mentioned not as the thing meaſured, but as the ſpace from which the meaſuring line ſhould begin. And then it follows, ver. 5. *And ye ſhall meaſure from without the city*, (not *from the wall of the city*, as ſaid before ver. 4. but *from without it*, that is, from the ſaid outward ſpace of a thouſand cubits without the wall of the city round about) *on the eaſt ſide two thouſand cubits*. So in truth there were three thouſand cubits from the wall of the city, whereof one thouſand probably were for out-houſes, ſtalls for cattle, gardens, vineyards and olive-yards, and the other two thouſand for paſture, which are therefore called *the field of the ſuburbs*, Lev. xxv. 34. by way of diſtinction from the ſuburbs themſelves, which conſiſt of the firſt thouſand cubits from the wall of the city.

V. 6. *Cities for refuge*—Or, of *eſcape* for manſlayers: And theſe cities are aſſigned among the *Levites*, partly becauſe they might be preſumed to be the moſt proper and impartial judges between man-ſlayers, and wilful murderers; partly becauſe their preſence and authority would more effectually bridle the paſſions of the avenger of blood who might purſue him thither; and perhaps to ſignify, that it is only in Chriſt (whom the Levitical prieſts repreſented) that ſinners find refuge and ſafety from the deſtroyer.

V. 11. *Unawares*—Not wilfully, deſignedly or maliciouſly, but through miſtake or indiſcretion.

V. 12. *From the avenger*—Heb. *from the redeemer*, or, *from the next kinſman*, to whom by the law belonged the right of redemption of the lands of, and vindication of the injury done to, the perſon deceaſed. *Die not*—Be not killed by the avenger meeting him in ſome other place. *Before the congregation*

† *Deut.* iv. 41. *Joſh.* xx. 2. xxi. 3. 21. ‡ Chap. xxvi. 54. § *Deut.* xix. 2. *Joſh.* xx. 2. ‖ *Exod.* xxi. 13.

die not, until he ſtand before the congregation in judgment.
13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for
14 refuge. Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of re-
15 fuge. Theſe ſix cities ſhall be a refuge, *both* for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither.
16 * And if he ſmite him with an inſtrument of iron (ſo that he die)
17 he *is* a murderer: the murderer ſhall ſurely be put to death. And if he ſmite him with throwing a ſtone (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.
18 Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely
19 be put to death. The revenger of blood himſelf ſhall ſlay the mur-
20 derer: when he meeteth him. And † if he thruſt him of hatred,
21 or hurl at him by laying of wait, that he die; Or in enmity ſmite him with his hand that he die: he that ſmote *him* ſhall ſurely be put to death, *for* he *is* a murderer: the revenger of blood ſhall ſlay the
22 murderer when he meeteth him. But if he thruſt him ſuddenly ‡ without enmity, or have caſt upon him any thing without laying of
23 wait: Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy,
24 neither ſought his harm: Then the congregation ſhall judge between the ſlayer, and the revenger of blood, according to theſe
25 judgments. And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled: and he ſhall abide in it, unto the death of the high prieſt § which was anointed

gation—Before the judges or elders who were appointed in every city for the deciſion of criminal cauſes, who were to examine, and that publickly before the people, whether the murder was wilful or caſual.

V. 14. *On this ſide Jordan*—Becauſe that land was as long as *Canaan*, though not ſo broad, and beſides theſe might be convenient for many of them that lived in *Canaan*.

V. 16. *If he ſmite him*—Wittingly and wilfully, though not with premeditated malice. *He ſhall be put to death*—Yea though he were fled into the city of refuge.

V. 19. *He ſhall ſlay him*—Either by himſelf, as the following words ſhew: ſo it is a permiſſion, that he may do it without offence to God or danger to himſelf: or, by the magiſtrate, from whom he ſhall demand juſtice: ſo it is a command.

V. 24. *Then*—If the man-ſlayer flee to to the city of refuge.

V. 25. *He ſhall abide in it*—Be confined to

* *Exod.* xxi. 12, 14. † *Deut.* xix. 11. ‡ *Exod.* xxi. 13. § *Exod.* xxix. 7. *Lev.* iv. 3. xxi. 10.

26 with the holy oil. But if the ſlayer ſhall at any time come without the
27 border of the city of his refuge, whither he was fled: And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer, he ſhall not be
28 guilty of blood: Becauſe he ſhould have remained in the city of his refuge, until the death of the high prieſt: but after the death of the high-prieſt, the ſlayer ſhall return into the land of his poſ-
29 ſeſſion. So theſe *things* ſhall be for a ſtatute of judgment unto you,
30 throughout your generations in all your dwellings. Whoſo killeth any perſon, the murderer ſhall be put to death by the ‖ mouth of witneſſes: but one witneſs ſhall not teſtify againſt any
31 perſon *to cauſe him* to die. Moreover, ye ſhall take no ſatisfaction for the life of a murderer which *is* guilty of death, but he ſhall
32 be ſurely put to death. And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to
33 dwell in the land, until the death of the prieſt. So ye ſhall not pollute the land wherein ye *are:* for blood, it * defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but
34 by the blood of him that ſhed it. Defile not therefore the land which ye ſhall inhabit, wherein † I dwell: for I the LORD dwell among the children of Iſrael.

CHAP. XXXVI.

An inconvenience if heireſſes ſhould marry into another tribe, ver. 1—4. *An appointment that they ſhould marry in their own tribe,* ver. 5—9. Zelophehad's *daughters marry their couſins,* ver. 10—12. *The concluſion,* ver. 13.

1 AND the chief fathers of the families of the children of Gilead the ſon of Machir, the ſon of Manaſſeh, of the families of

to it, partly to ſhew the hatefulneſs of murder in God's account by ſo ſevere a puniſhment, inflicted upon the very appearance of it, and partly for the ſecurity of the man-ſlayer, leſt the preſence of ſuch a perſon, and his converſation among the kindred of the deceaſed, might occaſion reproach and blood-ſhed. *The death of the high-prieſt*—Perhaps to ſhew that the death of Chriſt (the true High-prieſt, whom the others repreſented) is the only mean whereby ſins are pardoned and ſinners ſet at liberty.

V. 27. *Not guilty*—Not liable to puniſhment from men, though not free of guilt before God. This God ordained to oblige the man-ſlayer to abide in his city of refuge.

V. 2. *Our*

‖ *Deut.* xvii. 6. xix. 15. *Matt.* xviii. 16. 2 *Cor.* xiii. 1. *Heb.* x. 28. * *Mic.* iv. 11. † *Pſal.* cxxxv. 21. *Iſa.* lvii. 15.

the ſons of Joſeph came near, and ſpake before Moſes, and be-
2 fore the princes, the chief fathers of the children of Iſrael. And
they ſaid, * The LORD commanded my lord to give the land for
an inheritance by lot to the children of Iſrael: and † my lord was
commanded by the LORD, to give the inheritance of Zelophehad
3 our brother unto his daughters. And if they be married to any of
the ſons of the *other* tribes of the children of Iſrael, then ſhall
their inheritance be taken from the inheritance of our fathers, and
ſhall be put to the inheritance of the tribe, whereunto they are re-
ceived: ſo ſhall it be taken from the lot of our inheritance. And
4 when the ‡ jubilee of the children of Iſrael ſhall be, then ſhall their
inheritance be put unto the inheritance of the tribe whereunto they
are received, ſo ſhall their inheritance be taken away from the in-
5 heritance of the tribe of our fathers. And Moſes commanded the
children of Iſrael according to the word of the LORD, ſaying, The
6 tribe of the ſons of Joſeph hath ſaid well. This *is* the thing which
the LORD doth command concerning the daughters of Zelophehad,
ſaying, Let them marry to whom they think beſt: only to the fa-
7 mily of the tribe of their father ſhall they marry. So ſhall not
the inheritance of the children of Iſrael remove from tribe to
tribe: for every one of the children of Iſrael ſhall keep himſelf to
8 the inheritance of the tribe of his fathers. And every daughter
that poſſeſſeth an inheritance in any tribe of the children of Iſrael,
ſhall be wife unto one of the family of the tribe of her father: that
the children of Iſrael may enjoy every man the inheritance of his
9 fathers. Neither ſhall the inheritance remove from *one* tribe to

V. 2. *Our brother*—Our kinſman.

V. 6. *To the family*—They ſeem hereby to be confined not only to the ſame tribe, but alſo to the family of their tribe, as appears from the reaſon of the law, for God would have the inheritance of families as well as tribes kept entire and unmixed.

V. 8. *The inheritance of his fathers*—This law was not general to forbid every woman to marry into another tribe, as may be reaſonably concluded from the practice of ſo many patriarchs, kings, prieſts, and other holy men, who have married women of other tribes, yea ſometimes of other nations, but reſtrained to heireſſes, or ſuch as were likely to be ſo. But if they had brethren, they were free to marry into any tribe, yet ſo that, if their brethren died, the inheritance went from them to the next a-kin of their father's tribe and family. And the principal reaſon why God was ſollicitous to preſerve tribes and families unmixed was, that the tribe and family too, out of which the *Meſſiah* was to come, and by which he ſhould be known, might be evident and unqueſtionable.

* Chap. xxvi. 55. † Chap. xxvii. 1. *Joſh.* xvii. 3. ‡ *Lev.* xxv. 10.

another tribe: but every one of the tribes of the children of
10 Iſrael ſhall keep himſelf to his own inheritance. Even as the
LORD commanded Moſes, ſo did the daughters of Zelophehad.
11 § For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the
daughters of Zelophehad, were married unto their father's bro-
12 ther's ſons. *And* they were married into the families of the ſons of
Manaſſeh, the ſon of Joſeph, and their inheritance remained in the
13 tribe of the family of their father. Theſe *are* the commandments,
and the judgments which the LORD commanded by the hand of
Moſes, unto the children of Iſrael near the plains of Moab, by
Jordan *near* Jericho.

NOTES

ON

The Fifth Book of MOSES called *DEUTERONOMY.*

The Greek interpreters call this book Deuteronomy, *that is, The ſecond law, or a ſecond edition of the law, becauſe it is a repetition of many of the laws, (as well as much of the hiſtory) contained in the three foregoing books. They to whom the firſt law was given were all dead, and a new generation ſprung up, to whom God would have it repeated by* Moſes *himſelf, that it might make the deeper impreſſion upon them. It begins with a brief rehearſal of the moſt remarkable events, that had befallen them ſince they came from mount* Sinai. *In the fourth chapter begins a pathetic exhortation to obedience: From the* 12*th to the* 27*th are repeated many particular laws, inforced in the* 27*th and* 28*th with promiſes and threatnings, which are formed into a covenant,* chap. xxix. xxx. *Care is taken in* chap. xxxi. *to perpetuate the remembrance of theſe things among them, particularly by a ſong,* chap. xxxii. *concluded with a bleſſing,* chap. xxxiii. *All this was delivered by* Moſes *to* Iſrael, *in the laſt month of his life. See how buſy this great and good Man was to do good, when he knew his time was ſhort.*

DEUTERONOMY.

§ Chap. xxvii. 1.

DEUTERONOMY.

CHAP. I.

The preface, fixing the time and place, ver. 1—5. *Iſrael commanded to march,* ver. 6—8. *Judges provided,* ver. 9—13. *They come to Kadeſh-barnea,* ver. 19—21. *Spies ſent, their report, the people's murmuring,* ver. 22—33. *The ſentence paſt upon them,* ver. 34—40. *They are ſmitten by the Amorites, and remain at Kadeſh,* ver. 41—46.

1 THESE *be* the words which Moſes ſpake unto all Iſrael, on this ſide Jordan, in the wilderneſs, in the plain over againſt Zuph, between Paran, and Tophel, and Laban, and Hazeroth,
2 and Dizahab. (*There are* eleven days *journey* from *Horeb*, by the
3 way of mount Seir, unto Kadeſh-barnea.) And it came to paſs in the fortieth year, in the eleventh month, on the firſt *day* of the month, *that* Moſes ſpake unto the children of Iſrael, according unto all that the LORD had given him in commandment unto them;
4 * After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon; and Og the king of Baſhan, which dwelt at † Aſta-
5 roth in Edrei. On this ſide Jordan, in the land of Moab, began

V. 1. *All Iſrael*—Namely, by the heads or elders of the ſeveral tribes, who were to communicate theſe diſcourſes to all the people. *In the wilderneſs*—In the plain of *Moab*, as may appear by comparing this with ver. 5. and *Numb.* xxii. 1. and *Deut.* xxxiv. 8. The word *Suph* here uſed does not ſignify the *Red-Sea*, which is commonly called *jam-ſuph*, and which was at too great a diſtance, but ſome other place now unknown to us, (as alſo moſt of the following places are) ſo called from the *reeds* or *flags*, or *ruſhes* (which that word ſignifies) that grew in or near it. *Paran*—Not that *Numb.* x. 12. which there and elſewhere is called *the Wilderneſs of Paran*, and which was too remote, but ſome other place called by the ſame name. *Laban, Hazeroth, and Dizahab*—Theſe places ſeem to be the ſeveral bounds, not of the whole country of *Moab*, but of the plain of *Moab*, where *Moſes* now was.

V. 2. *There are eleven days journey*—This is added to ſhew that the reaſon why the *Iſraelites* in ſo many years were advanced no farther from *Horeb*, than to theſe plains, was not the diſtance of the places but becauſe of their rebellions. *Kadeſh-barnea*—Which was not far from the borders of *Canaan*,

V. 3. *The eleventh month*—Which was but a little before his death. *All that the Lord had given him in commandment*—Which ſhews not only that what he now delivered was in ſubſtance the ſame with what had formerly been commanded, but that God now commanded him to repeat it. He gave this rehearſal and exhortation by divine direction: God appointed him to leave this legacy to the church.

V. 4. *Og*—His palace or manſion-houſe was at *Aſtaroth*, and he was ſlain at *Edrei*.

* *Numb.* xxi. 24. 33. † *Joſh.* xiii. 31.

6 Moſes to declare this law, ſaying, The LORD our God ſpake unto
us in Horeb, ſaying, Ye have dwelt long enough in this mount:
7 Turn you, and take your journey, and go to the mount of the
Amorites, and unto all *the places* nigh thereunto, in the plain, in
the hills and in the vale, and in the ſouth, and by the ſea-ſide,
to the land of the Canaanites, and unto Lebanon, unto the great
8 river the river Euphrates. Behold I have ſet the land before you:
go in, and poſſeſs the land, which the LORD ſware unto your fathers,
‡ Abraham, Iſaac, and Jacob to give unto them, and to their
9 ſeed after them. And I ſpake unto you at that time, ſaying,
10 I am not able to bear you myſelf alone: The LORD your God
hath multiplied you, and behold, ye *are* this day as the ſtars of
11 heaven for multitude. § The LORD God of your fathers make you
a thouſand times ſo many more as ye *are*, and bleſs you, ‖ as he
12 hath promiſed you. How can I myſelf alone bear your cum-
13 brance, and your burden, and your ſtrife? Take ye wiſe men
and underſtanding, and known among your tribes, and I will make
14 them rulers over you. And ye anſwered me, and ſaid, The thing
15 which thou haſt ſpoken *is* good *for us* to do. So I took the chief
of your tribes, wiſe men and known, and made them heads over
you; captains over thouſands, and captains over hundreds, and
captains over fifties, and captains over tens, and officers among
16 your tribes. And I charged your judges at that time ſaying, Hear
the cauſes between your brethren, and * judge righteouſly between

V. 7. *To the mount of the Amorites*—That is, to the mountainous country where the *Amorites* dwelt, which is oppoſed to the *plain*, where others of them dwelt. And this is the firſt mentioned, becauſe it was in the borders of the land.

V. 8. *Before you*—Heb. *Before your faces*; it is open to your view, and to your poſſeſſion; there is no impediment in the way.

V. 9. *At that time*—That is, about that time, namely, a little before their coming to *Horeb*.

V. 12. *Your burden*—The trouble of ruling and managing ſo perverſe a people.

Your ſtrife—Your contentions among yourſelves, for the determination whereof the elders were appointed.

V. 15. *Officers*—Inferior officers, that were to attend upon the ſuperior magiſtrates, and to execute their decrees.

V. 16. *The ſtranger*—That converſeth or dealeth with him. To ſuch God would have juſtice equally adminiſtred as to his own people, partly for the honour of religion, and partly for the intereſt which every man hath in matters of common right.

V. 17. *Reſpect*

‡ *Gen.* xii. 7. xv. 7. xvii. 7. xviii. 18. xxvi. 4. xxviii. 13. § 2 *Sam.* xxiv. 3.
‖ *Gen.* xv. 5. xxii. 17. xxvi. 4. *Exod.* xxxii. 13. * *John* vii. 24.

17 *every* man and † his brother, and the ſtranger *that is* with him. ‡ Ye ſhall not reſpect perſons in judgment, *but* you ſhall hear the ſmall as well as the great, you ſhall not be afraid of the face of man: for the judgment *is* God's: and the cauſe that is too hard for you,
18 bring *it* unto me, and I will hear it. And I commanded you at
19 that time all the things which ye ſhould do. And when we departed from Horeb, we went through all the great and terrible wilderneſs, which you ſaw by the way of the mountain of the Amorites, as the LORD our God commanded us, and § we came to Ka-
20 deſh-barnea. And I ſaid unto you, Ye are come unto the mountain
21 of the Amorites, which the LORD our God doth give unto us. Behold, the LORD thy God hath ſet the land before thee: go up, *and* poſſeſs *it*, as the LORD God of thy fathers hath ſaid unto thee: fear
22 not, neither be diſcouraged. And ye came near unto me, every one of you; and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again, by what way we
23 muſt go up, and into what cities we ſhall come. And the ſaying pleaſed me well: and ‖ I took twelve men of you, one of a tribe.
24 And * they turned and went up into the mountain, and came unto
25 the valley of Eſhcol, and ſearched it out. And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land which the LORD
26 our God doth give us. Notwithſtanding ye would not go up,
27 but rebelled againſt the commandment of the LORD your God. And ye murmured in your tents, and ſaid, Becauſe the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us

V. 17. *Reſpect perſons*—Heb. *Not know*, or *acknowledge faces*, that is, not give ſentence according to the outward qualities of the perſon, as he is poor or rich, your friend or enemy, but purely according to the merit of the cauſe. For which reaſon ſome of the *Grecian* law-givers ordered that the judges ſhould give ſentence in the dark where they could not ſee mens faces. *The judgment is God's*—It is paſſed in the name of God, and by commiſſion from him, by you as repreſenting his perſon, and doing his work; who therefore will defend you therein againſt all your enemies, and to whom you muſt give an exact account.

V. 18. *All the things which ye ſhall do*—I delivered unto you, and eſpecially unto your judges, all the laws, ſtatutes, and judgments revealed unto me by the lord in *Horeb*.

V. 24. *Eſhcol*—That is, *of grapes*, ſo called from the goodly cluſter of grapes which they brought from thence.

V. 28. *Greater*

† *Lev.* xxiv. 22. ‡ *Lev.* xix. 15. Chap. xvi. 19. 1 *Sam.* xvi. 7. *Prov.* xxiv. 23.
§ *Numb.* xiii. 26. ‖ *Numb.* xiii. 3. * *Numb.* xiii. 14.

28 into the hand of the Amorites to deſtroy us. Whither ſhall we go
up? Our brethren have diſcouraged our heart, ſaying, † The peo-
ple *is* greater and taller than we, the cities *are* great and walled up
to heaven; and moreover we have ſeen the ſons of the ‡ Anakims
29 there. Then I ſaid unto you, Dread not, neither be afraid of
30 them. The LORD your God which goeth before you, he ſhall fight
for you, according to all that he did for you in Egypt, before
31 your eyes, And in the wilderneſs, where thou haſt ſeen how that
the LORD thy God § bare thee as a man doth bear his ſon, in all the
32 way that ye went, until ye came into this place. Yet in this thing
33 ye ‖ did not believe the LORD your God; ** Who went in the way
before you, †† to ſearch you out a place to pitch your tents *in*, in
fire by night, to ſhew you by what way ye ſhould go, and in a cloud
34 by day. And the LORD heard the voice of your words, and was
35 wrath and ſware, ſaying, ‡‡ Surely there ſhall not one of theſe
men of this evil generation ſee that good land, which I ſware to
36 give unto your fathers; Save Caleb the ſon of Jephunneh, he
ſhall ſee it, and to him will I give the land that he hath troden
upon, and to his children, becauſe he hath wholly followed the
37 LORD. §§ Alſo the LORD was angry with me for your ſakes, ſaying,
38 Thou ſhalt not go in thither. *But* Joſhua the ſon of Nun, who
ſtandeth before thee, he ſhall go in thither; Encourage him; for
39 he ſhall cauſe Iſrael to inherit it. Moreover, your little ones,

V. 28. *Greater*—In number and ſtrength and valour.

V. 31. *Bare thee*—Or, *carried thee*, as a father carries his weak and tender child in his arms, through difficulties and dangers, gently leading you according as you are able to go, and ſuſtaining you by his power and goodneſs.

V. 32. *Ye did not believe the Lord*—So they *could not enter in, becauſe of unbelief.* It was not any other ſin ſhut them out of *Canaan*, but their diſbelief of that promiſe, which was typical of goſpel-grace: to ſignify that no ſin will ruin us but *unbelief*, which is a ſin againſt the *remedy*; and therefore without remedy.

V. 33. *Your words*—That is to ſay, your murmurings, your unthankful, impatient, diſtruſtful and rebellious ſpeeches.

V. 36. *Save Caleb*—Under whom *Joſhua* is comprehended, though not here expreſſed, becauſe he was not now to be one of the people, but to be ſet over them as a chief governor.

V. 37. *For your ſakes*—Upon occaſion of your wickedneſs and perverſeneſs, by which you provoked me to ſpeak unadviſedly.

V. 38. *Who ſtandeth*—Who is now thy ſervant.

V. 44. *As*

† *Numb.* xiii. 28, 29. 32, 33. ‡ *Numb.* xiii. 28. § *Iſa.* lxiii. 9. *Hoſ.* xi. 3. *Acts* xiii. 18.
‖ *Pſal.* lxxviii. 22. *Heb.* iii. 1, 2. 18, 19. ** *Exod.* xiii. 21. †† *Numb.* x. 33.
Ezek. xx. 6. ‡‡ *Numb.* xiv. 23. *Pſal.* xcv. 11. §§ *Numb.* xx. 12. xxvii. 14.
Chap. iii. 26. iv. 21. xxxiv. 4.

which ye ſaid ſhould be a prey, and your children which in that day had no knowledge ‖ between good and evil, they ſhall go in
40 thither, and unto them will I give it, and they ſhall poſſeſs it. But *as for* you, turn ye, and take your journey into the wilderneſs by
41 the way of the Red-ſea. Then ye anſwered and ſaid unto me, * We have ſinned againſt the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready
42 to go up into the hill. And the LORD ſaid unto me, ſay unto them, Go not up, neither fight, for I *am* not among you: leſt ye be
43 ſmitten before your enemies. So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the LORD, and
44 went preſumptuouſly up into the hill. And the Amorites which dwelt in the mountain came out againſt you, and chaſed you, as
45 bees do, and deſtroyed you in Seir, *even* unto Hormah. And ye returned and wept before the LORD, but the LORD would not
46 † hearken to your voice, nor give ear unto you. So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

CHAP. II.

Their march from Kadeſh-barnea, ver. 1—3. *A charge not to trouble the Edomites,* ver. 4—8. *Nor the Moabites,* ver. 9—12. (*They paſs the river Zered,* ver. 13—16.) *Nor the Ammorites,* ver. 17—23. *A command to attack Sihon,* ver. 24—26. *The conqueſt of his kingdom,* ver. 27—37.

1 THEN we turned, and took our journey into the wilderneſs, *by* the way of the red-ſea, ‡ as the LORD ſpake unto me: and we
2 compaſſed mount Seir many days. And the LORD ſpake unto me,
3 ſaying, Ye have compaſſed this mountain long enough, turn ye
4 northward. And command thou the people, ſaying, § Ye are to paſs near the coaſt of your brethren, the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed

V. 44. *As bees*—As bees which being provoked, come out of their hives in great numbers, and with great fury purſue their adverſary and diſturber.

V. 1. *Mount Seir*—The mountainous country of *Seir* or *Edom*. *Many days*—Even for thirty eight years.

V. 3. *Northward*—Towards the land of the *Amorites* and *Canaanites*.

V. 6. *Buy*

‖ *Iſai.* vii. 15. * *Numb.* xiv. 40. † *Heb.* xii. 17. ‡ *Numb.* xiv. 25. Chap. i. 40. § *Numb.* xx. 14.

5 unto yourſelves therefore. ‡ Meddle not with them, for I will not
give you of their land, no not ſo much as a foot-breadth, § be-
6 cauſe I have given mount Seir unto Eſau *for* a poſſeſſion. Ye ſhall
buy meat of them for money, that ye may eat, and ye ſhall alſo
7 buy water of them for money, that ye may drink. For the LORD
thy God hath bleſſed thee in all the works of thy hand; he ‖ know-
eth thy walking through this great wilderneſs: theſe forty years the
8 LORD thy God *hath been* with thee, thou haſt lacked nothing. And
when we paſſed by from our brethren, the children of Eſau which
dwelt in Seir, through the way of the plain from Elah, and from
Ezion-Gaber, we turned and paſſed by the way of the wilderneſs
9 of Moab. And the LORD ſaid unto me, Diſtreſs not the Moab-
ites, neither contend with them in battle: for I will not give thee
of their land *for* a poſſeſſion, becauſe I have given Ar unto the
10 children of Lot *for* a poſſeſſion. (The Emims dwelt therein in times
11 paſt, a people great and many, and tall as * the Anakims:) Which
alſo were accounted giants; as the Anakims: but the Moabites call
12 them Emims. † The Horims alſo dwelt in Seir before-time but the
children of Eſau ſucceeded them, when they had deſtroyed them
from before them, and dwelt in their ſtead, as Iſrael did unto the

V. 6. *Buy meat*—For though the manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them. *Buy water*—For water in thoſe parts was ſcarce, and therefore private perſons did ſeverally dig pits for their particular uſe.

V. 7. *The Lord hath bleſſed thee*—By God's bleſſing thou art able to buy thy conveniencies, and therefore thy theft and rapine will be inexcuſable, becauſe without any pretence of neceſſity. *He knoweth*—Heb. *He hath known*, that is, obſerved, or regarded with care and kindneſs, which that word often notes. Which experience of God's ſingular goodneſs to thee, ſhould make thee rely on him ſtill, and not uſe any unjuſt practice to procure what thou wanteſt or deſireſt.

V. 8. *We turned*—From our direct road which lay through *Edom*.

V. 9. *Ar*—The chief city of the *Moabites*, here put for the whole country which depended upon it. *The children of Lot*—So called to ſignify that this preſervation, was not for their ſakes, for they were a wicked people, but for *Lot*'s ſake whoſe memory God yet honours.

V. 10. *The Emims*—Men terrible for ſtature and ſtrength, as their very name imports, whoſe expulſion by the *Moabites* is here noted as a great encouragement to the *Iſraelites*, for whoſe ſake he would much more drive out the wicked and accurſed *Canaanites*.

V. 12. *Which the Lord gave*—The paſt tenſe is here put for the future, *will give* after the manner of the prophets.

V. 23. *The*

‡ *Rom.* xii. 18. § *Gen.* xxxvi. 8. *Joſh.* xxiv. 4. ‖ *Pſal.* i. 6. * *Numb.* xiii. 28. 33. † *Gen.* xxxvi. 20.

13 land of his poſſeſſion which the LORD gave unto them. Now
riſe up, *ſaid I*, and get you over ‡ the brook Zered: and we went
14 over the brook Zered. And the ſpace in which we came from
Kadeſh-barnea, until we were come over the brook Zered, *was*
thirty and eight years, until all the generation of the men of war
were waſted out from among the hoſt, as the LORD ſware unto
15 them. For indeed the hand of the LORD was againſt them, to de-
16 ſtroy them from among the hoſt, until they were conſumed. So it
came to paſs when all the men of war were conſumed and dead
17 from among the people, That the LORD ſpake unto me, ſaying,
18,19 Thou art to paſs over by Ar, the coaſt of Moab, this day. And
when thou comeſt nigh over againſt the children of Ammon, diſtreſs
them not, nor meddle with them: for I will not give thee of the
land of the children of Ammon *any* poſſeſſion, becauſe I have given
20 it unto the children of Lot *for* a poſſeſſion. (That alſo was ac-
counted a land of giants: giants dwelt therein in old time, and the
21 Ammonites call them § Zamzummims, A people great, and many,
and tall as the Anakims: but the LORD deſtroyed them before them,
22 and they ſucceeded them, and dwelt in their ſtead: As he did to
the children of Eſau ‖ which dwelt in Seir, when he deſtroyed the
Horims from before them, and they ſucceeded them, and dwelt in
23 their ſtead, even unto this day. And the * Avims which dwelt in
Hazerim, *even* unto Azzah, the Caphtorims, which came forth out
24 of Caphtor, deſtroyed them, and dwelt in their ſtead.) Riſe ye
up, take your journey, and † paſs over the river Arnon: behold,
I have given into thy hand Sihon the Amorite, King of Heſhbon,
and his land: begin, poſſeſs *it*, and contend with him in battle.
25 This day will I begin to put the ‡‡ dread of thee, and the fear of
thee upon the nations *that are* under the whole heaven, who ſhall
hear report of thee, and ſhall tremble, and be in anguiſh becauſe

V. 23. *The Caphtorim*—A people a-kin to the *Philiſtines*, *Gen.* x. 14. and confederate with them in this enterprize, and ſo dwelling together, and by degrees uniting together by marriages, they became one people. *Caphtor*—Which is by the learned thought to be *Cappadocia*: whither theſe people might make an expedition out of *Egypt*, either becauſe of the report of the great riches of part of that country which drew others thither from places equally remote, or for ſome other reaſon now unknown.

V. 25. *Under heaven*—The following words reſtrain the ſentence to thoſe nations that heard of them.

‡ *Numb.* xxi. 12. § *Gen.* xiv. 5. ‖ *Gen.* xxxii. 3. * *Joſh.* xiii. 3. † *Numb.* xxi. 13. 16.
‡‡ *Pſal.* xlviii. 6. cv. 38.

26 of thee. And I ſent meſſengers out of the wilderneſs of Kedemoth,
unto Sihon king of Heſhbon, § with words of peace, ſaying,
27 ‖ Let me paſs through thy land; I will go along by the high-way,
28 I will neither turn unto the right hand, or to the left. Thou ſhalt
ſell me meat for money, that I may eat, and give me water for
money, that I may drink: only I will paſs through on my feet.
29 (As the children of Eſau which dwelt in Seir, and the Moabites
which dwell in Ar, did unto me) until I ſhall paſs over Jordan,
30 into the land which the LORD our God giveth us. But Sihon king
of Heſhbon would not let us paſs by him: for * the LORD thy God
hardened his ſpirit, and made his heart obſtinate, that he might
31 deliver him into thy hand, as *appeareth* this day. And the LORD
ſaid unto me, Behold, I have begun to give Sihon and his land be-
fore thee, begin to poſſeſs, that thou mayeſt inherit his land.
32 † Then Sihon came out againſt us, he and all his people, to fight at
33 Jahaz. And the LORD our God delivered him before us, and we
34 ſmote him, and his ſons, and all his people. And we took all his
cities at that time, and utterly deſtroyed the men, and the women,
35 and the little ones of every city, we left none to remain. Only the
cattle we took for a prey unto ourſelves, and the ſpoil of the cities
36 which we took: From Aroer, which *is* by the brink of the river of
Arnon, and *from* the city that *is* by the river, even unto Gilead,
there was not one city too ſtrong for us: the LORD our God deli-
37 vered all unto us. Only unto the land of the children of Ammon
thou cameſt not, *nor unto* any place of the river ‡ Jabbok, nor unto

V. 28. *On my feet*—Or, *with my company who are on foot:* which is added ſignificantly, becauſe if their army had conſiſted as much of horſemen as many other armies did, their paſſage through his land might have been more miſchievous and dangerous.

V. 29. *As the children of Eſau did*—They did permit them to paſs quietly by the borders, though not through the heart of their land, and in their paſſage the people ſold them meat and drink, being it ſeems more kind to them than their king would have had them; and therefore they here aſcribe this favour not to the king, though they are now treating with a king, but to the people, *the children of Eſau.*

V. 30. *Hardened his ſpirit*—That is, ſuffered it to be hardened.

V. 34. *Utterly deſtroyed*—By God's command, theſe being a part of thoſe people who were devoted by the Lord of life and death, to utter deſtruction for their abominable wickedneſs.

V. 37. *Of Jabbok*—That is, beyond *Jabbok:* for that was the border of the *Ammonites.*

V. 8. *On*

Chap. xx. 10. ‖ *Numb.* xxi. 21, 22. * *Joſh.* xi. 20. † *Numb.* xxi. 23.
‡ *Gen.* xxxii. 22.

the cities in the mountains, nor unto whatſoever the LORD our God forbad us.

CHAP. III.

The conqueſt of Og and his country, ver. 1—11. *The diſtribution of it to the two tribes and an half,* ver. 12—17. *On condition of aſſiſting their brethren,* ver. 18—20. Joſhua *encouraged,* ver. 21—22. Moſes *prays that he may go into* Canaan, v. 23—25. *But is refuſed, yet permitted to ſee it,* ver. 26—29.

1 THEN we turned, and went up the way to Baſhan: and * Og
the King of Baſhan came out againſt us, he, and all his peo-
2 ple to battle at Edrei. And the LORD ſaid unto me, Fear him not:
for I will deliver him, and all his people, and his land into thy
hand, and thou ſhalt do unto him, as thou didſt unto † Sihon king
3 of the Amorites, which dwelt at Heſhbon. So the LORD our God
delivered into our hands ‡ Og alſo the king of Baſhan, and all his
people: and we ſmote him, until none was left to him remaining.
4 And we took all his cities at that time, there was not a city which
we took not from them; threeſcore cities, all the region of Argob,
5 the kingdom of Og in Baſhan. All theſe cities *were* fenced with
high walls, gates, and bars, beſides unwalled towns a great many.
6 And we utterly deſtroyed them, as we did unto Sihon king of
Heſhbon, utterly deſtroying the men, women, and children of
7 every city. But all the cattle, and the ſpoil of the cities, we took
8 for a prey unto ourſelves. And we took at that time out of the
hand of the two kings of the Amorites, the land that *was* on this
ſide Jordan, from the river of Arnon, unto mount Hermon:
9 (*Which* Hermon the Zidonians call Sirion: and the Amorites call it
10 Shenir.) All the cities of the plain, and all Gilead, and § all Baſhan;
unto Salchah and Edrei, cities of the kingdom of Og in Baſhan.

V. 8. *On this ſide Jordan*—So it was when *Moſes* wrote this book; but afterward when *Iſrael* paſſed over *Jordan* it was called the land beyond *Jordan*.

V. 9. *Sirion*—Elſewhere called *Mount Gilead*, and *Lebanon*, and here *Shenir*, and *Sirion*, which ſeveral names are given to this one mountain partly by ſeveral people, and partly in regard of ſeveral tops and parts of it.

V. 10. *All Gilead*—*Gilead* is ſometimes taken for all the *Iſraelites* poſſeſſions beyond *Jordan*, and ſo it comprehends *Baſhan*; but here for that part of it which lies in and near mount *Gilead*, and ſo it is diſtinguiſhed from *Baſhan* and *Argob*.

 V. 11. *In*

* *Numb.* xxi. 33, &c. Chap. xxxix. 7. † *Numb.* xxi. 24. ‡ *Numb.* xxi. 33.
§ *Joſh.* xii. 5. xiii. 11.

11 For only Og, king of Baſhan, remained of the remnant of giants: behold, his bedſtead was a bedſtead of iron: *is it* not in § Rabbath of the children of Ammon? Nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a
12 man. And this land *which* we poſſeſſed at that time from Aroer, which *is* by the river Arnon, and half mount Gilead, and ‖ the
13 cities thereof, gave I unto the Reubenites and to the Gadites. And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half tribe of Manaſſeh: all the region of Argob, with all
14 Baſhan, which was called the land of giants. ** Jair the ſon of Manaſſeh took all the country of Argob, unto the coaſts of Geſhurl, and Maachathi, and called them after his own name Baſhan-††ha-
15 voth-jair unto this day. And ‡‡ I gave Gilead unto Machir.
16 And unto the Reubenites, and unto the Gadites I gave from Gilead even unto the river Arnon, half the valley; and the border, *was* even unto the river Jabbok, §§ *which is* the border of the children of
17 Ammon. The plain alſo, and Jordan, and the coaſt *thereof*, from

V. 11. *In Rabbath*—Where it might now be, either becauſe the *Ammonites* in ſome former battle with *Og*, had taken it as a ſpoil: or becauſe after *Og*'s death, the *Ammonites* deſired to have this monument of his greatneſs, and the *Iſraelites* permitted them to carry it away to their chief city. *Nine cubits*—So his bed was four yards and an half long, and two yards broad.

V. 14. *Unto this day*—This muſt be put among thoſe paſſages which were not written by *Moſes*, but added by thoſe holy men, who digeſted the books of *Moſes* into this order, and inſerted ſome few paſſages to accommodate things to their own time and people.

V. 15. *Gilead*—That is, the half part of *Gilead*. *To Machir*—That is, unto the children of *Machir*, ſon of *Manaſſeh*, for *Machir* was now dead.

V. 16. *Half the valley*—Or rather *to the middle of the river:* for the word rendered *half* ſignifies commonly *middle*, and the ſame Hebrew word means both a *valley* and a *brook* or *river*. And this ſenſe is agreeable to the truth, that their land extended from *Gilead* unto *Arnon*, and, to ſpeak exactly, to the middle of that river; for as that river was the border between them and others, ſo one half of it belonged to them, as the other half did to others, *Joſh.* xii. 2. The ſame thing is expreſſed in the ſame words in the Hebrew which are here, though our tranſlators render the ſelf-ſame words there, *from the middle of the river*, which here they render, *half of the valley*. There the bounds of *Sihon*'s kingdom, which was the ſame portion here mentioned as given to *Reuben* and *Gad*, are thus deſcribed, *from Aroer, which is upon the bank of the river of Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok*, which is *the border of the children of Ammon*.

V. 17. *The plain*—The low country towards *Jordan*. *The ſea of the plain*—That is, that ſalt ſea, which before that dreadful conflagration was a goodly plain.

V. 18. *You*

§ *Sam.* xii. 26. *Jer.* xlix. 2. ‖ *Num.* xxxii. 33. *Joſh.* xiii. 8, &c. ** 1 *Chron.* ii. 22.
†† *Num.* xxxii. 41. ‡‡ *Num.* xxxii. 39. §§ *Num.* xxi. 14. *Joſh.* xii. 2.

Chinnereth, even unto the ſea of the plain, *even* the ſalt ſea, under
18 Aſhdoth-piſgah eaſtward. And I commanded you at that time,
ſaying, The LORD your God hath given you this land to poſſeſs it:
‖‖ ye ſhall paſs over armed before your brethren, the children of
19 Iſrael, all *that are* meet for the war. But your wives, and your
little ones, and your cattle (*for* I know that ye have much cattle)
20 ſhall abide in your cities, which I have given you; Until the LORD
have given reſt unto your brethren, as well as unto you, and *until*
they alſo poſſeſs the land which the LORD your God hath given
them beyond Jordan: and then ſhall ye * return every man unto
21 his poſſeſſion which I have given you. And † I commanded
Joſhua at that time, ſaying, Thine eyes have ſeen all that the LORD
your God hath done unto theſe two kings: ‡ ſo ſhall the LORD do
22 unto all the kingdoms whither thou paſſeſt. Ye ſhall not fear them:
23 for the LORD your God he ſhall fight for you. And I beſought
24 the LORD at that time, ſaying, O LORD God, thou haſt begun to
ſhew thy ſervant thy greatneſs, and thy mighty hand: for § what
God *is there* in heaven or in earth, that can do according to thy works,
25 and according to thy might? I pray thee let me go over, and ſee
the good land that *is* beyond Jordan, that goodly mountain, and
26 Lebanon. But the LORD ‖ was wroth with me for your ſakes,
and would not hear me: and the LORD ſaid unto me, Let it ſuffice
27 thee, ſpeak no more unto me of this matter. ** Get thee up into
the top of Piſgah, and lift up thine eyes weſtward, and northward,
and ſouthward, and eaſtward, and behold *it* with thine eyes: for

V. 18. *You*—Namely, the *Reubenites* and *Gadites*. *All that are meet*—In ſuch number as your brethren ſhall judge neceſſary. They were in all above an hundred thouſand. Forty thouſand of them went over *Jordan* before their brethren.

V. 23. *I beſought the Lord*—We ſhould allow no deſire in our hearts, which we cannot in faith offer unto God by prayer.

V. 24. *Thou haſt begun to ſhew thy ſervant thy greatneſs*—Lord, perfect what thou haſt begun. The more we ſee of God's glory in his works, the more we deſire to ſee. And the more we are affected with what we have ſeen of God, the better we are prepared for farther diſcoveries.

V. 25. *Let me go over*—For he ſuppoſed God's threatning might be conditional and reverſible, as many others were. *That goodly mountain*—Which the Jews not improbably underſtood of that mountain on which the temple was to be built. This he ſeems to call *that mountain*, emphatically and eminently, *that* which was much in *Moſes*'s thoughts, though not in his eye.

V. 28. *He*

‖‖ *Numb.* xxxii. 10. * *Joſ.* xxii. 4. † *Numb.* xxvii. 18. ‡ 1 *Sam.* xvii. 36, 37. *Pſ.* ix. 10. 2 *Tim.* iv. 17, 18. § *Pſ.* lxxxvi. 8. lxxxix. 6. ‖ *Numb.* xx. 12. xxvii. 14. Chap. i. 37. xxxii. 51. 2 *Cor.* xii. 8, 9. ** *Numb.* xxvii. 12.

28 thou ſhalt not go over this Jordan. But * charge Joſhua, and encourage him, and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land which thou
29 ſhalt ſee. So we abode in † the valley over againſt Beth-peor.

CHAP. IV.

An exhortation to obedience, ver. 1—13. *A warning againſt idolatry,* ver. 14—28. *A promiſe upon repentance,* ver. 29—40. *Cities of refuge appointed,* ver. 41—43. *The place where* Moſes *repeated the law,* ver. 44—49.

1 NOW therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I teach you, for to ‡ do *them,* that ye may live, and go in, and poſſeſs the land which the LORD God of
2 your fathers giveth you. § Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh *ought* from it, that ye may keep the commandments of the LORD your God, which I command
3 you. Your eyes have ſeen what the LORD did becauſe of ‖ Baal-peor: for all the men that followed Baal-peor, the LORD thy God
4 hath deſtroyed them from among you. But ye that did ** cleave unto the LORD your God, *are* alive every one of you this day.
5 Behold, I have taught you ſtatutes and judgments, even as the LORD my God commanded me, that ye ſhould do ſo in the land
6 whither ye go to poſſeſs it. Keep therefore, and do *them,* for this *is* †† your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is*

V. 28. *He ſhall go over*—It was not *Moſes,* but *Joſhua* or *Jeſus* that was to give the people reſt, *Heb.* iv. 8. 'Tis a comfort to thoſe who love mankind, when they are dying and going off, to ſee God's work likely to be carried on by other hands, when they are ſilent in the duſt.

V. 1. *The ſtatutes*—The laws which concern the worſhip and ſervice of God. *The judgments*—The laws concerning your duties to men. So theſe two comprehend both tables, and the whole law of God.

V. 6. *In the ſight of the nations*—For though the generality of Heathens in the latter ages, did through inveterate prejudices condemn the laws of the Hebrews, yet it is certain, the wiſeſt Heathens did highly approve of them, ſo that they made uſe of divers of them, and tranſlated them into their own laws and conſtitutions; and *Moſes,* the giver of theſe laws, hath been mentioned with great honour for his wiſdom and learning by many of them. And particularly the old Heathen oracle expreſly

* *Numb.* xxvii. 18. † *Deut.* xxxiv. 6. ‡ *Rom.* ii. 13. x. 5. § Chap. xii. 32. *Joſh.* i. 7. *Prov.* xxx. 6. *Eccl.* xii. 13. *Rev.* xxii. 18, 19. ‖ *Numb.* xxv. 14, &c. *Joſh.* xxii. 17. ** *Acts* xi. 23. *Rom.* 12. 9. †† *Job* xxviii. 28. *Pſal.* cxi. 10. *Prov.* i. 7. 2 *Tim.* iii. 15.

7 a wiſe and underſtanding people. For * what nation *is there ſo*
great, who *hath* God † ſo nigh unto them, as the LORD our God *is* in
8 all *things* that we call upon him for? And what nation *is there ſo*
great, that hath ſtatutes and judgments *ſo* righteous, as all this law
9 which I ſet before you this day? Only take heed to thyſelf, and
keep thy ſoul diligently, leſt thou forget the things which thine
eyes have ſeen, and leſt they depart from thy heart all the days of
10 thy life: but ‡ teach them thy ſons and thy ſons ſons: *Specially*
§ the day that thou ſtoodſt before the LORD thy God in Horeb,
when the LORD ſaid unto me, Gather me the people together, and
I will make them hear my words, that they may learn to fear me
all the days that they ſhall live upon the earth, and *that* they may
11 teach their children. And ye came near, and ſtood under the
mountain, and the ‖ mountain burnt with fire unto the midſt of hea-
12 ven, with darkneſs, clouds, and thick darkneſs. And the LORD
ſpake unto you out of the midſt of the fire: ye heard the voice of
13 the words, ** but ſaw no ſimilitude, only *ye heard* a voice. And
he declared unto you his covenant, which he commanded you to
perform, *even* †† ten commandments, and ‡‡ he wrote them upon
14 two tables of ſtone. And §§ the Lord commanded me at that time,
to teach you ſtatutes and judgments, that ye might do them in the
15 land whither ye go over to poſſeſs it. ‖‖ Take ye therefore good heed

expreſly ſaid, *that the Chaldeans or Hebrews, who worſhipped the uncreated God, were the only wiſe men.*

V. 7. *So nigh*—By glorious miracles, by the pledges of his ſpecial preſence, by the operations of his grace, and particularly by his readineſs to hear our prayers, and to give us thoſe ſuccours which we call upon him for.

V. 8. *So righteous*—Whereby he implies that the true greatneſs of a nation doth not conſiſt in pomp or power, or largeneſs of empire, as commonly men think, but in the righteouſneſs of its laws.

V. 10. *Thou ſtoodeſt*—Some of them ſtood there in their own perſons, though then they were but young, the reſt in the loins of their parents.

V. 11. *The midſt of heaven*—Flaming up into the air, which is often called *heaven.*

V. 12. *No ſimilitude*—No reſemblance or repreſentation of God, whereby either his eſſence, or properties, or actions were repreſented, ſuch as were uſual among the Heathens.

V. 14. *Statutes and judgments*—The ceremonial and judicial laws which are here diſtinguiſhed from the moral, or the *ten commandments.*

V. 15. *In Horeb*—God, who in other places

* *Sam.* vii. 23. † *Pſal.* xlvi. 1. cxlv. 18. cxlviii. 14. *Iſa.* lv. 6. *Heb.* x. 22. *James* iv. 8. ‡ *Gen.* xviii. 19. Chap. vi. 7. xi. 19. *Pſal.* lxxviii. 5, 9. § *Exod.* xix. 9. 16. xx. 18. *Heb.* xii. 48. ‖ *Exod.* xix. 18. ** *Iſa.* xl. 18. *Acts* xvii. 29. †† *Exod.* xxxiv. 28. ‡‡ *Exod.* xxiv. 12. §§ *Exod.* xxi. 1. ‖‖ *Jer.* xvii. 21. *Mal.* ii. 19.

unto yourſelves (for ye ſaw no manner of ſimilitude on the day that
the LORD ſpake unto you in Horeb, out of the midſt of the fire.)
16 Leſt ye corrupt *yourſelves*, and * make you a graven image, the
17 ſimilitude of any figure, the likeneſs of male or female: The like-
neſs of any beaſt that *is* on the earth, the likeneſs of any winged
18 fowl that flieth in the air: The likeneſs † of any thing that creepeth
on the ground, the likeneſs of any fiſh that *is* in the waters beneath
19 the earth. And leſt thou ‡ lift up thine eyes unto heaven, and
when thou ſeeſt the ſun, and the moon, and the ſtars, *even* § all the
hoſt of heaven, ſhouldſt be driven to worſhip them, and ſerve them,
which the LORD thy God hath divided unto all nations under the
20 whole heaven. But the LORD hath taken you, and ‖ brought you
forth out of the iron furnace, *even* out of Egypt, to be unto him a
21 people of inheritance, as *ye are* this day. Furthermore, ** the
LORD was angry with me for your ſakes, and ſware that I ſhould
not go over Jordan, and that I ſhould not go in unto that good land
22 which the LORD thy God giveth thee *for* an inheritance. But I
muſt die in this land, I muſt not go over Jordan: but ye ſhall go
23 over, and poſſeſs that good land. Take heed unto yourſelves, leſt
ye forget the covenant of the LORD your God, which he made with
you, and make you a graven image, *or* the likeneſs of any *thing*,
24 †† which the LORD thy God hath forbidden thee. For the ‡‡ LORD
25 thy God *is* a conſuming fire, *even* a §§ jealous God. When thou

places and times did appear in a ſimilitude in the faſhion of a man, now in this moſt ſolemn appearance, when he comes to give eternal laws for the direction of the *Iſraelites* in the worſhip of God, and in their duty to men, purpoſely avoids all ſuch repreſentations, to ſhew that he abhors all worſhip of images, or of himſelf by images of what kind ſoever, becauſe he is the inviſible God, and cannot be repreſented by any viſible image.

V. 16. *Leſt ye corrupt yourſelves*—Your ways, by worſhipping God in a corrupt manner.

V. 19. *Driven*—Strongly inclined. *Which the Lord hath divided unto all nations*—Which are not Gods, but creatures, made not for the worſhip, but for the uſe of men; yea, of the meaneſt and moſt barbarous people under heaven, and therefore cannot without great abſurdity be worſhipped, eſpecially by you who are ſo much advanced above other nations in wiſdom and knowledge, and in this, that you are my peculiar people.

V. 24. *A conſuming fire*—A juſt and terrible God, who, notwithſtanding his ſpecial relation to thee, will ſeverely puniſh thee, if thou provoke him. *A jealous God*—Who being eſpouſed to thee, will be highly incenſed againſt thee, (if thou follow

* *Exod.* xxiv. 5. † *Rom.* i. 23. ‡ Chap. xvii. 3. *Job* xxxi. 27. § *Gen.* ii. 1.
‖ 1 *King* viii. 51. *Jer.* ix. 4. ** *Numb.* xx. 12. †† *Exod.* xx. 4. 6. ‡‡ Chap. ix. 3.
Iſa. xxxiii. 14. *Heb.* xii. 29. §§ *Exod.* xx. 5. *Iſa.* xlii. 8.

ſhalt beget children, and childrens children, and ſhalt have remained long in the land, and ſhall corrupt *yourſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the
26 ſight of the LORD thy God, to provoke him to anger: I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto ye go over Jordan to poſſeſs it; ye ſhall not prolong your days upon it; but ſhall utterly
27 be deſtroyed. And the LORD ‖ ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the
28 LORD ſhall lead you. And * there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, † which neither ſee, nor hear,
29 nor eat, nor ſmell. ‡ But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart,
30 and with all thy ſoul. When thou art in tribulation, and all theſe things are come upon thee, *even* in the latter days, if thou turn to
31 the LORD thy God, and ſhalt be obedient unto his voice: (For the LORD thy God is a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers, which he
32 ſware unto them. For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *aſk* from the one ſide of heaven, unto the other, whether there hath been *any ſuch thing*, as this great thing *is*, or hath
33 been heard like it? Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

follow after other lovers, or commit whoredom with idols) and will bear no rival or partner.

V. 28. *Ye ſhall ſerve Gods*—You ſhall be compelled by men, and given up by me to idolatry. So that very thing which was your choice, ſhall be your puniſhment: it being juſt and uſual for God to puniſh one ſin by giving men up to another.

V. 29. *If from thence thou ſeek the Lord*—Whatever place we are in, we may *from thence* ſeek him. There is no part of the earth which has *a gulf fixt between* it and heaven.

V. 30. *In the latter days*—In ſucceeding ages.

V. 32. *The one ſide of heaven*—That is, of the earth under heaven. Aſk all the inhabitants of the world.

V. 33. *And live*—And was not overwhelmed and conſumed by ſuch a glorious appearance.

‖ *Lev.* xxvi. 33. Chap. xxviii. 64. *Neh.* i. 8. * Chap. xxviii. 36. 64. *Jer.* xvi. 13. † *Pſal.* cxv. 4, 5. cxxxv. 15. *Iſa.* xlv. 20. xlvi. 7. ‡ *Lev.* xxvi. 40. Chap. xxx. i. *Neh.* i. 9.

34 Or hath God aſſayed to go *and* take him a nation from the midſt of
another nation, § by temptations, by ſigns, and by wonders, and
by war, and by a mighty hand, and by a ſtretched-out arm, and
by great terrors, according to all that the LORD your God did for
35 you in Egypt before your eyes? Unto thee it was ſhewed, that thou
mighteſt know, that the LORD he *is* God, ‖ *there is* none elſe beſides
36 him. * Out of heaven he made thee to hear his voice, that he
might inſtruct thee: and upon earth he ſhewed thee his great fire,
37 and thou heardeſt his words out of the midſt of the fire. And be-
cauſe he loved thy fathers, therefore he choſe their ſeed after them,
and brought thee out in his ſight with his mighty power out of
38 Egypt; To drive out nations from before thee, greater and migh-
tier than thou *art*, to bring thee in, to give thee their land *for* an
39 inheritance, as *it is* this day. Know therefore this day, and con-
ſider *it* in thine heart, that † the LORD he *is* God in heaven above,
40 and upon the earth beneath, *there is* none elſe. Thou ſhalt keep
therefore his ſtatutes, and his commandments, which I command
thee this day, that it may go well with thee, and with thy children
after thee: and that thou mayeſt prolong *thy* days upon the earth,
41 which the LORD thy God giveth thee for ever. Then Moſes ſevered
42 three cities on this ſide Jordan toward the ſun-riſing. That the ſlayer
might flee thither, which ſhould kill his neighbour unawares, and
hated him not in times paſt; and that fleeing unto one of theſe
43 cities he might live: *Namely*, ‡ Bezer in the wilderneſs, in the plain
country of the Reubenites: and Ramoth in Gilead of the Gadites,
44 and Golan in Baſhan of the Manaſſites. And this *is* the law which
45 Moſes ſet before the children of Iſrael: Theſe *are* the teſtimonies,
and the ſtatutes, and the judgments which Moſes ſpake unto the
46 children of Iſrael, after they came forth out of Egypt; On this

V. 34. *By temptations—Temptations* is the general title, which is explained by the following particulars, *ſigns, and wonders*, &c. which are called *temptations*, becauſe they were trials both to the *Egyptians* and *Iſraelites*, whether they would be induced to believe and obey God or no. *By terrors*—Raiſed in the minds of the *Egyptians*, or, by terrible things done among them.

V. 37. *In his ſight*—Keeping his eye fixed upon him, as the father doth on his beloved child.

V. 44. *This is the law*—More punctually expreſſed in the following chapter, to which theſe words are a preface.

V. 1. *All*

§ Chap. vii. 19. xxix. 3. ‖ Chap. xxxii. 39. * *Exod.* xxiv. 16. *Heb.* xii. 18.
† *Joſh.* ii. 11. ‡ *Joſh.* xx. 8.

ſide Jordan, ‡ in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael § ſmote, after they were come forth out
47 of Egypt. And they poſſeſſed his land, and the land of ‖ Og king of Baſhan, two kings of the Amorites, which *were* on this ſide
48 Jordan toward the ſun-riſing. From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* * Hermon;
49 And all the plain on this ſide Jordan, eaſtward, even unto the ſea of the plain under the † ſprings of Piſgah.

CHAP. V.

The general intent of the Ten Commandments as a covenant between God and Iſrael, ver. 1—5. *The Commandments,* ver. 6—21. *God writes them, and grants the people's requeſt, that he would ſpeak by Moſes,* ver. 22—28. *Exhortations to obedience,* ver. 29—33.

1 AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgments, which I ſpeak in your ears this day, that ye may learn them, and keep, and do them.
2,3 ** The LORD our God made a covenant with us in Horeb. The LORD †† made not this covenant with our fathers, but with us: *even*
4 us, who *are* all of us here alive to this day. ‡‡ The LORD talked with you face to face, in the mount out of the midſt of the fire,
5 (I ſtood between the LORD and you at that time, to ſhew you the word of the LORD: for ye were afraid by reaſon of the fire, and
6 went not up into the mount) ſaying, §§ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of

V. 1. *All Iſrael*—Namely, by their elders, who were to impart it to the reſt.

V. 3. *Not with our fathers*—Only: but *with us, who are all alive*—He ſaith not, that all who made the covenant at *Sinai* are now alive, but this covenant was made with all that are now alive; which is moſt true, for it was made with the elders in their perſons, and with the reſt in their parents, who covenanted for them.

V. 4. *Face to face*—Perſonally and immediately, not by the mouth or miniſtry of *Moſes*; plainly and certainly, as when two men talk face to face; freely and familiarly, ſo as not to overwhelm and confound you.

V. 5. *Between the Lord and you*—As a mediator between you, according to your deſire. *The word of the Lord*—Not the ten commandments, which God himſelf uttered, but the following ſtatutes and judgments.

‡ Chap. iii. 29. § *Numb.* xxi. 24. 34. Chap. i. 4. ‖ *Numb.* xxi. 33. Chap. iii. 3. * Chap. iii. 9. *Pſal.* cxxxiii. 3. † Chap. iii. 17. ** *Exod.* xix. 5. †† *Mat.* xiii. 17. *Heb.* viii. 9. ‡‡ *Exod.* xix. 9. 19. §§ *Exod.* xx. 2, &c. *Lev.* xxvi. 1. *Pſal.* lxxxi. 10.

7,8 bondage. Thou ſhalt have none other Gods before me. Thou
ſhalt not make thee *any* graven image, or *any* likeneſs of *any thing*
that *is* in heaven above, or that *is* in the earth beneath, or that *is*
9 in the waters beneath the earth. Thou ſhalt not bow down thy-
ſelf unto them, nor ſerve them: for I the LORD thy God *am* a
jealous God, ‖ viſiting the iniquities of the fathers upon the chil-
dren, unto the third and fourth generation of them that hate me;
10 * And ſhewing mercy unto thouſands, of them that love me, and
11 keep my commandments. Thou ſhalt not take the name of the
LORD thy God in vain: for the LORD will not hold *him* guiltleſs that
12 taketh his name in vain. Keep the ſabbath-day to ſanctify it, as
13 the LORD thy God hath commanded thee. Six days thou ſhalt
14 labour, and do all thy work. But the ſeventh day is the † ſab-
bath of the LORD thy God, *in it* thou ſhalt not do any work, thou,
nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy

V. 7. There being little ſaid, concerning the ſpiritual ſenſe of the Ten Commandments, in the notes on the *twentieth* of *Exodus*, I think it needful to add a few queſtions here, which the reader may anſwer between God and his own ſoul. *Thou ſhalt have none other gods before me*—Haſt *thou* worſhipped God in ſpirit and in truth? Haſt thou propoſed to thyſelf no end beſides him? Hath he been the end of all thy actions? Haſt thou ſought for any other happineſs, than the knowledge and love of God? Doſt thou experimentally know the only true God, and Jeſus Chriſt whom he hath ſent? Doſt thou love God? Doſt thou love him with all thy heart, with all thy ſoul, and with all thy ſtrength; ſo as to love nothing elſe but in that manner and degree which tends to increaſe thy love of him? Haſt thou found happineſs in God? Is he the deſire of thine eyes, the joy of thy heart? If not, *thou haſt other gods before him.*

V. 8. *Thou ſhalt not make any graven image*—Haſt thou not formed any groſs image of God in thy mind? Haſt thou always thought of him as a pure ſpirit, whom no man hath ſeen, nor can ſee? and haſt thou worſhipped him with thy body, as well as with thy ſpirit, ſeeing both of them are God's?

V. 11. *Thou ſhalt not take the name of the Lord thy God in vain*—Haſt thou never uſed the name of God, unleſs on ſolemn and weighty occaſions? Haſt thou then uſed it with the deepeſt awe? Haſt thou duly honoured his word, his ordinances, his miniſters? Haſt thou conſidered all things as they ſtand in relation to him, and ſeen God in all? Haſt thou looked upon heaven as God's throne? Upon earth as God's footſtool? On every thing therein as belonging to the great king? On every creature as full of God?

V. 12. *Keep the ſabbath-day, to ſanctify it*—Doſt thou do no work on this day, which can be done as well on another? Art thou peculiarly careful on this day, to avoid all converſation, which does not tend to the knowledge and love of God? Doſt thou watch narrowly over all that are *within thy gates*, that they too may keep it holy? and doſt thou try every poſſible means, to bring all men, wherever you are, to do the ſame?

V. 16. *Honour*

‖ *Exod.* xxxiv. 7. * *Jer.* xxxii. 18. † *Gen.* ii. 2. *Heb.* iv. 4.

maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that *is* within thy gates; that thy man-ſervant, and
15 thy maid-ſervant may reſt as well as thou. And remember that thou waſt a ſervant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a ſtretched out arm: therefore the LORD thy God commanded thee
16 to keep the ſabbath-day. ‡ Honour thy father and thy mother, as the LORD thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which
17, 18 the LORD thy God giveth thee. § Thou ſhalt not kill. ‖ Neither

V. 16. *Honour thy father and mother*—Haſt thou not been irreverent or undutiful to either? Haſt thou not ſlighted their advice? Haſt thou chearfully obeyed all their lawful commands? Haſt thou loved and honoured their perſons? Supplied their wants, and concealed their infirmities? Haſt thou wreſtled for them with God in prayer? Haſt thou loved and honoured thy prince, and avoided as fire all *ſpeaking evil of the ruler of thy people?* Have ye that are ſervants done all things as unto Chriſt? Not with eye-ſervice, but in ſingleneſs of heart? Have ye who are maſters, behaved as parents to your ſervants, with all gentleneſs and affection? Have ye all *obeyed them that watch over your ſouls, and eſteemed them highly in love for their work's ſake?*

V. 17. *Thou ſhalt not kill*—Have you not tempted any one, to what might ſhorten his life? Have you tempted none to intemperance? Have you ſuffered none to be intemperate under your roof, or in your company? Have you done all you could in every place, to prevent intemperance of all kinds! Are you guilty of no degree of ſelf-murder? Do you never eat or drink any thing becauſe you like it, although you have reaſon to believe, it is prejudicial to your health? Have you conſtantly done whatever you had reaſon to believe was conducive to it? Have you not *hated* your *neighbour in your heart?* Have you reproved him that committed ſin in your ſight? If not, you have in God's account hated him, ſeeing you *ſuffered ſin upon him.* Have you loved all men as your own ſoul? As Chriſt loved us? Have you done unto all men, as in like circumſtances, you would they ſhould do to you? Have you done all in your power to help your neighbours, enemies as well as friends? Have you laboured to deliver every ſoul you could from ſin and miſery? Have you ſhewed that you loved all men as yourſelf, by a conſtant, earneſt endeavour, to fill all places with holineſs and happineſs, with the knowledge and love of God?

V. 18. *Neither ſhalt thou commit adultery*—If thou haſt not been guilty of any act of uncleanneſs, hath thy heart conceived no unclean thought? Haſt thou not looked on a woman ſo as to luſt after her? Haſt thou not betrayed thy own ſoul to temptation, by eating and drinking to the full, by needleſs familiarities, by fooliſh talking, by levity of dreſs or behaviour? Haſt thou uſed all the means which ſcripture and reaſon ſuggeſt, to prevent every kind and degree of unchaſtity? Haſt thou laboured, by watching, faſting, and prayer, to *poſſeſs thy veſſel in ſanctification and honour?*

V. 19. *Neither*

‡ Chap. xxvii. 16. *Coloſſ.* iii. 20. § *Mat.* v. 21. ‖ *Luke* xviii. 20.

19, 20 ſhalt thou commit adultery. * Neither ſhalt thou ſteal. Neither
21 ſhalt thou bear falſe witneſs againſt thy neighbour. † Neither ſhalt thou deſire thy neighbour's wife, neither ſhalt thou covet thy neighbour's houſe, his field, or his man-ſervant, or his maid-ſervant,
22 his ox, or his aſs, or any *thing* that *is* thy neighbours. Theſe words the LORD ſpake unto all your aſſembly in the mount, out of the midſt of the fire, of the cloud, and of the thick darkneſs, *with* a great voice, and he added no more, and ‡ he wrote them in two ta-
23 bles of ſtone, and delivered them unto me. § And it came to paſs, when ye heard the voice out of the midſt of the darkneſs, (for the

V. 19. *Neither ſhalt thou ſteal*—Have you ſeriouſly conſidered, that theſe houſes, lands, money, or goods, which you are uſed to call *your own*, are *not your own*, but belong to another, even God? Have you ever conſidered, that God is the ſole proprietor of heaven and earth? the true owner of every thing therein? Have you conſidered, that he has only *lent* them to you? That you are but a ſteward of your Lord's goods? And that he has told you expreſsly the uſes and purpoſes for which he intruſts you withthem? Namely, for the furniſhing firſt yourſelves, and then as many others as you can, with the things needful for life and godlineſs? Have you conſidered, that you have no right at all, to apply any part of them to any other purpoſe? and that if you do, you are as much a robber of God, as any can be a robber of you?

V. 20. *Neither ſhalt thou bear falſe witneſs againſt thy neighbour*—Have you not been guilty of evil-ſpeaking? of needleſsly repeating the real fault of your neighbour? If I ſee a man do an evil thing, and tell it to another, unleſs from a full and clear conviction, that it is neceſſary to mention it juſt then, for the glory of God, the ſafety or good of ſome other perſon, or for the benefit of him that hath done amiſs; and unleſs I then do it *only ſo far*, as is neceſſary to theſe ends, that is evil-ſpeaking. O beware of this! *It is ſcattering abroad arrows, fire-brands, and death.*

V. 21. *Neither ſhalt thou covet any thing that is thy neighbour's*—The plain meaning of this is, thou ſhalt not deſire any thing that is not thy own, any thing which thou haſt not. Indeed why ſhouldſt thou? God hath given thee whatever tends to thy one end, holineſs. Thou canſt not deny it, without making him a liar: and when any thing elſe will tend thereto, he will give thee that alſo. There is therefore no room to deſire any thing which thou haſt not. Thou haſt already every thing that is really good for thee, wouldſt thou have more mony, more pleaſure, more praiſe ſtill? Why this is not good for thee. God has told thee ſo, by witholding it from thee. O give thyſelf up to his wiſe and gracious diſpoſal!

V. 22. *Out of the midſt of the fire, of the cloud, and of the thick darkneſs*—That was a diſpenſation of terror, deſigned to make the goſpel of grace the more welcome, and to be a ſpecimen of the terrors of the judgment-day. *He added no more*—He ceaſed for that time to ſpeak immediately, and with that loud voice unto the people; for the reſt were delivered to *Moſes*, and by him communicated unto them. This he did to ſhew the preeminence of that law above the reſt, and its everlaſting obligation.

V. 25. *Why*

2

* *Rom.* xiii. 9. † *Rom.* vii. 7. ‡ *Exod.* xxiv. 12. § *Exod.* xx. 18.

mountain did burn with fire) that ye came near unto me, *even* all
24 the heads of your tribes, and your elders. And ye ſaid, Behold, the LORD our God hath ſhewed us his glory and his greatneſs, and ‖ we have heard his voice out of the midſt of the fire: we have
25 ſeen this day that God doth talk with man, and * he liveth. Now therefore why ſhould we die? for this great fire will conſume us, If we hear the voice of the LORD our God any more, then we ſhall
26 die. For who *is there* of all fleſh, that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and
27 lived? Go thou near, and hear all that the LORD our God ſhall ſay, and † ſpeak thou unto us all that the LORD our God ſhall
28 ſpeak unto thee, and we will hear *it*, and do *it*. And the LORD heard the voice of your words, when ye ſpake unto me, and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: ‡ they have well ſaid
29 all that they have ſpoken. § O that there were ſuch an heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children
30,31 for ever! Go, ſay to them, Get you into your tents again. But *as for* thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I
32 give them to poſſeſs it. Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: ‖‖ you ſhall not turn aſide to
33 the right hand, or to the left. Ye ſhall walk in all the ways which the LORD your God hath commanded you, that ye may live, and

V. 25. *Why ſhould we die?*—For though God hath for this ſeaſon kept us alive, yet we ſhall never be able to endure any farther diſcourſe from him in ſuch a terrible manner, but ſhall certainly ſink under the burden of it.

V. 26. *Fleſh*—Is here put for man in his frail, corruptible, and mortal ſtate.

V. 29. *O that there were ſuch an heart in them!*—A heart to fear God, and keep his commandments forever! The God of heaven is truly and earneſtly deſirous of the ſalvation of poor ſinners. He has given abundant proof that he is ſo: He gives us time and ſpace to repent; by his mercies invites us to repentance, and waiteth to be gracious: has ſent his ſon to redeem us, publiſhed a general offer of pardon, promiſed his ſpirit to thoſe that pray for him; and has ſaid, yea and ſworn, that he hath no pleaſure in the death of a ſinner!

V. 5. *Thou*

‖ *Exod.* xix. 19. * Chap. iv 33. † *Exod.* xx. 19. ‡ *Deut.* xviii. 17.
§ Chap xxxii. 29. *Pſal.* lxxxi. 13. *Iſa.* xlviii. 18. *Mat.* xxiii. 37. ‖‖ Chap. xvii. 20. xxviii. 14. *Joſh.* i. 7.

that it may be well with you, and *that* ye may prolong *your* days, in the land which ye ſhall poſſeſs.

CHAP. VI.

A perſuaſive to obedience, ver. 1—3. *The firſt truth, God is One, the firſt duty, to love him,* ver. 4, 5. *The means hereto,* ver. 6—9. *A caution not to forget God in proſperity,* ver. 10—13. *Not to worſhip idols, or tempt God,* ver. 14—16. *Exhortation to obedience,* ver. 17—19. *And to teach their children,* ver. 20—25.

1 NOW theſe *are* the commandments, the ſtatutes, and the judgments, which the LORD your God commanded to teach you,
2 that ye might do *them* in the land whither ye go to poſſeſs it: That thou mighteſt fear the LORD thy God, to keep all his ſtatutes, and his commandments which I command thee; thou, and thy ſon, and thy ſon's ſon, all the days of thy life, and that thy days may be
3 prolonged. Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that
4 floweth with milk and honey. * Hear, O Iſrael, The LORD our
5 God is one LORD. And † thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.
6 And ‡ theſe words which I command thee this day, ſhall be in
7 thine heart. And thou ſhalt § teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and
8 when thou riſeſt up. And thou ſhalt ‖ bind them for a ſign upon thine hand, and they ſhall be ** as frontlets between thine eyes.

V. 5. *And thou ſhalt love the Lord thy God with all thine heart*—And is this only an *external* commandment? Can any then ſay, that the *Sinai*-covenant was *merely external? With all thy heart*—With an *entire* love. He is One; therefore our hearts muſt be *united* in his love. And the *whole ſtream* of our affections muſt run toward Him. O that *this* love of God may be ſhed abroad in our hearts.

V. 7. *Teach them diligently*—Heb. *whet*, or *ſharpen them*, ſo as they may pierce deep into their hearts. This metaphor ſignifies the manner of inſtructing them, that it is to be done diligently, earneſtly, frequently, diſcreetly.

V. 8. *Thou ſhalt bind them*—Thou ſhalt give all diligence, and uſe all means to keep them in thy remembrance, as men often bind ſomething upon their hands, or put

* *Mark* xii. 29. † Chap. x. 12. *Matt.* xxii. 37. *Mark* xii. 30. *Luke* x. 27. ‡ Chap. xi. 18. *Pſal.* xxxvii. 31. xl. 8. cxix. 98. *Iſa.* li. 7. § Chap. iv. 9. ‖ Chap. xi. 18. ** *Prov.* iii. 3. vi. 21. vii. 3.

9 †And thou ſhalt write them upon the poſts of thy houſe, and on thy
10 gates. And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee great and goodly
11 cities ‡ which thou buildeſt not, And houſes full of all good *things* which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, § when
12 thou ſhalt have eaten and be full; *Then* beware leſt thou ‖ forget the LORD which brought thee forth out of the land of Egypt, from
13 the houſe of bondage. Thou ſhalt * fear the LORD thy God, and
14 ſerve him, and ſhalt ſwear by his name. Ye ſhall not go after other gods, of the gods of the people which *are* round about you:
15 (For the LORD thy God *is* a jealous God among you) leſt the anger of the LORD thy God be kindled againſt thee, and deſtroy thee
16 from off the face of the earth. Ye ſhall not tempt the LORD your
17 God, †† as ye tempted *him* in Maſſah. Ye ſhall diligently keep the commandments of the LORD your God, and his teſtimo-
18 nies, and his ſtatutes which he hath commanded thee. And thou ſhalt do *that which is* ‡‡ right and good in the ſight of the LORD: that it may be well with thee, and that thou mayeſt go in and poſſeſs
19 the good land which the LORD ſware unto thy fathers; §§ To caſt out all thine enemies from before thee, as the LORD hath ſpoken.
20 *And* when thy ſon aſketh thee in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments which the LORD
21 our God hath commanded you? Then thou ſhalt ſay unto thy ſon,

put it before their eyes to prevent forgetfulneſs of a thing which they much deſire to remember.

V. 13. *Shalt ſwear by his name*—When thou haſt a call and juſt cauſe to ſwear, not by idols, or any creatures.

V. 15. *Among you*—Heb. *In the midſt of you*, to ſee and obſerve all your ways and your turnings aſide to other Gods.

V. 16. *Ye ſhall not tempt*—Not provoke him, as the following inſtance explains. Sinners, eſpecially preſumptuous ſinners, are ſaid to *tempt God*, that is, to make a trial of God, whether he be, ſo wiſe as to ſee their ſins, ſo juſt and true and powerful as to take vengeance on them, concerning which they are very apt to doubt becauſe of the preſent impunity and proſperity of many ſuch perſons.

V. 17. *Ye ſhall diligently keep*—Negligence will ruin us: but we cannot be ſaved without diligence.

† Chap. xi. 20. *Iſa.* lvii. 8. ‡ *Pſal.* cv. 44. § Chap. viii. 10, &c. ‖ *Prov.* xxx. 8. *Jer.* iii. 21. xviii. 15. * Chap. x. 12. 20. xiii. 4. *Matt.* iv. 10. *Luke* iv. 8. †† *Matt.* iv. 7. *Luke* iv. 12. *Exod.* xvii. 2. *Numb.* xx. 4. ‡‡ *John* viii. 29. *Rom.* xii. 2. §§ *Numb.* xxxiii. 52.

We were Pharaoh's bond-men in Egypt, and the LORD brought us
22 out of Egypt, ‖ with a mighty hand. And the LORD ſhewed ſigns
and wonders, great and ſore, upon Egypt, upon Pharaoh, and
23 upon all his houſhold, before our eyes: And he brought us out
from thence, that he might bring us in, to give us the land which
24 he ſware unto our fathers. And the LORD commanded us to do all
theſe ſtatutes, to fear the LORD our God, * for our good always,
25 that he might preſerve us alive, as *it is* at this day. And it †† ſhall
be our righteouſneſs, if we obſerve to do all theſe commandments
before the LORD our God, as he hath commanded us.

CHAP. VII.

A command to deſtroy the Canaanites, *with all pertaining to their idols,* ver. 1—5. *And to obey God, conſidering their relation to him,* ver. 6—11. *Promiſes to the obedient,* ver. 12—15. *A repetition of the command, utterly to deſtroy the* Canaanites, *with all the monuments of their idolatry,* ver. 16—26.

1 WHEN the † LORD thy God ſhall bring thee into the land
whither thou goeſt to poſſeſs it, and hath caſt out many
nations before thee, the Hittites, and the Girgaſhites, and the
Amorites, and the Canaanites, and the Perrizites, and the Hivites,
and the Jebuſites, ſeven nations greater and mightier than thou:
2 And when the LORD thy God ſhall deliver them before thee, thou
ſhalt ſmite them, and ‡ utterly deſtroy them; § thou ſhalt make no

V. 25. *It ſhall be our righteouſneſs*—Heb. *Righteouſneſs ſhall be to us.* We ſhall be owned and pronounced by God to be righteous and holy perſons, if we ſincerely obey him, otherwiſe we ſhall be declared to be unrighteous and ungodly. Or, *mercy ſhall be to us,* or *with us.* For as the *Hebrew* word rendered *righteouſneſs* is very often put for *mercy,* (as *Pſal.* xxiv. 5. xxxvi. 10. li. 14. *Prov.* x. 2. xi. 4. *Dan.* ix. 16.) ſo this ſenſe ſeems beſt to agree both with the ſcripture uſe of this phraſe, (in which *righteouſneſs,* ſeldom or never, but *grace* or *mercy* frequently, is ſaid to *be to us or with us*) and with the foregoing verſe and argument. God, ſaith he, ver. 24. commanded theſe things *for our good, that he might preſerve us alive, as it is this day. And,* ſaith he in this verſe, this is not all; for as he hath done us good, ſo he will go on to do us more and more good, and God's *mercy ſhall be to us,* or *with us,* in the remainder of our lives, and for ever, *if we obſerve theſe commandments.*

V. 1. *Seven nations*—There were ten in *Gen.* xv. 19. But this being ſome hundreds of years after, it is not ſtrange if three of them were either deſtroyed by foreign

‖ *Exod.* iii. 19. xxiii. 3. * *Job.* xxxv. 7. *Prov.* ix. 12. *Rom.* vi. 18. 22. †† *Ezek.* xx. 11. *Matt.* xix. 17. *Rom.* x. 5, 6. *Gal.* iii. 12. *James* ii. 10. † Chap. xxxi. 3. ‡ *Numb.* xxxiii. 52. *Joſh.* vi. 17. viii. 24. x. 28. 40. xi. 11, 12. § *Exod.* xxiii. 32. xxxiv. 12. 15. *Joſh.* ii. 14. ix. 15. *Judg.* i. 24.

3 covenant with them, nor ſhew mercy unto them. Neither ſhalt
thou make marriages with them, thy daughter thou ſhalt not give
unto his ſon, nor his daughter ſhalt thou not take to thy ſon.
4 For they will turn away thy ſon from following me, that they may
ſerve other gods: ſo will the anger of the LORD be kindled againſt
5 you, and deſtroy thee ſuddenly. But thus ſhall ye deal with them;
ye ſhall § deſtroy their altars, and break down their images, and
cut down their groves, and burn their graven images with fire.
6 ‖For thou *art* an holy people unto the LORD thy God: ** the LORD
thy God hath choſen thee to be a ſpecial people unto himſelf,
7 above all people that *are* upon the face of the earth. The LORD did
not * ſet his love upon you, nor chooſe you, becauſe ye were
more in number than any people: (for ye *were* the feweſt of all
8 people.) But becauſe the LORD loved you, and becauſe he
would keep † the oath which he had ſworn unto your fathers,
hath the LORD brought you out with a mighty hand, and redeemed
you out of the houſe of bondmen, from the hand of Pharaoh king
9 of Egypt. Know therefore that the LORD thy God, he *is* God, the
‡ faithful God, §§ which keepeth covenant and mercy with them
that love him, and keep his commandments, to a thouſand gene-
10 rations: And ‖‖ repayeth them that hate him, to their face, to

foreign or domeſtick wars, or by cohabitation and marriage united with, and ſwallowed up in the reſt.

V. 4. *To ſerve other Gods*—That is, there is manifeſt danger of apoſtacy and idolatry from ſuch matches. Which reaſon doth both limit the law to ſuch of theſe as were unconverted (otherwiſe *Salmon* married *Rabab*, *Matt.* i. 5.) and enlarge it to other idolatrous nations, as appears from 1 *Kings* xi. 2. *Ezra* ix. 2. *Neh.* xiii. 23.

V. 5. *Their graves*—Which idolaters planted about the temples and altars of their Gods. Hereby God deſigned to take away whatſoever might bring their idolatry to remembrance, or occaſion the reviving of it.

V. 7. *The feweſt*—To wit, at that time when God firſt declared his choice of you for his peculiar people, which was done to *Abraham*. For *Abraham* had but one ſon concerned in this choice and covenant, namely, *Iſaac*, and that was in his hundredth year; and *Iſaac* was ſixty years old ere he had a child, and then had only two children; and though *Jacob* had twelve ſons, yet it was a long time before they made any conſiderable increaſe. Nor do we read of any great multiplication of them 'till after *Joſeph*'s death.

V. 8. *The Lord loved you*—It was his free choice without any cauſe or motive on your part.

V. 10. *Them that hate him*—Not only thoſe who hate him directly and properly, (for ſo did few or none of the *Iſraelites* to whom

Numb. 26.

§ *Exod.* xxiii. 24. ‖ Chap. xiv. 2. xxvi. 19. ** *Exod.* xix. 5. *Amos.* iii. 2. 1 *Pet.* ii. 9. * *Rom.* ix. 11—21. xi. 6. 1 *John* iv. 10. † *Heb.* vi. 17, 18. ‡ *Iſa.* xlix. 7. 1 *Cor.* i. 9. x. 13. 2 *Cor.* i. 18. 1 *Theſs.* v. 24. 2 *Theſs.* iii. 3. 2 *Tim.* ii. 13. *Heb.* xi. 11. 1 *John.* i. 9. §§ *Exod.* xx. 6. ‖‖ *Prov.* xi. 31. *Iſa.* lxv. 6.

deſtroy them: he will not be ſlack to him that hateth him, he will
11 repay him to his face. Thou ſhalt therefore keep the command-
ments, and the ſtatutes, and the judgments which I command thee
12 this day, to do them. * Wherefore it ſhall come to paſs, if ye
hearken to theſe judgments, and keep and do them, that the LORD
thy God ſhall keep unto thee the covenant and the mercy which he
13 ſware unto thy fathers. And he † will love thee, and bleſs thee,
and multiply thee, he will alſo bleſs the ‡ fruit of thy womb, and
the fruit of thy land, thy corn, and thy wine, and thine oil, the
increaſe of thy kine, and the flocks of thy ſheep, in the land which
14 he ſware unto thy fathers to give thee. Thou ſhalt be bleſſed
above all people: § there ſhall not be male or female barren
15 among you, or among your cattle. And the LORD will take away
from thee all ſickneſs, and will put none of the ‖ evil diſeaſes of
Egypt, (which thou knoweſt) upon thee, but will lay them upon
16 all *them* that hate thee. And thou ſhalt conſume all the people
which the LORD thy God ſhall deliver thee; thine eyes ſhall have
no pity upon them, neither ſhalt thou ſerve their Gods, for that
17 *will* be a ** ſnare unto thee. If thou ſhalt ſay in thine heart, Theſe
18 nations *are* more than I, how can I diſpoſſeſs them? Thou ſhalt
not be afraid of them: *but* ſhalt well remember what the LORD thy
19 God did unto Pharaoh, and unto all Egypt; †† The great tempta-

whom he here ſpeaks,) but thoſe who hate him by conſtruction and conſequence; thoſe who hate and oppoſe his people, and word, thoſe who wilfully perſiſt in the breach of God's commandments. *To their face*—That is, openly, and ſo as they ſhall ſee it, and not be able to avoid it. *Slack*—So as to delay it beyond the fit time or ſeaſon for vengeance, yet withal he is long-ſuffering, and ſlow to anger.

V. 12. *The covenant and the mercy*—That is, the covenant of mercy, which he out of his own mere grace made with them.

V. 13. *He will love thee*—He will continue to love thee, and to manifeſt his love to thee.

V. 15. *The diſeaſes of Egypt*—Such as the *Egyptians* were infected with, either commonly, or miraculouſly. It ſeems to refer not only to the plagues of *Egypt*, but to ſome other epidemic diſeaſe, which they remembered to have prevailed among the *Egyptians*, and by which God had chaſtiſed them for their national ſins. Diſeaſes are God's ſervants, which go where he ſends them, and do what he bids them.

V. 19. *The temptations*—The trials and exerciſes of thy faith and obedience to my commands.

V. 24. *No man ſhall ſtand*—This promiſe is made upon condition of their performance

* *Lev.* xxvi. 3. Chap. xxviii. 1. † *John* xiv. 21. ‡ *Prov.* xx. 7. § *Exod.* xxiii. 26, &c.
‖ *Exod.* ix. 14. xv. 26. ** *Exod.* xxiii. 33. †† Chap. iv. 34. xxix. 3.

tions which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched-out arm, whereby the LORD thy God brought thee out: ſo ſhall the LORD thy God do unto all
20 the people of whom thou art afraid. ‡ Moreover, the LORD thy God will ſend the hornet among them, until they that are left and
21 hide themſelves from thee, be deſtroyed. Thou ſhalt not be affrighted at them: for the LORD thy God *is* among you, a mighty
22 God, and § terrible. And the LORD thy God will put out thoſe nations before thee by little and little: thou mayeſt not conſume
23 them at once, leſt the beaſt of the field increaſe upon thee. But the LORD thy God ſhall deliver them unto thee, and ſhall deſtroy
24 them with a mighty deſtruction, until they be deſtroyed. And ‖ he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able
25 to ſtand before thee, until thou have deſtroyed them. The graven images of their gods * ſhall he burn with fire: thou † ſhalt not deſire the ſilver or gold *that is* on them, nor take it unto thee, leſt thou be ‡‡ ſnared therein: for it is an abomination to the LORD thy
26 God. Neither ſhalt thou bring an abomination into thine houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it: for §§ it is a curſed thing.

CHAP. VIII.

An exhortation to obedience, in conſideration of paſt and promiſed mercies, ver. 1—9. *A caution not to forget God in proſperity,* ver. 10—18. *A threatning, in caſe of apoſtaſy,* ver. 19, 20.

1 ALL the commandments which I command thee this day, ſhall ye obſerve to do, that ye may live, and multiply, and go in, and poſſeſs the land which the LORD ſware unto your fathers.
2 And thou ſhalt remember all the way which the LORD thy God led

mance of their duty, which they neglecting, juſtly loſe the benefit of it.

V. 25. *The ſilver or gold*—Wherewith the idols are covered or adorned, nor conſequently any other of their ornaments. This he commands to ſhew his utter deteſtation of idolatry, and to cut off all occaſions of it.

V. 1. *Live*—Live comfortably and happily.

V. 2. *All the way*—All the events which befel thee in the way, the miraculous protections, deliverances, proviſions, inſtructions which God gave thee; and withal the frequent and ſevere puniſhments of thy diſobedience. *To know*—That thou mighteſt

‡ *Exod.* xxiii. 28. *Joſh.* xxiv. 12. § *Pſal.* lxxxix. 7. ‖ *Joſh.* xii. 1. * Chap. xii. 3. *Exod.* xxxii. 20. † *Joſh.* vii. 1. 21. ‡‡ *Pſal.* cvi. 36. §§ Chap. xiii. 17. *Lev.* xxvii. 28.

thee theſe forty years in the wilderneſs, to humble thee, *and* to
* prove thee, to know what *was* in thine heart, whether thou wouldeſt
3 keep his commandments or no. And he humbled thee, and † ſuf-
fered thee to hunger, and fed thee with ‡ Manna (which thou
kneweſt not, neither did thy fathers know) that he might make
thee know, that man doth § not live by bread only, but by every
word that proceedeth out of the mouth of the LORD doth man live.
4 ‖ Thy raiment waxed not old upon thee, neither did thy foot ſwell
5 theſe forty years. ** Thou ſhalt alſo conſider in thine heart, that
as a man chaſteneth his ſon, *ſo* the LORD thy God chaſteneth thee.
6 Therefore thou ſhalt keep the commandments of the LORD thy
7 God, to walk in his ways, and to fear him. For the LORD thy
God bringeth thee into a good land, †† a land of brooks of water,
of fountains, and depths, that ſpring out of valleys and hills,
8 A land of wheat, and barley, and vines, and fig-trees, and pome-
9 granates, a land of oil-olive, and honey; A land wherein thou
ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in
it, a land ‡‡ whoſe ſtones *are* iron, and out of whoſe hills thou
10 mayeſt dig braſs. §§ When thou haſt eaten and art full, then thou
ſhalt ‖‖bleſs the LORD thy God for the good land which he hath given

mighteſt diſcover to thyſelf and others that infidelity, inconſtancy, hypocriſy, and perverſeneſs, which lay hid in thy heart; the diſcovery whereof was of ſingular uſe both to them, and to the church of God in all ſucceeding ages. It is good for us likewiſe to remember all the ways both of God's providence and grace, by which he has led us hitherto through the wilderneſs, that we may truſt him, and chearfully ſerve him.

V. 3. *By every word*—That is, by every or any thing which God appoints for this end, how unlikely ſoever it may ſeem to be for nouriſhment; ſeeing it is not the creature, but only God's command and bleſſing upon it, that makes it ſufficient for the ſupport of life.

V. 5. *As a man chaſtiſeth his ſon*—That is, unwillingly, being conſtrained by neceſſity; moderately, in judgment remembering mercy; and for thy reformation, not thy deſtruction.

V. 7. *Depths*—Deep wells or ſprings, or lakes, which were numerous and large.

V. 9. *Whoſe ſtones are iron*—Where are mines of iron in a manner as plentiful as ſtones, and upon which travellers muſt tread, as in other parts they do upon ſtones.

V. 10. *Bleſs the Lord*—Solemnly praiſe him for thy food; which is a debt both of gratitude and juſtice, becauſe it is from his providence and favour that thou receiveſt both thy food and refreſhment and ſtrength by it. The more unworthy and abſurd is that too common profaneneſs of them, who, profeſſing to believe a God, from

* Chap. xiii. 3. † *Exod.* xvi. 3. ‡ *Exod.* xvi. 12. 14. § *Mat.* iv. 4. *Luke* iv. 4. ‖ Chap. xxix. 5. *Neh.* ix. 21. *Mat.* vi. 31, 32. ** 2 *Sam.* vii. 14. *Pſal.* lxxxix. 32. *Prov.* iii. 11, 12. *Heb.* xii. 5—10. *Rev.* iii. 19. †† Chap. xi. 10, 11. ‡‡ Chap. xxxiii. 25. §§ Chap. vi. 11, 12. ‖‖ *Pſal.* ciii. 2. *Mat.* xiv. 20. *Rom.* xiv. 16. 1 *Theſ.* v. 18. 1 *Tim.* iv. 5.

11 thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which
12 I command thee this day; ‖ Leſt *when* thou haſt eaten, and art
13 full, and haſt built goodly houſes, and dwelt *therein*; And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is
14 multiplied, and all that thou haſt is multiplied: Then thine heart be lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the houſe of bondage;
15 Who led thee through that great and terrible wilderneſs, * *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; † who brought thee forth water out of the rock of flint;
16 Who fed thee in the wilderneſs with ‡ manna, which thy fathers knew not, that he might humble thee, and that he might prove
17 thee, to do thee § good at thy latter end) And thou ſay in thine heart, My power, and the might of my hand, hath gotten
18 me this wealth. But thou ſhalt remember the LORD thy God: for *it is* he that ‖ giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day.
19 And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify
20 againſt you this day, that ye ſhall ſurely periſh. As the nations which the LORD deſtroyeth before your face, ** ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the LORD your God.

from whom all their comforts come, grudge to own him at their meals, either by deſiring his bleſſing before them, or by offering due praiſe to God after them.

V. 14. *Lifted up*—As if thou didſt receive and enjoy theſe things, either by thy own wiſdom, and valour, and induſtry, or for thy own merit.

V. 16. *That he might humble thee*—By keeping thee in a conſtant dependence upon him for every day's food, and convincing thee what an impotent, helpleſs creature thou art, having nothing whereon to ſubſiſt, and being ſupported wholly by the alms of divine goodneſs from day to day. The mercies of God, if duly conſidered, are as powerful a mean to humble us as the greateſt afflictions, becauſe they increaſe our debts to God, and manifeſt our dependance upon him, and by making God great, they make us little in our own eyes. *To do thee good*—That is, that after he hath purged and prepared thee by afflictions, thou mayeſt receive and enjoy his bleſſings with leſs diſadvantage, whilſt by the remembrance of former afflictions thou art made thankful for them, and more cautious not to abuſe them.

CHAP.

‖ Chap. xxviii. 47. xxxii. 15. *Prov.* xxx. 9. * *Numb.* xxi. 6. *Hoſ.* xiii. 5, 6. † *Numb.* xx. 11. ‡ *Exod.* xvi. 16. § *Jer.* xxiv. 5. *Heb.* xii. 11. ‖ *Prov.* x. 22. xxii. 2. *Iſa.* xxviii. 26. *Hoſ.* ii. 8. ** *Amos* iii. 2. *Luke* xii. 48.

CHAP. IX.

A promiſe of Canaan, ver. 1—3. *A caution, not to aſcribe this to their own merit,* ver. 4—6. *A rehearſal of their various rebellions,* ver. 7—24. *and of* Moſes's *interceſſion for them,* ver. 25—29.

1 HEAR, O Iſrael, thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thyſelf, cities
2 great and * fenced up to heaven. A people great and tall, the children of † the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay,* Who can ſtand before the children of Anak?
3 Underſtand therefore this day, that the LORD thy God *is* he which goeth over before thee *as* a ‡ conſuming fire: he ſhall deſtroy them and he ſhall bring them down before thy face; ſo ſhalt thou drive them out, and deſtroy them quickly as the LORD hath ſaid unto
4 thee. Speak not thou in thine heart, after that the LORD thy God hath caſt them out from before thee, ſaying, § For my righteouſneſs the LORD hath brought me in to poſſeſs this land: but ‖ for the wickedneſs of theſe nations the LORD doth drive them out from be-
5 fore thee. Not for ** thy righteouſneſs, or for the uprightneſs of thine heart, doſt thou go to poſſeſs their land; but for the wickedneſs of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform †† the word which the
6 LORD ſware unto thy fathers, Abraham, Iſaac and Jacob. Under-

V. 1. *Hear, O Iſrael*—This ſeems to be a new diſcourſe, delivered at ſome diſtance of time from the former, probably on the next ſabbath-day. *This day*—That is, ſhortly, within a little time, the word *day* being often put for *time. Nations*—That is, the land of thoſe nations. *Mightier than thyſelf*—This he adds, that they might not truſt to their own ſtrength, but wholly rely upon God's help for the deſtroying them, and, after the work was done, might aſcribe the glory of it to God alone, and not to themſelves.

V. 2. *Who can ſtand*—This ſeems to be a proverb uſed in thoſe times.

V. 5. *Not for thy righteouſneſs*—Neither for thy upright heart, nor holy life, which are the two things which God above all things regards. And conſequently he excludes all merit. And ſurely they who did not deſerve this earthly *Canaan,* could not merit the kingdom of glory. *To perform the word*—To ſhew my faithfulneſs in accompliſhing that promiſe which I graciouſly made and confirmed with my oath.

V. 6. *Stiff-necked*—Rebellious and perverſe, and ſo deſtitute of all pretence of righteouſneſs. And thus our gaining poſſeſſion of the heavenly *Canaan,* muſt be aſcribed

* Chap. i. 28. † *Numb.* xiii. 28, 29. ‡ Chap. iv. 24. *Heb.* xii. 29. § *Rom.* xi. 6. 20. 1 *Cor.* iv. 4. 7. ‖ *Gen.* xv. 16. ** *Tit.* iii. 5. †† *Gen.* xii. 7. xiii. 15. xv. 7 xvii. 8. xxvi. 4. xxviii. 13.

ſtand therefore, that the LORD thy God giveth thee not this
good land to poſſeſs it for thy righteouſneſs, for thou *art* a ‡ ſtiff-
7 necked people. Remember *and* forget not how thou provokedſt the
LORD thy God to wrath in the wilderneſs: § from the day that thou
didſt depart out of the land of Egypt, until ye came unto this
8 place, ye have been rebellious againſt the LORD. Alſo ‖ in Horeb
ye provoked the LORD to wrath, ſo that the LORD was angry with
9 you, to have deſtroyed you. * When I was gone up into the
mount, to receive the tables of ſtone, *even* the tables of the cove-
nant which the LORD made with you, then † I abode in the mount
forty days and forty nights; I neither did eat bread, nor drink
10 water. ‡‡ And the LORD delivered unto me two tables of ſtone,
written with the finger of God, and on them *was written* according
to all the words which the LORD ſpake with you in the mount, out
11 of the midſt of the fire, §§ in the day of the aſſembly. And it came
to paſs at the end of forty days, and forty nights, *that* the LORD
gave me the two tables of ſtone, *even* the tables of the covenant.
12 And the LORD ſaid unto me, ‖‖ Ariſe, get thee down quickly from
hence; for thy people which thou haſt brought forth out of Egypt,
have corrupted *themſelves*: they are quickly turned aſide out of the
way which I commanded them; they have made them a molten
13 image. Furthermore, the LORD ſpake unto me, ſaying, I have
14 ſeen this people, and behold it *is* a ſtiff-necked people. Let me
alone, that I may deſtroy them, and blot out their name from
under heaven: and I will make of thee a nation greater and migh-

aſcribed to God's power, not our own might, and to God's Grace, not our own merit. In him we muſt glory.

V. 8. *In Horeb*—When your miraculous deliverance out of *Egypt* was freſh in memory; when God had but newly manifeſted himſelf to you in ſo ſtupendous and dreadful a manner, and had taken you into covenant with himſelf, when God was actually conferring farther mercies upon you.

V. 10. *With the finger of God*—Immediately and miraculouſly, which was done not only to procure the greater reverence to the law, but alſo to ſignify, that it is the work of God alone to write this law upon the tables of men's hearts. *In the day of the aſſembly*—That is, when the people were gathered by God's command to the bottom of mount *Sinai*, to hear and receive God's ten commandments from his own mouth.

V. 14. *Let me alone!*—Stop me not by thy interceſſion.

‡ *Exod.* xxxii. 9. xxxiv. 9. § *Exod.* xiv. 11. xvi. 2. xvii. 2. *Numb.* xi. 4. xx. 2. xxv. 3. ‖ *Exod.* xxxii. 4. *Pſal.* cvi. 19. * *Exod.* xxiv. 12. 15. † *Exod.* xxiv. 18. xxxiv. 28. ‡‡ *Exod.* xxxi. 18. §§ *Exod.* xix. 17. xx. 1. ‖‖ *Exod.* xxxii. 3.

15 tier than they. So I turned and came down from the mount, and
the mount burned with fire: and the two tables of the covenant
16 *were* in my two hands. And * I looked, and behold, ye had
ſinned againſt the LORD your God, *and* had made you a molten
calf: ye had turned aſide quickly out of the way which the LORD
17 had commanded you. And I took the two tables, and caſt them
18 out of my two hands, and brake them before your eyes. And † I
fell down before the LORD, as at the firſt, forty days, and forty
nights; I did neither eat bread, nor drink water, becauſe of all
your ſins, which ye ſinned, in doing wickedly in the ſight of the
19 LORD, to provoke him to anger. (For I was afraid of the anger
and hot diſpleaſure wherewith the LORD was wroth againſt you, to
deſtroy you) But the LORD hearkened unto me at that time alſo.
20 And the LORD was very angry with Aaron, to have deſtroyed him:
21 And I prayed for Aaron alſo the ſame time. And ‡ I took your
ſin, the calf which ye had made, and burnt it with fire, and
ſtamped it, *and* ground it very ſmall, *even* until it was as ſmall as
duſt: and I caſt the duſt thereof into the brook that deſcended out
22 of the mount. And at § Taberah, and at ‖ Maſſa, and at ** Ki-
23 broth-hattaavah, ye provoked the LORD to wrath. Likewiſe
†† when the LORD ſent you from Kadeſh-barnea, ſaying, Go up,
and poſſeſs the land which I have given you, then ye rebelled
againſt the commandment of the LORD your God, and ye believed
24 him not, nor hearkened to his voice. You have been rebellious
25 againſt the LORD from the day that I knew you. Thus I fell down
before the LORD forty days and forty nights, as I fell down ‡‡ *at the*
26 *firſt*; becauſe the LORD had ſaid he would deſtroy you. I prayed

V. 17. *I brake them before your eyes*—Not by an unbridled paſſion, but in zeal for God's honour, and by the direction of God's ſpirit, to ſignify to the people, that the covenant between God and them contained in thoſe tables was broken, and they were now caſt out of God's favour, and could expect nothing from him but fiery indignation.

V. 18. *I fell down*—In a way of humiliation and ſupplication, on your behalf.

V. 21. *Into the brook*—That there might be no monument or remembrance of it left.

V. 25. *I fell down forty days*—The ſame as were mentioned before, ver. 18. as appears by comparing this with *Exodus*, where this hiſtory is more fully related, and where this is ſaid to be done twice only.

V. 26. *Through thy greatneſs*—Through the greatneſs of thy power, which appeared moſt eminently in that work.

V. 27. *Thy*

* *Exod.* xxxii. 19. † *Pſal.* cvi. 23. ‡ *Exod.* xxxii. 20. § *Numb.* xi. 1. 3. ‖ *Exod.* xvii. 7. ** *Numb.* xi. 34. †† *Numb.* xiii. 3. ‡‡ Ver. 18.

therefore unto the LORD, and ſaid, O LORD God, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a
27 mighty hand. Remember thy ſervants Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their
28 wickedneſs, nor to their ſin: Leſt the land whence thou broughteſt us out, ſay, ‖ Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he
29 hath brought them out to ſlay them in the wilderneſs. Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power, and by thy ſtretched out arm.

CHAP. X.

God's mercy, in renewing the two tables, ver. 1—5. *In leading* Iſrael *forward, and chuſing the tribe of* Levi *for his own,* ver. 6—9. *In accepting the interceſſion of* Moſes, ver. 10—11. *An exhortation to fear, love, and ſerve God,* ver. 12—22.

1 AT that time the LORD ſaid unto me, * Hew thee two tables of ſtone like unto the firſt, and come unto me up into the mount,
2 and make thee an ark of wood. And I will write on the tables, the words that were in the firſt tables which thou brakeſt, and thou
3 ſhalt put them in the ark. And I made an ark *of* † Shittim wood, and hewed two tables of ſtone like unto the firſt, and went up into
4 the mount, having the two tables in mine hand. And ‡ he wrote on the tables according to the firſt writing, the ten commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly; and the LORD gave them
5 unto me. And I turned myſelf: and came down from the mount, and put the tables in the ark which I had made, and there they be,
6 as the LORD commanded me. (And the children of Iſrael took

V. 27. *Thy ſervants*—That is, the promiſe made and ſworn to thy ſervants.

V. 29. *Thy people*—Whom thou haſt choſen to thyſelf out of all minkind, and publickly owned them for thine, and haſt purchaſed and redeemed them from the *Egyptians*.

V. 2. *I will write on the tables*—Tho' the tables were broken, becauſe they broke his commandment, they were now renewed, in proof that his wrath was turned away. And thus God's writing his law in our inward parts, is the ſureſt proof of our reconciliation to him.

V. 6. This following hiſtory comes in manifeſtly by way of parentheſis, as may appear from *ver.* 10. where he returns to his former diſcourſe; and it ſeems to be here

‖ *Numb.* xiv. 16. * *Exod.* xxxiv. 1. † *Exod.* xxv. 5. 10. ‡ *Exod.* xxxiv. 28.

their journey from Beeroth of the children of Jaakan to § Moſera; ‖ there Aaron died, and there he was buried, and Eleazar his ſon
7 miniſtered in the prieſt's office in his ſtead. ** From thence they journied unto Gudgodah, and from Gudgodah to Jotbath, a land
8 of rivers of waters. At that time †† the LORD ſeparated the tribe of Levi to bear the ark of the covenant of the LORD, to ſtand before the LORD to miniſter unto him, and to bleſs in his
9 name unto this day. ‡‡ Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his inheritance, according as
10 the LORD thy God promiſed him.) And §§ I ſtayed in the mount, according to the firſt time, forty days and forty nights: and the LORD |||| hearkened to me at that time alſo, *and* the LORD would not
11 deſtroy thee. * And the LORD ſaid unto me, Ariſe, take *thy* journey before the people, that they may go in, and poſſeſs the land,
12 which I ſware unto their fathers to give unto them. And now, Iſrael, † what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and ‡ to love him, and to ſerve the LORD thy God with all thy heart, and with all thy ſoul,
13 To keep the commandments of the LORD, and his ſtatutes, which I
14 command thee this day *** for thy good? Behold ††† the heaven, and the heaven of heavens *is* the LORD's thy God, ‡‡‡ the earth *alſo*,

here inſerted as an evidence of God's gracious anſwer to *Moſes*'s prayers, and of his reconciliation to the people, notwithſtanding their late and great provocation. For, ſaith he, after this they proceeded by God's guidance in their journies, and though *Aaron* died in one of them, yet God made up that breach, and *Eleazar* came in his place, and miniſtered as prieſt, one branch of which office was to intercede for the people.

V. 8. *At that time*—About that time, that is, when I was *come down from the mount*, as was ſaid, ver. 5. *To ſtand before the Lord*—A phraſe uſed concerning the prophets, 1 *Kings* xvii. 1. xviii. 15. this being the poſture of miniſters. Hence the angels are ſaid to *ſtand*, 2 *Chron.* xviii. 18. *Luke* i. 19. *To bleſs*—The people, by performance of thoſe holy miniſtrations for the people, and giving thoſe inſtructions to them, to which God's bleſſing was promiſed; and this they did *in God's name*, that is, by command, and commiſſion from him.

V. 9. *The Lord is his inheritance*—That is, the Lord's portion, namely, tithes and offerings, which belong to God, are given by him to the *Levites* for their ſubſiſtence, from generation to generation.

V. 11. *Take thy journey before the people*—'Twas fit that he who had ſaved them from ruin

§ *Numb.* xxxiii. 30. ‖ *Numb.* x. 28. ** *Numb.* xxxiii. 32. 34. †† *Numb.* iii. 6. iv. 4. viii. 24. ‡‡ *Numb.* xviii. 20. §§ *Exod.* xxxiv. 28. |||| *Exod.* xxxii. 32, 33. xxxiii. 17. * *Exod.* xxxii. 34. xxxiii. 1. † *Mic.* vi. 8. ‡ Chap. vi. 5. 1 *Tim.* i. 5. *** *Prov.* ix. 12. *Jer.* xxxii. 39. *Pſal.* xxiv. 1. ††† *Pſal.* cxlviii. 4. ‡‡‡ *Exod.* xix. 5.

15 with all that therein *is*. Only the LORD had a delight in thy fathers
to love them, and he choſe their ſeed after them, *even* you, above
16 all people, as *it is* this day. Circumciſe therefore §§ the foreſkin
17 of your hearts, and be no more ſtiff-necked. For the LORD your
God *is* God of gods, and ||| Lord of lords, a great God, a mighty,
and a terrible, which * regardeth not perſons, nor taketh reward.
18 He † doth execute the judgment of the fatherleſs, and widow,
19 and loveth the ſtranger, in giving him food and raiment. ‡ Love
ye therefore the ſtranger: for ye were ſtrangers in the land of
20 Egypt. § Thou ſhalt fear the LORD thy God: him ſhalt thou ſerve,
21 and to him ſhalt thou || cleave, and ſwear by his name. ** He *is*
thy praiſe, and he is thy God that hath done for thee theſe great
22 and terrible things which thine eyes have ſeen. Thy fathers went
down into †† Egypt with three-ſcore and ten perſons: and now
the LORD thy God hath made thee ‡‡ as the ſtars of heaven for
multitude.

ruin by his interceſſion, ſhould have the conduct and command of them. And herein he was a type of Chriſt, who, as he *ever lives to make interceſſion for us*, ſo has *all power in heaven and in earth.*

V. 12. *What doth he require*—By way of duty and gratitude for ſuch amazing mercies.

V. 14. *The heaven*—The airy and ſtarry heaven. *The heaven of heavens*—The higheſt or third heaven, called *the heaven of heavens* for its eminency. *All that therein is*—With all creatures and all men, which being all his, he might have choſen what nation he pleaſed to be his people.

V. 15. *To love them*—He ſhews that God had no particular obligation to their fathers, any more than to other perſons or people, all being equally his creatures, and that his choice of them out of and above all others, proceeded only from God's good pleaſure.

V. 16. *Circumciſe*—Reſt not in your bodily circumciſion, but ſeriouſly ſet upon that ſubſtantial work which is ſignified thereby: cleanſe your hearts from all filthineſs and ſuperfluity of naughtineſs, fitly compared to the foreſkin, which if not cut off, made perſons profane, unclean and odious in the ſight of God.

V. 17. *Regardeth not perſons*—Whether *Jews* or *Gentiles*, but deals juſtly and equally with all ſorts of men; and as whoſoever fears and obeys him ſhall be accepted, ſo all incorrigible tranſgreſſors ſhall be ſeverely puniſhed, and you no leſs than other people: therefore do not flatter yourſelves as if God would bear with your ſins becauſe of his particular kindneſs to you or to your fathers.

V. 18. *He doth execute*—That is, plead their cauſe, and give them right againſt their potent adverſaries, and therefore he expects you ſhould do ſo too.

V. 20. *To him ſhalt thou cleave*—With firm confidence, true affection, and conſtant obedience.

V. 21. *Thy praiſe*—The object and matter of thy praiſe, as *Exod.* xv. 2. whom thou ſhouldeſt ever praiſe.

CHAP.

§§ *Jer.* iv. 4. *Col.* ii. 11. ||| *Rev.* xvii. 14. * 2 *Chron.* xix. 7. *Job* xxxiv. 19. *Acts* x. 34. *Rom.* ii. 11. *Gal.* ii. 6. *Eph.* vi. 9. *Col.* iii. 25. 1 *Pet.* i. 17. † *Pſal.* lxviii. 5. cxlvi. 9. ‡ *Lev.* xix. 33, 34. § Chap. vi. 13. *Mat.* iv. 10. *Luke* iv. 8. || Chap. xiii. 4. ** *Exod.* xv. 2. †† *Gen.* xlvi. 27. *Exod.* i. 5. *Acts* vii. 14. ‡‡ *Gen.* xv. 5.

CHAP. XI.

Moſes *exhorts them to obedience by rehearſing God's works,* ver. 1—7. *By deſcribing the goodneſs of the land,* ver. 8—12. *By promiſes and threats,* ver. 13—17. *An exhortation to teach their children, cloſed with a promiſe,* ver. 18—25. *A bleſſing and a curſe,* ver. 26—32.

1 THEREFORE thou ſhalt love the LORD thy God, and keep
his charge, and his ſtatutes, and his judgments, and his
2 commandments alway. And know you this day: for *I ſpeak* not
with your children which have not known, and which have not
ſeen the chaſtiſement of the LORD your God, his greatneſs, his
3 mighty hand, and his ſtretched-out arm, And his miracles, and
his acts which he did in the midſt of Egypt, unto Pharaoh the king
4 of Egypt, and unto all his land; And what he did unto the army
of Egypt, unto their horſes, and to their chariots, * how he made
the water of the Red-ſea to overflow them as they purſued after you,
5 and *how* the LORD hath deſtroyed them unto this day; And what
he did unto you in the wilderneſs, until he came unto this place;
6 And † what he did unto Dathan and Abiram, the ſons of Eliab,
the ſon of Reuben: how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ſub-
7 ſtance that *was* in their poſſeſſion in the midſt of all Iſrael. But
your eyes have ſeen all the great acts of the LORD, which he did.
8 Therefore ſhall ye keep all the commandments which I command
you this day, that ye may be ſtrong, and go in and poſſeſs the land
9 whither ye go to poſſeſs it. And that ye may prolong *your* days in
the land which the LORD ſware unto your fathers to give unto them,
10 and to their ſeed, a land that floweth with milk and honey. For
the land whether thou goeſt in to poſſeſs it, *is* not as the land of Egypt,
from whence ye came out, where thou ſowedſt thy ſeed, and wa-

V. 2. *Know*—That is, acknowledge and conſider it with diligence and thankfulneſs.

V. 4. *Unto this day*—The effect of which deſtruction continueth to this day, in their weakneſs and fear, and our ſafety from their farther attempts againſt us.

V. 7. *Your eyes have ſeen*—All of them had ſeen ſome, and ſome of them had ſeen all the great things done in *Egypt* and at the *Red-ſea*, and in the *Wilderneſs*. What our *eyes have ſeen*, eſpecially in our early days, ſhould be improved by us long after.

V. 10. *With thy foot*—That is, with great pains and labour of thy feet, partly by going up and down to fetch water and diſperſe it, and partly by digging furrows with thy foot, and uſing engines for diſtributing the water, which engines they thruſt with their feet. For tho' the river *Nile*

* *Exod.* xiv. 27. † *Numb.* xvi. 31. xxvii. 3. *Pſal.* cvi. 17.

11 teredſt *it* with thy foot, as a garden of herbs: But the land whether
ye go to poſſeſs it, *is* a land of hills and valleys, *and* drinketh water
12 of the rain of heaven: A land which the LORD thy God careth for:
‡ the eyes of the LORD thy God *are* always upon it, from the begin-
13 ning of the year, even unto the end of the year. And it ſhall
come to paſs, if you ſhall hearken diligently unto my command-
ments which I command you this day, to love the LORD your God,
14 and to ſerve him with all your heart, and with all your ſoul; That
I will give *you* the rain of your land in his due ſeaſon, the firſt rain
and the latter rain, that thou mayeſt gather in thy corn, and thy wine,
15 and thine oil. And I will ſend graſs in thy fields for thy cattle, that

Nile did once in a year overflow the grounds, and made them fruitful, yet often it failed them, at leaſt in part, and then they were put to great pains about their ground. And when it did overflow ſufficiently, and left its mud upon the earth, yet that mud was in a little time hardened, and needed another watering, and much digging and labour both of the hand and feet, eſpecially in places more remote from that river; which inconvenience *Canaan* was free from.

V. 11. *Of hills and valleys*—And therefore much more healthful than *Egypt* was, which as it was enriched, ſo it was annoyed with the *Nile*, which overflowed the land in ſummer time, and thereby made the country both unpleaſant and unhealthful. And health being the greateſt of all outward bleſſings, *Canaan* muſt therefore needs be a more deſirable habitation than *Egypt*. *The rain of heaven*—Which is more eaſy, being given thee without thy charge or pains; more ſweet and pleaſant, not hindering thy going abroad upon thy occaſions, as the overflow of the *Nile* did, whereby the *Egyptians* were confined in a great meaſure to their houſes; more ſafe and healthful, being free from that mud which attends upon the waters of the *Nile*; and more certain too, the former and the latter rain being promiſed to be given to them in their ſeveral ſeaſons, upon condition of their obedience, which condition, tho' it may ſeem a clog and inconvenience, yet indeed was a great benefit, that by their own neceſſities and intereſt they might be obliged to that obedience, upon which their happineſs depended both for this life and the next.

V. 12. *Careth for*—In a ſpecial manner, watering it immediately as it were by his own hand, without man's help, and giving peculiar bleſſings to it, which *Egypt* enjoys not. *To the end of the year*—To give it the rain, and other bleſſings proper to the ſeveral ſeaſons. But all theſe mercies, and the fruitfulneſs of the land conſequent upon them, were ſuſpended upon their diſobedience. And therefore it is not at all ſtrange that ſome later writers deſcribe the land of *Canaan* as a barren ſoil, which is ſo far from affording ground to queſtion the authority of the ſcriptures, that it doth much more confirm it, this being an effect of that threatning that God would *turn a fruitful land into barrenneſs for the wickedneſs of thoſe that dwell in it*, Pſal. cvii. 34.

V. 14. *The ruin of your land*—Which is proper to your land, not common to *Egypt*, where, as all authors agree, there is little rain. *The firſt rain* fell in ſeed time, to make the corn ſpring, the other a little before harveſt, to ripen it.

V. 15. *I will ſend graſs in thy fields*—So *godlineſs has* here *the promiſe of the life which* now

‡ 1 *Kings* ix. 3.

16 thou mayeſt eat and be full. Take heed to yourſelves, that your
heart be not deceived, and ye turn aſide, and ſerve other gods, and
17 worſhip them. And *then* the LORD's wrath be kindled againſt you,
and he ſhut up the heaven that there be no rain, and that the land
yield not her fruit, and *leſt* ye periſh § quickly from off the good
18 land which the LORD giveth you. Therefore ‖ ſhall ye lay up
theſe my words in your heart, and in your ſoul, and ‡ bind them
for a ſign upon your hand, that they may be as frontlets between
19 your eyes. And * ye ſhall teach them your children, ſpeaking of
them when thou ſitteſt in thine houſe, and when thou walkeſt by the
20 way, when thou lieſt down, and when thou riſeſt up. And thou
ſhalt write them upon the door poſts of thine houſe, and upon thy
21 gates. That your days may be multiplied, and the days of your
children, in the land which the LORD ſware unto your fathers to
22 give them, as the days of heaven upon the earth. For if he ſhall
diligently keep all theſe commandments which I command you, to
do them, to love the LORD your God, to walk in all his ways, and to
23 cleave unto him; Then will the LORD drive out all theſe nations from
before you, and ye ſhall poſſeſs greater nations, and mightier than
24 yourſelves. † Every place whereon the ſoles of your feet ſhall tread,
ſhall be yours: §§ from the wilderneſs, to Lebanon, from the river,
the river Euphrates, even unto the uttermoſt ſea, ſhall your coaſt

now is. But the *favour of God* puts *gladneſs into the heart,* more than the *increaſe of corn, wine and oil.*

V. 17. *Shut up the heaven*—Which is compared ſometimes to a great ſtore-houſe wherein God lays up his treaſures of rain, *Job* xxxviii. 22. the doors whereof God is ſaid to *open* when he gives rain, and to *ſhut* when he witholds it.

V. 18. *Lay up*—Let us all obſerve theſe three rules, 1. Let our hearts be filled with the word of God. *Lay up theſe words in your hearts,* as in a ſtore-houſe, to be uſed upon all occaſions. 2. Let our eyes be fixed upon the word of God: *Bind them* for *a ſign upon your hand,* which is always in view, and *as frontlets between your eyes,* which you cannot avoid the ſight of. 3. Let our tongues be employed about the word of God, eſpecially with our children, who muſt be taught this, as far more needful than the rules of decency, or the calling they are to live by.

V. 21. *As the days of heaven*—As long as the heaven keeps its place and continues its influences upon earth.

V. 24. *Every place*—Not abſolutely, as the Rabbins fondly conceit, but in the promiſed land, as it is reſtrained in the following words; either by poſſeſſion, or by dominion, namely, upon condition of your obedience. *The wilderneſs*—Of *Sin,* on the ſouth-ſide. *To Lebanon*—Which was on the north border. *Euphrates*—On the eaſt. So far the right of dominion extended, but that their ſins cut them ſhort: and ſo far *Solomon* extended his dominion. *The uttermoſt ſea*—The weſtern or midland ſea.

V. 26. *I ſet*

§ *Rev.* ii. 5. ‖ Chap. vi. 6. ‡ Chap. vi. 8. * Chap. iv. 10. vi. 7. † *Joſh.* i. 3.
§§ *Numb.* xxxiv. 3.

25 be. There ſhall no man be able to ſtand before you: *for* the LORD
your God ſhall lay the fear of you, and the dread of you upon all
26 the land that ye ſhall tread upon, as he hath ſaid unto you. ‡ Be-
27 hold, I ſet before you this day a bleſſing, and a curſe. § A bleſ-
ſing, if ye obey the commandments of the LORD your God which
28 I command you this day; And a ‖ curſe, if ye will not obey the
commandments of the LORD your God, but turn aſide out of the
way which I command you this day, to go after other gods which
29 ye have not known. And it ſhall come to paſs, when the LORD thy
God hath brought thee in unto the land whether thou goeſt to poſ-
ſeſs it, that thou ſhalt put * the bleſſing upon mount Gerizim, and
30 the curſe upon mount Ebal. *Are* they not on the other ſide Jordan, by
the way where the ſun goeth down, in the land of the Canaanites,
which dwell in the champian over againſt Gilgal, beſide the plains
31 of Moreh? For ye ſhall paſs over Jordan to go in to poſſeſs the land
which the LORD your God giveth you, and ye ſhall poſſeſs it, and
32 dwell therein. And ye ſhall obſerve † to do all theſe ſtatutes and
judgments which I ſet before you this day.

CHAP. XII.

A command, to deſtroy all relicks of idolatry, ver. 1—3. *To worſhip God in his own place, and according to his own appointment,* ver. 4—14. *A permiſſion to eat fleſh, but not blood,* ver. 15, 16. *Directions to eat the tithe in the holy place, and to take care of the* Levite, ver. 17—19. *A farther permiſſion to eat fleſh, but not blood,* ver. 20—25. *A direction to eat holy things in the holy place,* ver. 26—28. *Farther cautions againſt idolatry,* ver. 20—32.

1 THESE *are* the ſtatutes and judgments which ye ſhall obſerve to do, in the land which the LORD God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

V. 26. *I ſet before you*—I propoſe them to your choice.

V. 28. *Which ye have not known*—Which you have no acquaintance with, nor experience of their power, or wiſdom, or goodneſs, as you have had of mine.

V. 29. *Put*—Heb. *Thou ſhalt give*, that is, ſpeak or pronounce, or cauſe to be pronounced. So the word *to give* is uſed, *Deut.* xiii. 1, 2. *Job* xxxvi. 3. *Prov.* ix. 9.

This is more particularly expreſſed, *Deut.* xxvii. 12, 13.

V. 30. *Over againſt*—Looking toward *Gilgal*, tho' at ſome conſiderable diſtance from it. *Beſide the plains of Moreh*—This was one of the firſt places that *Abram* came to in *Canaan*. So that in ſending them thither to hear the bleſſing and the curſe, they were minded of the promiſe made to *Abram* in that very place, *Gen.* xii. 6, 7.

‡ Chap. xxx. 15. § Chap. xxviii. 2. *Joſh.* viii. 33. ‖ Chap. xxviii. 15. † Chap. v. 32. * Chap. xxvii. 12, 13.

2 * Ye ſhall utterly deſtroy all the places wherein the nations, which
ye ſhall poſſeſs, ſerved their gods, upon the high mountains, and
3 upon the hills, and under every green tree. And † you ſhall over-
throw their altars, and break their pillars, and burn their groves
with fire, and you ſhall hew down the graven images of their
4 gods, and deſtroy the names of them out of that place. Ye
5 ſhall not do ſo unto the LORD your God. But unto the place which
the LORD your God ſhall ‡ chuſe out of all your tribes, to put his
name there, *even* unto his habitation ſhall ye ſeek, and thither thou
6 ſhalt come: And § thither ye ſhall bring your burnt-offerings, and
your ſacrifices, and your tithes, and heave-offerings of your hand,
and your vows, and your free-will-offerings, and the firſtlings of
7 your herds, and of your flocks. And there ye ſhall eat before

V. 2. *All the places*—Temples, chappels, altars, groves, as appears from other ſcriptures. *Green-tree*—As the *Gentiles* conſecrated divers trees to their falſe gods, ſo they worſhipped theſe under them.

V. 3. *Pillars*—Upon which their images were ſet. *Names*—That is, all the memorials of them, and the very names given to the places from the idols.

V. 4. *Not do ſo*—That is, not worſhip him in ſeveral places, mountains, and groves.

V. 5. *To put his name there*—That is, to ſet up his worſhip there, and which he ſhall call by his name, as his houſe, or his dwelling-place; namely, where the ark ſhould be, the tabernacle, or temple: which was firſt *Shiloh*, and then *Jeruſalem*. There is not one precept in all the law of *Moſes*, ſo largely inculcated as this, to bring all their ſacrifices to that one altar. And how ſignificant is that appointment? They muſt keep to one place, in token of their belief. That *there is one God*, and *one Mediator between God and man*. It not only ſerved to keep up the notion of the unity of the godhead, but the *one only way* of approach to God and communion with him in and by his ſon.

V. 6. *Thither bring your burnt-offerings*—Which were wiſely appropriated to that one place, for the ſecurity of the true religion, and for the prevention of idolatry and ſuperſtition, which might otherwiſe more eaſily have crept in: and to ſignify that their ſacrifices were not accepted for their own worth, but by God's gracious appointment, and for the ſake of God's altar, by which they were ſanctified, and for the ſake of Chriſt, whom the altar manifeſtly repreſented. *Your heave-offerings*—That is, your firſt-fruits, of corn, and wine, and oil, and other fruits. And theſe are called *the heave-offerings of their hand*, becauſe the offerer was firſt to take theſe into his hands, and to heave them before the Lord, and then to give them to the prieſt. *Your free-will-offerings*—Even your voluntary oblations, which were not due by my preſcription, but only by your own choice: you may chuſe what kind of offering you pleaſe to offer, but not the place where you ſhall offer them.

V. 7. *There*—Not in the moſt holy place, wherein only the prieſts might eat, but in places allowed to the people for this end in the holy city. *Ye ſhall eat*—Your part of the things mentioned, ver. 6. *Before the*

Chap. vii. 5. † *Judg.* ii. 2. ‡ 1 *Kings* viii. 29. 2 *Chron.* vii. 12. § *Lev.* xvii. 3.

the LORD your God, and ye ſhall rejoice in all that ye put your hand unto, ye and your houſholds, wherein the LORD thy God
8 hath bleſſed thee. Ye ſhall not do after all *the things* that we do
9 here this day, every man whatſoever *is* right in his own eyes. For ye are not as yet come to the reſt, and to the inheritance which the
10 LORD your God giveth you. But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about, ſo
11 that ye dwell in ſafety, Then there ſhall be ‖ a place which the LORD your God ſhall chuſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you: your burnt-offerings, and your ſacrifices, your tithes, and the heave-offering of your hand, and all your choice vows, which ye vow unto the LORD.
12 And ye ſhall rejoice before the LORD your God, ye, and your ſons and your daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates, foraſmuch as
13 * he hath no part nor inheritance with you. Take heed to thy ſelf, that thou offer not thy burnt-offerings in every place that thou
14 ſeeſt: But in the place which the LORD ſhall chuſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou
15 ſhalt do all that I command thee. Notwithſtanding thou mayeſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the bleſſing of the LORD thy God, which he hath given thee: the † unclean and the clean may eat thereof, as of the
16 roe-buck, and as of the hart. ‡ Only ye ſhall not eat the blood,

the Lord—In the place of God's preſence, where God's ſanctuary ſhall be.

V. 8. *Here*—Where the inconveniency of the place, and the uncertainty of our abode, would not permit exact order in ſacrifices and feaſts and ceremonies, which therefore God was then pleaſed to diſpenſe with; but, ſaith he, he will not do ſo there. *Right in his own eyes*—Not that univerſal liberty was given to all perſons to worſhip how they liſted; but in many things their unſettled condition gave opportunity to do ſo.

V. 11. *His name*—His majeſty and glory, his worſhip and ſervice, his ſpecial and gracious preſence. *Your choice vows*—Heb. *the choice of your vows*, that is, your ſelect or choſen vows; ſo called, becauſe things offered for vows were to be perfect, whereas defective creatures were accepted in free-will-offerings.

V. 12. *Your daughters*—Hence it appears, that though the males only were obliged to appear before God in their ſolemn feaſts, yet the women alſo were permitted to come.

V. 13. *Thy burnt-offerings*—Nor the other things mentioned above, this one and moſt eminent kind being put for all the reſt.

‖ 1 *Kings* viii. 29. *Pſal.* lxxviii. 68. * Chap. x. 9. † Ver. 22. ‡ *Gen.* ix. 4. *Lev.* vii. 2. Chap. xv. 23.

17 ye ſhall pour it upon the earth as water. Thou § mayeſt not
eat within thy gates the tithe of thy corn, or of thy wine, or of
thy oil, ot the firſtlings of thy herds, or of thy flock, nor any of
thy vows which thou voweſt, nor thy free-will-offerings, or heave-
18 offering of thine hand. But thou muſt eat them before the LORD
thy God, in the place which the LORD thy God ſhall chuſe, thou,
and thy ſon, and thy daughter, and thy man-ſervant, and thy
maid-ſervant, and the Levite that *is* within thy gates: and thou
ſhalt rejoice before the LORD thy God, in all that thou putteſt thine
19 hands unto. ‖ Take heed to thyſelf that thou forſake not the Le-
20 vite, as long as thou liveſt upon the earth. When the LORD thy
God ſhall enlarge thy border, * as he hath promiſed thee, and
thou ſhalt ſay, I will eat fleſh; (becauſe thy ſoul longeth to eat
21 fleſh) thou mayeſt eat fleſh, whatſoever thy ſoul luſteth after. If
the place which the LORD thy God hath choſen to put his name there,
be too far from thee, then thou ſhalt kill of thy herd, and of thy
flock, which the LORD hath given thee, as I have commanded thee,
and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.
22 †Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them:
23 the unclean and the clean ſhall eat *of* them alike. ‡ Only be ſure
that thou eat not the blood: for the blood *is* the life, and thou
24 mayeſt not eat of the life with the fleſh. Thou ſhalt not eat it;
25 thou ſhalt pour it upon the earth as water. Thou ſhalt not eat it, that
it may go well with thee, and with thy children after thee, when
26 thou ſhalt do *that which is* right in the ſight of the LORD. Only thy
holy things which thou haſt, and thy vows thou ſhalt take, and go

V. 17. *Within thy gates*—That is, in your private habitations, here oppoſed to the place of God's worſhip.

V. 20. *Enlarge thy border*—Which will make it impoſſible to bring all the cattle thou uſeſt to the tabernacle.

V. 21. *If the place be too far*—Being obliged to carry their ſacrifices to the place of worſhip, they might think themſelves obliged to carry their other cattle thither to be killed. They are therefore releaſed from all ſuch obligations, and left at liberty to kill them at home, whether they lived nearer that place, or farther from it; only the latter is here mentioned, as being the matter of the ſcruple. *As I have commanded*—In ſuch a manner as the blood may be poured forth.

V. 22. *As the roe-buck*—As common or unhallowed food, tho' they be of the ſame k nd with the ſacrifices which are offered to God. *The unclean*—Becauſe there was no holineſs in ſuch meat for which the unclean might be excluded from it.

V. 27. *The*

§ Chap. xvi. 5. ‖ Chap. xiv. 27. * *Gen.* xxviii. 14. Chap. xix. 18. † Ver. 15.
‡ Ver. 16.

27 unto the place which the LORD ſhall chooſe: And § thou ſhalt
offer thy burnt offerings, the fleſh and the blood, upon the altar of
the LORD thy God: and the blood of thy ſacrifices ſhall be poured
out upon the altar of the LORD thy God, and thou ſhalt eat the fleſh.
28 Obſerve and hear all theſe words which I command thee, that it
may go well with thee, and with thy children after thee for ever,
when thou doeſt *that which is* good and right in the ſight of the
29 LORD thy God. When the LORD thy God ſhall cut off the nations
from before thee, whither thou goeſt to poſſeſs them, and thou
30 ſucceedeſt them, and dwelleſt in their land: Take heed to thy-
ſelf that thou be not ſnared by following them, after that they be
deſtroyed from before thee, and that thou enquire not after their
gods, ſaying, How did theſe nations ſerve their gods? Even ſo
31 will I do likewiſe. Thou ſhalt not do ſo unto the LORD thy God:
for every abomination to the LORD, which he hateth, have they
done unto their gods: for ‖ even their ſons and their daughters
32 they have burnt in the fire to their gods. What thing ſoever I
command you, obſerve to do it: * thou ſhalt not add thereto, nor
diminiſh from it.

CHAP. XIII.

Enticers to idolatry to be ſtoned, ver. 1—11. *Idolatrous cities to be entirely deſtroyed,* ver. 12—18.

1 IF there † ariſe among you a prophet, or a dreamer of dreams,
2 and giveth thee a ſign or a wonder: And ‡ the ſign or the
wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us
go after other gods, (which thou haſt not known) and let us ſerve
3 them: Thou ſhalt not hearken unto the words of that prophet, or

V. 27. *The fleſh*—Excepting what ſhall be burned to God's honour, and given to the prieſt according to his appointment.

V. 30. *By following them*—By following the example they left, when their perſons are deſtroyed.

V. 1. *A dreamer of dreams*—One that pretends God hath revealed himſelf to him by viſions or dreams. *Giveth a ſign or wonder*—That is, ſhall foretell ſome ſtrange and wonderful thing.

V. 3. *Thou ſhalt not hearken to that prophet*—Not receive his doctrine, though the ſign come to paſs. For although when ſuch a ſign or wonder foretold did *not follow* or come to paſs, it was a ſign of a falſe prophet, yet when it did *come to paſs*, it was no ſufficient ſign of a true one, eſpecially.

§ *Lev.* i. 5. 9. 13. ‖ *Lev.* xviii. 21. xx. 2. Chap. xviii. 10. *Jer* xxxii. 35.
* Chap. iv. 2. *Joſh.* i. 7. *Prov.* xxx. 6. *Rev.* xxii. 18. † 2 *Pet.* ii. 1.
‡ Chap. xviii. 22. *Jer.* xxviii. 9. *Mat.* vii. 22.

that dreamer of dreams; for the LORD your God ‡ proveth you, to know whether ye love the LORD your God with all your heart,
4 and with all your ſoul. Ye ſhall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice,
5 and ye ſhall ſerve him, and § cleave unto him. And ‖ that prophet, or that dreamer of dreams ſhall be put to death (becauſe he hath ſpoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the LORD thy God commanded thee to walk in,) * ſo ſhalt thou put the
6 evil away from the midſt of thee. † If thy brother, the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which is as thine own ſoul, intice thee ſecretly, ſaying, Let us go and ſerve other gods; (which thou haſt not known,
7 thou, nor thy fathers.) *Namely,* of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth:
8 Thou ſhalt not conſent unto him, nor hearken unto him, neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt
9 thou conceal him. But ‡‡ thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him, to put him to death, and afterwards the
10 hand of all the people. And thou ſhalt ſtone him with ſtones that he die: becauſe he hath ſought to thruſt thee away from the

cially in ſuch a caſe. There are many things, which may be wrought by evil ſpirits, God ſo permitting it for wiſe and juſt reaſons, not only for the trial of the good, but alſo for the puniſhment of ungodly men. *Proveth you*—That is, trieth your faith and love and obedience. *To know*—Namely, judicially, or in a publick manner, ſo as both you and others may know and ſee it, that ſo the juſtice of his judgments upon you may be more evident and glorious.

V. 5. *To thruſt*—This phraſe notes the great force and power of ſeducers to corrupt men's minds. *So ſhalt thou put the evil away*—Thou ſhalt remove the guilt, by removing the guilty.

V. 6. *The ſon of thy mother*—This is added, to reſtrain the ſignification of the word *brother*, which is often uſed generally for one near a-kin, and to expreſs the nearneſs of the relation, the mother's ſide being uſually the ground of the moſt fervent affection. *Thy daughter*—Thy piety muſt overcome both thy affection, and thy compaſſion to the weaker ſex. The father and mother are here omitted, becauſe they are ſufficiently contained in the former examples.

V. 8. *Conceal him*—That is, ſmother his fault, hide or protect his perſon, but ſhalt accuſe him to the magiſtrate, and demand juſtice upon him.

V. 9. *Thou ſhalt kill him*—Not privately, which

‡ 1 *Cor.* xi. 19. 1 *John* ii. 19. § Chap. x. 20. ‖ Chap. xviii. 20. *Zech.* xiii. 3.
* Chap. xxii. 21. 24. 1 *Cor.* v. 13. † Chap. xvii. 2. ‡‡ Chap. xvii. 7.

LORD thy God which brought thee out of the land of Egypt, from
11 the houſe of § bondage. And ‖ all Iſrael ſhall hear, and fear,
and ſhall do no more any ſuch wickedneſs as this is, among you.
12 If thou ſhalt hear *ſay* in one of thy cities which the LORD thy God
13 hath given thee, to dwell there, ſaying, *Certain* men, * the chil-
dren of Belial, are gone out from among you, and have withdrawn
the inhabitants of their city, ſaying, Let us go and ſerve other
14 gods which ye have not known: Then ſhalt thou inquire, and
make ſearch, and aſk diligently: and behold, if *it be* truth, *and*
the thing certain, *that* ſuch abomination is wrought among you:
13 Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of
the ſword, † deſtroying it utterly, and all that *is* therein, and the cat-
16 tle thereof with the edge of the ſword. And thou ſhalt gather all the
ſpoil of it into the midſt of the ſtreet thereof, and ſhall burn with
fire the city, and all the ſpoil thereof every whit, for the LORD thy
God: and it ſhall be an heap for ever, it ſhall not be built again.

which pretence would have opened the door to innumerable murders, but by procuring his death by the ſentence of the magiſtrate. Thou ſhalt caſt the firſt ſtone at him, as the witneſs was to do.

V. 13. *Children of Belial*—It ſignifies properly perſons without yoke, vile and wretched miſcreants, lawleſs and rebellious, that will ſuffer no reſtraint, that neither fear God, nor reverence man. *From among you*—That is, from your church and religion. It notes a ſeparation from them, not in place (as appears by their partnerſhip with their fellow citizens both in the ſin and puniſhment) but in heart, doctrine and worſhip.

V. 14. *Enquire*—This is meant of the magiſtrate, to whoſe office this properly belongs, and of whom he continues to ſpeak in the ſame manner, *thou*, ver. 15. and ver. 16. The *Jewiſh* writers ſay, the defection of a city is to be tried by the great ſanhedrim. If it appear, that they are thruſt away to idolatry, they ſend two learned men, to admoniſh them. If they repent, all is well: If not, all *Iſrael* muſt go up and execute this ſentence. Tho' we do not find this law put in execution, in all the hiſtory of the *Jewiſh* church, yet for neglecting the execution of it on inferior cities, God himſelf by the army of the *Chaldeans*, executed it on *Jeruſalem*, the head city, which was utterly deſtroyed, and lay in ruins for ſeventy years.

V. 15. *The inhabitants*—Namely, all that are guilty, not the innocent part, ſuch as diſowned this apoſtacy, who doubtleſs by choice, at leaſt upon warning, would come out of ſo wicked a place. *Utterly*—The very ſame puniſhment which was inflicted upon the cities of the curſed *Canaanites*, to whom having made themſelves equal in ſin, it is but juſt God ſhould equal them in puniſhment.

V. 16. *For the Lord*—For the ſatisfaction of God's juſtice, the maintainance of his honour and authority, and the pacification of his offended majeſty. *It ſhall not*

§ Chap. xvii. 13. ‖ Chap. xvii. 3. * 1 *Sam.* ii. 12. xxv. 25. 2 *Cor.* vi. 15.
† *Joſh.* vi. 17.

17 ‖ And there ſhall cleave nought of the curſed thing to thine hand, that the LORD may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, 18 as he hath ſworn unto thy fathers; When thou ſhalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which *is* right in the eyes of the LORD thy God.

CHAP. XIV.

Directions, concerning mourning, ver. 1, 2. *Concerning clean and unclean meats,* ver. 3—21. *Concerning tithes,* ver. 29.

1 YE *are* * the children of the LORD your God: † ye ſhall not cut yourſelves, nor make any baldneſs between your eyes 2 for the dead. ‡ For thou *art* an holy people unto the LORD thy God, and the LORD hath choſen thee to be a peculiar people unto 3 himſelf, above all the nations that *are* upon the earth. Thou 4 ſhalt not eat any abominable thing. § Theſe *are* the beaſts which 5 ye ſhall eat: the ox, the ſheep, and the goat, The hart, and the roe-buck, and the fallow-deer, and the wild-goat, and the pygarg, 6 and the wild-ox, and the chamois. And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the 7 cud amongſt the beaſts; that ye ſhall eat. Nevertheleſs, theſe ye ſhall not eat, of them that chew the cud, or of them that divide the cloven hoof: *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* un- 8 clean unto you. And the ſwine, becauſe it divideth the hoof,

not be built—It ſhall be an eternal monument of God's juſtice, and terror to after ages.

V. 17. *Multiply thee*—So thou ſhalt have no loſs of thy numbers by cutting off ſo many people.

V. 1. *Of the Lord*—Whom therefore you muſt not diſparage by unworthy or unbecoming practices. *Ye ſhall not cut yourſelves*—Which were the practices of idolaters, both in the worſhip of their idols, in their funerals, and upon occaſion of public calamities. Is not this like a parent's charge to his little children, playing with knives, "Do not cut yourſelves!" This is the intention of thoſe commands, which obliges us to *deny ourſelves.* The meaning is, *Do yourſelves no harm!* And as this alſo is the deſign of croſs providences, to remove from us thoſe things by which we are in danger of doing ourſelves harm.

V. 3. *Abominable*—Unclean and forbidden by me, which therefore ſhould be abominable to you.

V. 22. *All*

‖ Chap. vii. 26. * *Gal.* iii. 26. 1 *John* i. 12. iii. 1. † *Lev.* xix. 28. ‡ Chap. vii. 6. xxvi. 18. § *Lev.* xi. 2, &c.

yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat
9 of their ‖ fleſh, nor touch their dead carcaſe. * Theſe ye ſhall
eat, of all that *are* in the waters: all that have fins and ſcales ſhall
10 ye eat. And whatſoever hath not fins and ſcales, ye may not
11 eat: it *is* unclean unto you. *Of* all clean birds ye ſhall eat,
12 But theſe *are they* of which ye ſhall not eat: the eagle, and the
13 oſſifrage, and the oſprey, And the glede, and the kite, and the
14,15 vulture after his kind, And every raven after his kind, And
the owl, and the night-hawk, and the cuckow, and the hawk after
16,17 his kind, the little owl, and the great owl, and the ſwan, And
18 the pelican, and the gier-eagle, and the cormorant, And the ſtork,
19 and the heron after her kind, and the lapwing, and the † bat. And
every creeping thing that flieth *is* unclean unto you: they ſhall not
20,21 be eaten. *But of* all clean fowls ye may eat. Ye ſhall not eat
of any thing that dieth of itſelf: thou ſhalt give it unto the ſtranger
that *is* within thy gates, that he may eat it: or thou mayeſt ſell it
unto an alien: for thou *art* an holy people unto the LORD thy God.
22 ‡ Thou ſhalt not ſeethe a kid in his mother's milk. § Thou ſhalt
truly tithe all the increaſe of thy ſeed, that the field bringeth forth
23 year by year. And thou ſhalt eat before the LORD thy God, in the
place which he ſhall chuſe to place his name there, the tithe of thy
corn, of thy wine, and of thine oil, and ‖‖ the firſtlings of thy
herds, *and* of thy flocks, that thou mayeſt learn to fear the LORD
24 thy God always. And if the way be too long for thee, ſo that
thou art not able to carry it, *or* if the place be too far from thee,
which the LORD thy God ſhall chuſe to ſet his name there, when the
25 LORD thy God hath bleſſed thee: Then ſhalt thou turn it into money,
and bind up the money in thine hand, and ſhalt go unto the place
26 which the LORD thy God ſhall chuſe. And thou ſhalt beſtow that
money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep,
or for wine, or for ſtrong drink, or for whatſoever thy ſoul deſireth:
and thou ſhalt eat there before the LORD thy God, and thou ſhalt

V. 22. *All the increaſe*—This is to be underſtood of the ſecond tithes, which ſeem to be the ſame with the tithes of the firſt year, mentioned ver. 28.

V. 25. *In thine hand*—That is, in a bag to be taken into thy hand and carried with thee.

‖ *Lev.* xi. 27. * *Lev.* xi. 9. † *Lev.* xi. 19. ‡ *Exod.* xxiii. 19. xxxiv. 36.
§ Chap. xii. 6. 17. ‖‖ Chap. xv. 19, 20.

27 rejoice, thou and thine houſhold. And ** the Levite that *is* within
thy gates, thou ſhalt not forſake him: †† for he hath no part nor in-
28 heritance with thee. At the end of three years thou ſhalt bring
forth all the tithe of thine increaſe the ſame year, and ſhalt lay *it*
29 up within thy gates. And the Levite (becauſe he hath no part nor
inheritance with thee) and the ſtranger, and the fatherleſs, and the
widow, which *are* within thy gates, ſhall come, and ſhall eat, and
be ſatisfied, that ‡‡ the LORD thy God may bleſs thee in all the
work of thine hand which thou doeſt.

CHAP. XV.

Orders concerning the releaſe of debts every ſeventh year, ver. 1—6. *Concerning lending,* ver. 7—11. *Concerning the releaſe of ſervants,* ver. 12—18. *Concerning the firſtlings,* ver. 19—23.

1 AT the end of * *every* ſeven years thou ſhalt make † a releaſe.
2 And this *is* the manner of the releaſe. Every creditor that
lendeth *ought* unto his neighbour, ſhall releaſe *it*: he ſhall not exact
it of his neighbour, or of his brother, becauſe it is called the LORD's
3 releaſe. Of a foreigner thou mayeſt exact *it again*: but that which
4 is thine with thy brother, thine hand ſhall releaſe: Save when
there ſhall be no poor among you: for the LORD ‡ ſhall greatly bleſs

V. 27. *Thou ſhalt not forſake him*—Thou ſhalt give him a ſhare in ſuch tithes or in the product of them.

V. 28. *At the end of three years*—That is, In the third year, as it is expreſſed, *Deut.* xxvi. 12. *The ſame year*—This is added to ſhew that he ſpeaks of the third year, and not of the fourth year, as ſome might conjecture from the phraſe, *at the end of three years.*

V. 1. *At the end*—That is, in the laſt year of the ſeven, as is moſt evident from ver. 9. And this *year of releaſe*, as it is called below, ver. 9. is the ſame with the ſabbatical year, *Exod.* xxiii. 11.

V. 2. *Every creditor*—Here is a law for *poor, inſolvent* debtors. Every ſeventh year was a year of releaſe, when among other acts of grace, this was one, that every *Iſraelite*, who had borrowed money, and had not been able to pay it before, ſhould this year be releaſed from it. And tho', if he was able, he was bound in conſcience to pay it afterwards, yet it could not be recovered by law. *His brother*—This is added to limit the word *neighbour*, which is more general, unto a *brother*, in nation and religion, an *Iſraelite*. *The Lord's releaſe*—Or, *a releaſe for the Lord*, in obedience to his command, for his honour, and as an acknowledgment of his right in your eſtates, and of his kindneſs in giving and continuing them to you.

V. 4. *Save when there ſhall be no poor*—The words may be rendered thus, as in the margin of our Bibles, *To the end that there be no poor among you.* And ſo they contain a reaſon of this law, namely, that none be

** Chap. xii. 19. †† *Numb.* xviii. 20. ‡‡ *Mal.* iii. 10. 2 *Cor.* ix. 6—10.
* *Lev.* xxv. 24. † *Luke* iv. 18, 19. ‡ *Prov.* xxviii. 27. *Iſa.* lviii. 10, 11.

thee in the land which the LORD thy God giveth thee for an inheri-
5 tance, to poſſeſs it. Only if thou carefully hearken unto the voice
of the LORD thy God, to obſerve to do all theſe commandments
6 which I command thee this day. For the LORD thy God bleſſeth
thee, as he promiſed thee, and * thou ſhalt lend unto many nati-
ons, but thou ſhalt not borrow; and thou ſhalt reign over many
7 nations, but they ſhall not reign over thee. If there be among
you a poor man, if one of thy brethren, within any of thy gates,
in thy land which the LORD thy God giveth thee, thou ſhalt not †
8 harden thy heart, nor ſhut thine hand from thy poor brother: ‡ But
thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend
9 him ſufficient for his need, *in that* which he wanteth. Beware that
there be not a thought in thy wicked heart, ſaying, The ſeventh
year, the year of releaſe is at hand, and thine eye be evil againſt
thy poor brother, and thou giveſt him nought, and he cry unto the
10 LORD againſt thee, and it be ſin unto thee. Thou ſhalt ſurely give
him, and thine heart ſhall not be grieved when thou giveſt unto him
becauſe that for this thing the LORD thy God ſhall bleſs thee in all
11 thy works, and in all that thou putteſt thine hand unto. For § the
poor ſhall never ceaſe out of the land: therefore I command thee,
ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy
12 poor, and to thy needy in thy land. *And* ‖ if thy brother, an He-
brew man, or an Hebrew woman be ſold unto thee, and ſerve thee
ſix years, then in the ſeventh year thou ſhalt let him go free from
13 thee. And when thou ſendeſt him out free from thee, thou ſhalt
14 not let him go away empty: Thou ſhall furniſh him liberally out of
thy flock, and out of thy floor, and out of thy wine-preſs: *of that*
wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto

be impoveriſhed and ruined by a rigid exaction of debts.

V. 8. *Open thine hand wide*—That is, deal bountifully and liberally with him.

V. 9. *Beware*—Suppreſs the firſt riſings of ſuch uncharitableneſs. *It be ſin*—That is, it be charged upon thee as a ſin.

V. 10. *Thine heart ſhall not be grieved*—That is, thou ſhalt give, not only with an open hand, but with a willing and chearful mind, without which thy very charity is uncharitable, and not accepted by God.

V. 11. *The poor ſhall never ceaſe*—God by his providence will ſo order it, partly for the puniſhment of your diſobedience, and partly for the trial and exerciſe of your obedience to him and charity to your brother.

V. 12. *If thy brother be ſold*—Either by himſelf, or his parents, or as a criminal. *Six years*—To be computed from the beginning of his ſervitude, which is every where limited to the ſpace of *ſix years*.

* Chap. xxviii. 12. 44. † *John* iii. 17. ‡ *Matt.* v. 42. *Luke* vi. 34, 35. § *Matt.* xxvi. 11. *John* xii. 8. ‖ *Exod.* xxi. 2. *Jer.* xxxiv. 14.

15 him. And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I
16 command thee this thing to-day. And it ſhall be, if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and
17 thine houſe, becauſe he is well with thee) ‡ Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever: and alſo unto thy maid-ſervant thou ſhalt do
18 likewiſe. It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double § hired ſervant *to thee*, in ſerving thee ſix years: and the LORD thy God ſhall
19 bleſs thee in all that thou doeſt. ‖ All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the LORD thy God: thou ſhalt do no work with the firſtling of thy bullock,
20 nor ſhear the firſtling of thy ſheep. Thou ſhalt eat it before the LORD thy God year by year, in the place which the LORD ſhall
21 chuſe, thou and thy houſhold. * And if there be *any* blemiſh therein *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt
22 not ſacrifice it unto the LORD thy God. Thou ſhalt eat it within thy gates: the † unclean and the clean perſon ſhall eat it alike, as the
23 roe-buck, and as the hart. ‡‡ Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

V. 15. *The Lord redeemed thee*—And brought thee out with riches, which becauſe they would not, God gave thee as a juſt recompenſe for thy ſervice; and therefore thou ſhalt follow his example, and ſend out thy ſervant furniſhed with all convenient proviſions.

V. 17. *For ever*—All the time of his life, or, at leaſt, 'till the year of jubilee. *Likewiſe*—That is, either diſmiſs her with plenty, or engage her to perpetual ſervitude, in the ſame manner and by the ſame rites.

V. 19. *All the firſtling males thou ſhalt ſanctify*—Giving them to God on the eighth day. And *thou ſhalt do no work with the* female *firſtlings of* the cow, *nor ſhear* thoſe *of the ſheep*. Even theſe muſt be offered to God as peace-offerings, or uſed in a religious feaſt.

V. 20. *Year by year*—Namely, in the ſolemn feaſts which returned upon them every year.

CHAP.

‡ *Exod.* xxi. 6. § *Iſa.* xvi. 14. ‖ *Exod.* xxxiv. 19. *Lev.* xxvii. 26. *Numb.* iii. 13.
* *Lev.* xxii. 20. Chap. xvii. 1. † Chap. xii. 15. ‡‡ Chap. xii. 16. 23.

CHAP. XVI.

A repetition of the laws concerning the paſſover, ver. 1—8. *The feaſt of pentecoſt,* ver. 9—12. *That of tabernacles,* ver. 13—15. *All the males are to attend them,* ver. 16, 17. *An appointment of judges and officers,* ver. 18—20. *A caution againſt groves and images,* ver. 21, 22.

1 OBSERVE the * month of Abib, and keep the paſſover unto the LORD thy God: for † in the month of Abib the LORD thy
2 God brought thee forth out of Egypt by ‡ night. Thou ſhalt therefore ſacrifice the paſſover unto the LORD thy God, of the flock, and the herd, in the § place which the LORD ſhall chuſe to place
3 his name there. ‖ Thou ſhalt eat no leavened *bread* with it: ſeven days ſhalt thou eat unleavened *bread* therewith, *even* the bread of affliction (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day when thou cameſt forth out of
4 the land of Egypt, all the days of thy life. ** And there ſhall be no leavened bread ſeen with thee in all thy coaſts ſeven days, †† neither ſhall there be *anything* of the fleſh which thou ſacrificeſt the
5 firſt day at even remain all night until the morning. Thou ‡‡ mayeſt not ſacrifice the paſſover within any of thy gates which the
6 LORD thy God giveth thee: But at the place which the LORD thy God ſhall chuſe to place his name in, there thou ſhalt ſacrifice the

V. 1. *Obſerve the month of Abib*—Or of *new fruits*, which anſwers to part of *March* and part of *April*, and was by a ſpecial order from God made *the beginning of their year*, in remembrance of their deliverance out of *Egypt*. *By night*—In the night *Pharaoh* was forced to give them leave to depart, and accordingly they made preparation for their departure, and in the morning they perfected the work.

V. 2. *The paſſover*—That is, the feaſt of the paſſover, and ſo the place may be rendered, *thou ſhalt therefore obſerve the feaſt of the paſſover unto the Lord thy God, with ſheep, and with oxen*, as is preſcribed, *Numb.* xxviii. 18, &c.

V. 3. *With it*—Or, *in it*, that is, during the time of the feaſt of the paſſover. *Bread of affliction*—Bread which is not uſual nor pleaſant, to put thee in mind both of thy miſeries endured in *Egypt*; and of thy haſty coming out of it, which allowed thee no time to leaven or prepare thy bread.

V. 4. *Any of the fleſh*—That is, of the paſſover properly ſo called.

V. 5. *Of thy gates*—That is, of thy cities.

V. 6. *There*—Namely, in the court of the tabernacle or temple. This he preſcribed, partly that this great work might be done with more ſolemnity in ſuch manner as God required; partly, becauſe it was not only a ſacrament, but alſo a ſacrifice, and becauſe here was the ſprinkling of blood, which is the eſſential part of

* *Exod.* xii. 2, &c. † *Exod.* xiii. 4. ‡ *Exod.* xii. 29. 42. § Chap. xii. 5. ‖ *Exod.* xii. 15. ** *Exod.* xxxiv. 25. †† *Exod.* xii. 10. ‡‡ Chap. xii. 17.

paſſover, at even, at the going down of the ſun, at the ſeaſon that
7 thou cameſt forth out of Egypt. And thou ſhalt roaſt, and eat *it* in
the place which the LORD thy God ſhall chuſe, and thou ſhalt turn
8 in the morning, and go unto thy tents. Six days thou ſhalt eat
unleavened *bread*, and on the ſeventh day *ſhall be* a ſolemn aſſem-
9 bly to the LORD thy God, thou ſhalt do no work *therein*. § Se-
ven weeks thou ſhalt number unto thee: begin to number the ſe-
ven weeks from *ſuch time as* thou beginneſt *to put* the ſickle to the
10 corn. And thou ſhalt keep ‖ the feaſt of weeks unto the LORD thy
God, with a tribute of a free-will-offering of thine hand, which
thou ſhalt give *unto the LORD thy God*, according as the LORD thy
11 God hath bleſſed thee. And thou ſhalt * rejoice before the LORD
thy God, thou, and thy ſon, and thy daughter, and thy man-ſer-
vant, and thy maid-ſervant, and the Levite that is within thy
gates, and the ſtranger, and the fatherleſs, and the widow that *are*
among you, in the place which the LORD thy God hath choſen, to
12 place his name there. And thou ſhalt remember that thou waſt a
bond-man in Egypt; and thou ſhalt obſerve and do theſe ſtatutes.
13 Thou ſhalt obſerve the feaſt of tabernacles ſeven days, after that
14 thou haſt gathered in thy corn, and thy wine. And thou ſhalt re-
joice in thy feaſt, thou, and thy ſon, and thy daughter, and thy
man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger,
15 and the fatherleſs, and the widow, that *are* within thy gates. Se-
ven days ſhalt thou keep a ſolemn feaſt unto the LORD thy God, in
the place which the LORD ſhall chuſe: becauſe the LORD thy God
ſhall bleſs thee in all thy increaſe, and in all the works of thine
16 hands, therefore thou ſhalt ſurely rejoice. † Three times in a

of a ſacrifice; and partly to deſign the place where Chriſt, the true paſſover or lamb of God, was to be ſlain. *At the ſeaſon*—About the time you were preparing yourſelves for it.

V. 7. *In the morning*—The morning after the ſeventh day. *Thy tents*—That is, thy dwellings, which he calls *tents*, as reſpecting their preſent ſtate, and to put them in mind afterwards when they were ſettled in better habitations, that there was a time when they dwelt in tents.

V. 8. *Six days*—Namely, beſides the firſt day, on which the paſſover was killed.

V. 9. *To put the ſickle*—That is, to reap thy corn, thy barley, when the firſt-fruits were offered.

V. 10. *Of weeks*—Of pentecoſt. *Thou ſhalt give*—Over and beſides what was appointed.

V. 15. *Thou ſhalt rejoice*—In God and the effects of his favour, praiſing him with a glad heart.

V. 18. *Judges*

§ *Exod.* xxiii. 19. *Lev.* xxiii. 15. *Numb.* xxviii. 26. ‖ *Acts* ii. 1. * *Phil.* iv. 4.
† *Exod.* xxiii. 14. 17. xxxiv. 23.

year ſhall all thy males appear before the LORD thy God, in the place which he ſhall chuſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: ‡ and they
17 ſhall not appear before the LORD empty. Every man *ſhall give* as he is able, according to the bleſſing of the LORD thy God which he hath
18 given thee. Judges and officers ſhalt thou make thee in all thy gates, which the LORD thy God giveth thee throughout thy tribes,
19 and they ſhall judge the people with juſt judgment. Thou ſhalt not wreſt judgment; thou ſhalt not reſpect perſons, § neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the
20 words of the righteous. That which is altogether juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the LORD
21 thy God giveth thee. Thou ſhalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou ſhalt
22 make thee. ‖ Neither ſhalt thou ſet thee up *any* image, which the LORD thy God hateth.

CHAP. XVII.

A charge, concerning ſacrifices, ver. 1. *Concerning putting idolaters to death,* ver. 2—7. *Concerning the deciſion of cauſes by the ſanhedrim,* ver. 8—13. *Concerning the choice and duty of a king,* ver. 14—20.

1 THOU * ſhalt not ſacrifice unto the LORD thy God any bullock or ſheep, wherein is blemiſh, *or* any evil-favouredneſs; for

V. 18. *Judges*—Chief magiſtrates to examine and determine cauſes and differences. *Officers*—Who were ſubordinate to the other to bring cauſes and perſons before him, to acquaint people with the ſentence of the judges, and to execute their ſentence. *Thy gates*—Thy cities, which he here calls *gates*, becauſe there were ſeats of judgment ſet. Purſuant to this law, in every town which contained above an hundred and twenty families, there was a court of twenty three judges; in the ſmaller towns, a court of three judges.

V. 19. *Wreſt judgment*—Not give an unjuſt ſentence. *A gift doth blind the eyes*—Biaſſeth his mind, that he cannot diſcern between right and wrong. *The words*—That is, the ſentence, of thoſe judges who are uſed to do righteous things, it makes them give wrong judgment.

V. 20. *That which is altogether juſt*—Heb. *righteouſneſs, righteouſneſs*, that is, nothing but righteouſneſs in all cauſes and times, and to all perſons equally.

V. 21. *Thou ſhalt not plant*—Becauſe this was the practice of idolaters, and might be an occaſion of reviving idolatry.

V. 1. *Bullock or ſheep*—Either greater or ſmaller ſacrifices, all being comprehended

‡ *Exod.* xxxiv. § *Exod.* xxiii. 8. *Lev.* xix. 15. ‖ *Lev.* xxvi. 1. * Chap. xv. 21. *Mal.* i. 8.

2 that *is* an abomination unto the LORD thy God. † If there be
found among you within any of thy gates which the LORD thy God
giveth thee, man or woman that hath wrought wickedneſs in the
3 ſight of the LORD thy God, in tranſgreſſing his covenant, And hath
gone and ſerved other gods, and worſhipped them, either the ‡‡
ſun, or the moon, or any of the hoſt of heaven, which I have not
4 commanded; And it be told thee, and thou haſt heard *of it*, and
enquired diligently, and behold, *it be* true, *and* the thing certain,
5 *that* ſuch abomination is wrought in Iſrael; Then ſhalt thou bring
forth that man or that woman (which hath committed that wicked
thing) unto thy gates, *even* that man or that woman, § and ſhalt ſtone
6 them with ſtones, 'till they die. At ‖ the mouth of two witneſſes,
or three witneſſes, ſhall he that is worthy of death be put to death;
7 *but* at the mouth of one witneſs he ſhall not be put to death. * The
hands of the witneſſes ſhall be firſt upon him to put him to death, and
afterward the hands of all the people: ſo thou †† ſhalt put the
8 evil away from among you. If there ariſe a matter too hard for
thee in judgment, between blood and blood, between plea and plea,
and between ſtroke and ſtroke, *being* matters of controverſy within

hended under the two moſt eminent kinds.

V. 2. *In tranſgreſſing his covenant*—That is, in idolatry, as it is explained ver. 3. which is called a *tranſgreſſion of God's covenant* made with *Iſrael*, both becauſe it is a breach of their faith given to God and of that law which they covenanted to keep; and becauſe it is a diſſolution of that matrimonial covenant with God, a renouncing of God and his worſhip, and a chuſing other Gods.

V. 3. *The hoſt of heaven*—Thoſe glorious creatures, which are to be admired as the wonderful works of God, but not to be ſet up in God's ſtead. By condemning the moſt ſpecious of all idolaters, he intimates, how abſurd a thing it is to worſhip ſtocks and ſtones, the works of men's hands. *I have not commanded*—That is, I have forbidden. Such negative expreſſions are emphatical.

V. 6. *Witneſſes*—Namely, credible and competent witneſſes. The Jews rejected the teſtimonies of children, women, ſervants, familiar friends or enemies, perſons of diſſolute lives or evil fame.

V. 7. *Firſt upon him*—God thus ordered it, for the caution of witneſſes, that, if they had thro' malice or wrath accuſed him falſely, they might now be afraid to imbrue their hands in innocent blood; and for the ſecurity and ſatisfaction of the people in the execution of this puniſhment.

V. 8. *For thee*—He ſpeaks to the inferior magiſtrates, who were erected in ſeveral cities. If thou haſt not ſkill to determine, *between blood and blood*—That is, in capital cauſes. *Between plea and plea*—In civil cauſes, about words or eſtates. *Between ſtroke and ſtroke*—In criminal cauſes, concerning blows, or wounds inflicted by one man upon another. *Matters of controveſy*—That is, ſuch things being doubtful, and the magiſtrates

† Chap. xiii. 6. ‡ Chap. iv. 19. § *Lev.* xxiv. 14. ‖ *Numb.* xxxv. 30. Chap. xix. 15. *Matt.* xviii. 16. *John* viii. 17. 2 *Cor.* xiii. 1. 1 *Tim.* v. 19. *Heb.* x. 28.
* Chap. xiii. 9. †† Chap. xiii. 5.

thy gates; then ſhalt thou ariſe, and get the up into the place which
9 the LORD thy God ſhall chuſe; And thou ſhalt come unto the
prieſts the Levites, and unto the judge that ſhall be in thoſe days,
and enquire; and they ſhall ſhew thee the ſentence of judgment.
10 And thou ſhalt do according to the ſentence which they of that
place (which the LORD ſhall chuſe) ſhall ſhew thee, and thou ſhalt
11 obſerve to do according to all that they inform thee: According
to the ſentence of the law which they ſhall teach thee, and accord-
ing to the judgement which they ſhall tell thee, thou ſhalt do: thou
ſhalt not decline from the ſentence, which they ſhall ſhew thee, to
12 the right-hand nor to the left. And ‡ the man that will do preſump-
tuouſly, and will not hearken unto the prieſt (that ſtandeth to mini-
ſter there before the LORD thy God) or unto the judge, even that
13 man ſhall die: and thou ſhalt put away the evil from Iſrael. And
all the people ſhall hear, and fear, and do no more preſumptu-
14 ouſly. When thou art come unto the land which the Lord thy
God giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and
ſhalt ſay, I will ſet a king over me, like as all the nations that *are*

magiſtrates divided in their opinions about it. *Chuſe*—Namely, to ſet up his tabernacle, or temple there; becauſe there was the abode, both of their ſanhedrim, which was conſtituted of prieſts and civil magiſtrates, and of the high-prieſts, who were to conſult God by Urim, in matters which could not be decided otherwiſe.

V. 9. *Unto the prieſts*—That is, unto the great council, which conſiſted chiefly of the prieſts and Levites, as being the beſt expoſitors of the laws of God, by which all thoſe controverſies were to be decided. And the high-prieſt was commonly one of that number, underſtood here under the prieſts, whereof he was the chief. *The judge*—Probably the high-prieſt, to whom it belonged to determine, ſome at leaſt, of thoſe controverſies, and to expound the law of God. And he may be diſtinctly named, tho' he be one of the prieſts, becauſe of his eminency, and to ſhew that amongſt the prieſts, he eſpecially was to be conſulted in ſuch caſes. *The ſentence of judgment*—Heb. *The word*, or *matter of judgment*, that is, the true ſtate of the cauſe, and what judgment or ſentence ought to be given in it.

V. 10. *Thou*—Thou ſhalt paſs ſentence: he ſpeaks to the inferior magiſtrates; who were to give ſentence, and came hither to be adviſed about it.

V. 11. *Thou ſhalt do*—In particular ſuits between man and man, altho' the judge be hereby confined to his rule in giving the ſentence, yet it ſeems but fit and reaſonable that people ſhould be bound ſimply to acquieſce in the ſentence of their laſt and higheſt judge, or elſe there would have been no end of ſtrife.

V. 12. *Do preſumptuouſly*—That will proudly and obſtinately oppoſe the ſentence given againſt him. *The evil*—The evil thing, that ſcandal, that pernicious example.

V. 13. *When thou ſhalt*—He only foreſees and foretells what they would do, but doth not approve of it. Yea when they did this thing for this very reaſon, he declares his utter diſlike of it, 1 *Sam.* viii. 7.

‡ *Hoſ.* iv. 4.

15 about me: Thou ſhalt in any wiſe ſet *him* king over thee whom
the LORD thy God ſhall chuſe: *one* § from among thy brethren
ſhalt thou ſet king over thee: thou mayeſt not ſet a ſtranger over
16 thee, which *is* not thy brother. But he ſhall not multiply horſes to
himſelf, nor cauſe the people to return to Egypt, to the end that
he ſhould multiply horſes: foraſmuch as the LORD hath ſaid unto
17 you, ‖ Ye ſhall henceforth return no more that way. Neither ſhall
he multiply wives to himſelf, that his * heart turn not away: nei-
18 ther ſhall he greatly multiply to himſelf ſilver and gold. And it
ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall
write him a copy of this law in a book, out of *that which is* before the
19 prieſts the Levites. † And it ſhall be with him, and he ſhall read
therein all the days of his life: that he may learn to fear the LORD
his God, to keep all the words of this law, and theſe ſtatutes, to do
20 them: That his heart be not lifted up above his brethren, and that
he turn not aſide from the commandment, to the right-hand or to the
left: to the end that he may prolong *his* days in his kingdom; he,
and his children in the midſt of Iſrael.

V. 15. *Thy God ſhall chuſe*—Approve of, or appoint. So it was in *Saul* and *David*. God reſerved to himſelf the nomination both of the family, and of the perſon. *Thy brethren*—Of the ſame nation and religion; becauſe ſuch a perſon was moſt likely to maintain true religion, and to rule with righteouſneſs, gentleneſs, and kindneſs to his ſubjects; and that he might be a fit type of Chriſt their ſupreme king, who was to be one of their brethren.

V. 16. *He ſhall not multiply horſes*—Tho' he might have horſes for his own uſe, yet he was not to have *many* horſes for his officers and guard, much leſs for war, leſt he ſhould truſt in them. The *multiplying horſes* is alſo forbidden, leſt it ſhould raiſe too great a correſpondence with *Egypt* which furniſhed *Canaan* with them. *The Lord hath ſaid*—The Lord hath now ſaid to me, and I by his command declare it to you. *Ye ſhall no more return that way*—Into *Egypt*, leſt ye be again infected with her idolatries.

V. 17. *Turn away*—From God and his law.

V. 18. *He ſhall write*—With his own hand, as the Jews ſay. *Out of that*—Out of the original, which was carefully kept by the prieſts in the ſanctuary, that it might be a perfect copy, and that it might have the greater influence upon him, coming to him as from the hand and preſence of God.

V. 19. *All the days of his life*—'Tis not enough to have Bibles, but we muſt *uſe* them, yea, uſe them daily. Our ſouls muſt have conſtant meals of that manna, which if well digeſted, will afford them true nouriſhment and ſtrength.

V. 20. *If his heart be not lifted up*—He intimates, that the ſcriptures diligently read, are a powerful means to keep him humble, becauſe they ſhew him that, tho' a king, he is ſubject to an higher monarch, to whom he muſt give an account of all his adminiſtrations, and receive from him his ſentence agreeable to their quality, which is ſufficient to abate the pride of the haughtieſt perſon in the world.

CHAP.

§ *Jer.* xxx. 21. ‖ Chap. xxviii. 68. *Hoſ.* xi. 5. * *Prov.* xxx. 8, 9. *Matt.* vi. 24. xiii. 22. 1 *Tim.* vi. 19. † *Joſh.* i. 18.

CHAP. XVIII.

Rules concerning prieſts and Levites, ver. 1—8. *Cautions againſt witchcraft,* ver. 9—14. *A promiſe of* Chriſt, ver. 15—19. *The puniſhment and mark of a falſe prophet,* ver. 20—22.

1 THE prieſts, the Levites, *and* all the tribe of Levi, * ſhall
have no part nor inheritance with Iſrael: they † ſhall eat the
2 offerings of the LORD made by fire, and his inheritance. There-
fore ſhall they have no inheritance among their brethren: the
3 LORD *is* their inheritance, as he hath ſaid unto them. And this ſhall
be the prieſts due from the people, from them that offer a ſacrifice,
whether *it be* ox or ſheep, and they ſhall give unto the prieſt the
4 ſhoulder, and the two cheeks, and the maw. The ‡ firſt fruit *alſo*
of thy corn, of thy wine, and of thy oil, and the firſt of the fleece
5 of thy ſheep ſhalt thou give him. For § the LORD thy God hath
choſen him out of all thy tribes, to ſtand to miniſter in the name
6 of the LORD, him, and his ſons for ever. And if a Levite come
from any of thy gates out of all Iſrael, where he ſojourned, and
‖ come with all the deſire of his mind unto the place which the
7 LORD ſhall chuſe; Then he ſhall miniſter in the name of the LORD
his God, as all his brethren the Levites *do,* which ſtand there be-
8 fore the LORD. They ſhall have like portions to eat, beſides that

V. 1. *His inheritance*—The Lord's portion or inheritance, which God had reſerved to himſelf, as tithes and firſt fruits, and other oblations diſtinct from thoſe which were made by fire.

V. 3. *The maw*—The *Hebrew* word here rendered *maw* or *ſtomach,* may have another ſignification, and ſome render it the *breaſt,* others take it for the part, which lies under the breaſt.

V. 6. *With all the deſire of his mind*—With full purpoſe to fix his abode, and to ſpend his whole time and ſtrength in the ſervice of God. It ſeems, the ſeveral prieſts were to come from their cities to the temple by turns, before *David*'s time; and it is certain they did ſo after it. But if any of them were not contented with this attendance upon God in his tabernacle, or temple, and deſired more entirely and conſtantly to devote himſelf to God's ſervice there, he was permitted ſo to do, becauſe this was an eminent act of piety joined with ſelf-denial, to part with thoſe great conveniences which he enjoyed in the city of his poſſeſſion.

V. 8. *Like portions*—With their brethren who were in actual miniſtration: as they ſhare with them in the work, ſo ſhall they in the encouragements. *Beſide that which cometh*—The reaſon of this law was, becauſe he that waited on the altar, ought to live by the altar: and becauſe it was fit he ſhould keep his money, wherewith he might redeem what he ſold, if afterwards he ſaw occaſion for it. Mr. *Henry* adds a

 remarkable

* *Numb.* xviii. 20. Chap. x. 9. † 1 *Cor.* ix. 13. ‡ *Numb.* xviii. 12. 24. § *Exod.* xxviii. 1. *Numb.* iii. 10. ‖ *Pſal.* xxvii. 4.

9 which cometh of the ſale of his patrimony. When thou art come
into the land which the LORD thy God giveth thee, thou ſhalt not learn
10 to do after the abominations of thoſe nations. There ſhall not be found
among you *any one* that maketh his ſon, or his daughter to * paſs
through the fire, *or* that † uſeth divination, *or* an obſerver of times,
11 or an enchanter, or a witch, ‡ Or a charmer, or a conſulter with fa-
12 miliar ſpirits, or a wizard, or § a necromancer. For all that do theſe
things *are* an abomination unto the LORD: and becauſe of theſe
abominations, the LORD thy God doth drive them out from before
13, 14 thee. Thou ſhalt be perfect with the LORD thy God. For theſe
nations which thou ſhalt poſſeſs, hearkened unto obſervers of times,
and unto diviners: but *as for* thee, the LORD thy God ‖ hath not
15 ſuffered thee ſo *to do*. ** The LORD thy God will raiſe up unto thee
a prophet from the midſt of thee, of thy brethren, like unto me,

remarkable note here: eſpecially conſidering he wrote threeſcore years ago. "A hearty, pious zeal to ſerve God and his church, tho' it may a little encroach upon a ſettled order, and there may be ſomewhat in it that looks *irregular*, yet ought to be *gratified*, and not *diſcouraged*. He that loves dearly to be employed in the ſervice of the ſanctuary, *in God's name let him miniſter*. He ſhall be as welcome to God as the *Levites*, whoſe *courſe* it was to miniſter, and ſhould be ſo *to them*."

V. 10. *Uſeth divination*—Foretelleth things ſecret or to come, by unlawful arts and practices. *An obſerver of times*—Superſtitiouſly pronouncing ſome days lucky, and others unlucky. Or, *an obſerver of the clouds* or heavens, one that divineth by the motions of the clouds, by the ſtars, or by the flying or chattering of birds, all which Heathens uſed to obſerve. *An inchanter*—Or, *a conjecturer*, that diſcovers hidden things by a ſuperſtitious uſe of words or ceremonies, by obſervation of water or ſmoke or any contingencies. *A witch*—One that is in covenant with the devil.

V. 11. *A charmer*—One that charmeth ſerpents or other cattle. Or, *a fortune-teller*, that foretelleth the events of men's lives by the conjunctions of the ſtars. *Spirits*—Whom they call upon by certain words or rites. *A wizard*—Heb. *a knowing man*, who by any forbidden ways undertakes the revelation of ſecret things. *A necromancer*—One that calleth up and enquireth of the dead.

V. 13. *Perfect*—Sincerely and wholly his, ſeeking him and cleaving to him and to his word alone, and therefore abhorring all commerce and converſations with devils.

V. 14. *Hath not ſuffered thee ſo to do*—Hath not ſuffered thee to follow theſe ſuperſtitious and diabolical practices, as he hath ſuffered other nations to do, but hath inſtructed thee better by his word and ſpirit, and will more fully inſtruct thee by a great prophet.

V. 15. *Will raiſe up*—Will produce and ſend into the world in due time. *A prophet like unto me*—Chriſt was truly, and in all commendable parts like him, in being both a prophet and a king and a prieſt and mediator, in the excellency of his miniſtry and work, in the glory of his miracles, in

* *Lev.* xviii. 21. † *Lev.* x. 26. 31. xx. 27. *Iſa.* viii. 19. ‡ *Lev.* xx. 27. § 1 *Sam.* xxviii. 7. ‖ *Acts* xiv. 6. ** *John* i. 17. 45. vi. 40. xv. 24. *Acts* iii. 22. vii. 37. *Heb.* v. 1. 5. iii. 2. 5, 6. viii. 6.

16 unto him ye ſhall hearken. According to all that thou deſiredſt of
the LORD thy God in Horeb, in the day of the aſſembly, ſaying,
* Let me not hear again the voice of the LORD my God, neither
17 let me ſee this great fire any more, that I die not. And the LORD
ſaid unto me, † They have well *ſpoken that* which they have ſpoken.
18 ‡ I will raiſe them up a prophet from among their brethren, like
unto thee, and § will put my words in his mouth, and he ſhall
19 ſpeak unto them all that I ſhall command him. And it ſhall come to
paſs, *that* ‖ whoſoever will not hearken unto my words which he ſhall
20 ſpeak in my name, I will require it of him. But ** the prophet
which ſhall preſume to ſpeak a word in my name, which I have not
commanded him to ſpeak, or that ſhall ſpeak in the name of other
21 gods, even that prophet ſhall die. And if thou ſay in thine heart,
How ſhall we know the word which the LORD hath not ſpoken?
22 †† When a prophet ſpeaketh in the name of the LORD, if the thing
follow not, nor come to paſs, that *is* the thing which the LORD hath
not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou
ſhalt not be afraid of him.

CHAP. XIX.

Of the cities of refuge, ver. 1—10. *Of wilful murderers,* ver. 11—13. *Of removing landmarks,* ver. 14. *Of witneſſes, true,* ver. 15. *or falſe,* ver. 16—21.

1 WHEN the LORD thy God ‡‡ hath cut off the nations, whoſe
land the LORD thy God giveth thee, and thou ſucceedeſt
2 them, and dwelleſt in their cities, and in their houſes; §§ Thou
ſhalt ſeparate three cities for thee in the midſt of thy land, which

in his familiar and intimate converſe with God.

V. 19. *I will require it*—I will puniſh him ſeverely for it. The ſad effect of this threatning the *Jews* have felt for above ſixteen hundred years together.

V. 22. *If the thing*—Which he gives as a ſign of the truth of his prophecy. The falſhood of his prediction ſhews him to be a falſe prophet. *Preſumptuouſly*—Impudently aſcribing his own vain and lying fancies to the God of truth.

V. 2. *In the midſt of thy land*—Namely, beyond *Jordan*, as there were three already appointed on this ſide *Jordan:* In the midſt of the ſeveral parts of their land, to which they might ſpeedily flee from all the parts of the land.

V. 3. *Prepare*

* *Exod.* xx. 19. *Heb.* xii. 19. † Chap. v. 28. ‡ *John* xii. 49. § *Iſa.* li. 16. ‖ *Luke* x. 16. *John* vii. 16. 1 *Theſſ.* ii. 16. ** Chap. xiii. 5. *Jer.* xiv. 14. *Zech.* xiii. 3. †† *Jer.* xxviii. 9. ‡‡ Chap. xii. 29. §§ *Exod.* xxi. 13. *Numb.* xxxv. 10, 11. *Joſh.* xx. 2.

3 the LORD thy God giveth thee to poſſeſs it. Thou ſhalt prepare
thee a way, and divide the coaſts of thy land (which the LORD thy
God giveth thee to inherit) into three parts, that every ſlayer may
4 flee thither. And this *is* the caſe of the ſlayer which ſhall flee thi-
ther, that he may live, whoſo killeth his neighbour ignorantly,
5 whom he hated not in time paſt. As when *a man* goeth into the
wood with his neighbour to hew wood, and his hand fetcheth a
ſtroke with the ax to cut down the tree: and the head ſlippeth from
the helve, and lighteth upon his neighbour that he die, he ſhall
6 flee unto one of thoſe cities, and live: Leſt the avenger of blood
purſue the ſlayer, while his heart is hot, and overtake him, be-
cauſe the way is long, and ſlay him; whereas he *was* not worthy
7 of death, inaſmuch as he hated him not in time paſt. Wherefore I
command thee, ſaying, Thou ſhalt ſeparate three cities for thee.
8 And if the LORD thy God ‖ enlarge thy coaſt (as he hath ſworn
unto thy fathers) and give thee all the land which he promiſed to
9 give unto thy fathers: (If thou ſhalt keep all theſe commandments
to do them, which I command thee this day, to love the LORD thy
God and to walk ever in his ways) * then ſhalt thou add three cities
10 more for thee, beſides theſe three: That innocent blood be not
ſhed in thy land, which the LORD thy God giveth thee *for* an inhe-
11 ritance, and *ſo* blood be upon thee. But if any man hate his
neighbour, and lie in wait for him, and riſe up againſt him, and
ſmite him mortally, that he die, and fleeth into one of theſe cities:
12 Then the elders of his city ſhall ſend, and fetch him † thence, and
deliver him into the hand of the avenger of blood, that he may die.
13 Thine eye ſhall not pity him, but thou ſhalt put away *the guilt of*
14 innocent blood from Iſrael, that it may go well with thee. ‡ Thou
ſhalt not remove thy neighbour's *land*-mark, which they of old time
have ſet in thine inheritance, which thou ſhalt inherit, in the land

V. 3. *Prepare thee a way*—Diſtinguiſh it by evident marks, and make it plain and convenient, to prevent miſtakes and delays.

V. 8. *Enlarge thy coaſt*—As far as *Euphrates.*

V. 9. *If thou ſhalt keep all theſe commandments*—But the *Jewiſh* writers themſelves own, that the condition not being performed, the promiſe of enlarging their coaſt was not fulfilled, ſo that there was no need for three more cities of refuge. Yet *the holy, bleſſed God*, ſay they, *did not command it in vain, for in the days of Meſſiah the Prince, they ſhall be added.* They expect it in the letter: but we know, it has in

‖ Chap. xii. 20. * *Joſh.* xx. 7. † *Prov.* xxviii. 17. ‡ Chap. xxvii. 17. *Prov.* xxii. 28. *Hoſ.* v. 10.

15 that the LORD thy God giveth thee to poſſeſs it. ‖ One witneſs
. ſhall not riſe up againſt a man for any iniquity, or for any ſin, in
any ſin that he ſinneth: at the mouth of two witneſſes, or at the
16 mouth of three witneſſes ſhall the matter be eſtabliſhed. If a falſe
witneſs riſe up againſt any man to teſtify againſt him *that which is*
17 wrong: Then both the men between whom the controverſy *is*,
ſhall ſtand before the LORD, before the prieſts, and the judges,
18 which ſhall be in thoſe days: And the judges ſhall make diligent
inquiſition: and behold, *if* the witneſs *be* a falſe witneſs, *and* hath
19 teſtified falſly againſt his brother: * Then ſhall ye do unto him,
as he had thought to have done unto his brother: † ſo ſhalt thou
20 put the evil away from among you. And thoſe which remain ſhall
hear and fear, and ſhall henceforth commit no more any ſuch evil
21 among you. And thine eye ſhall not pity, *but* ‡ life *ſhall go* for life,
eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

The exhortation of the prieſt to them who were going to battle, ver. 1—4. *The diſmiſſion of them who were engaged in buſineſs, or faint-hearted,* ver. 5—9. *How they were to treat diſtant cities,* ver. 10—15. *The cities of the* Canaanites, ver. 16—18. *Fruit-trees not to be deſtroyed,* ver. 19, 20.

1 WHEN thou goeſt out to battle againſt thine enemies, and
ſeeſt ** horſes and chariots, *and* a people more than thou,
be not afraid of them: for the LORD thy God *is* with thee, which
2 brought thee up out of the land of Egypt. And it ſhall be when ye

in Chriſt its ſpiritual accompliſhment. For the borders of the Goſpel-*Iſrael*, are inlarged according to the promiſe: and in *the Lord our righteouſneſs*, refuge is provided for all that by faith fly to him.

V. 15. *Riſe*—Or, *be eſtabliſhed*, accepted, owned as ſufficient: it is the ſame word which in the end of the verſe is rendered, *be eſtabliſhed.*

V. 16. *A falſe witneſs*—A ſingle witneſs, though he ſpeak truth, is not to be accepted for the condemnation of another man, but if he be convicted of falſe witneſs, this is ſufficient for his own condemnation.

V. 21. *Eye for eye*—What puniſhment the law allotted to the accuſed, if he had been convicted, the ſame ſhall the falſe accuſer bear.

V. 2. *Speak unto the people*—Probably to one regiment of the army after another.

V. 5. *What*

‖ *Numb.* xxxv. 30. Chap. xvii. 6. *Matt.* xviii. 16. *John* viii. 17. 2 *Cor.* xiii. 1. *Heb.* x. 28. * *Prov.* xix. 5. 9. † Chap. xiii. 5. xvii. 7. ‡ *Exod.* xxi. 23. *Lev.* xxiv. 20. *Matt.* v. 38. ** *Pſal.* xx. 7. *Iſa.* xxxi. 1.

are come nigh unto the battle, that the prieſts ſhall approach, and
3 ſpeak unto the people, And ſhall ſay unto them, Hear, O Iſrael,
you approach this day unto battle againſt your enemies: let not your
hearts † faint, fear not, and do not tremble, neither be ye terrified
4 becauſe of them. For the LORD your God *is* he that goeth with you,
5 to fight for you againſt your enemies, to ſave you. And the
officers ſhall ſpeak unto the people, ſaying, What man *is there* that
hath built a new houſe, and hath not dedicated it? Let him go and
return to his houſe, leſt he die in the battle, and another man de-
6 dicate it. And what man *is he* that hath planted a vineyard, and
hath not *yet* eaten of it? Let him *alſo* go and return unto his houſe,
7 leſt he die in the battle, and another man eat of it. ‡ And what
man *is there* that hath betrothed a wife, and hath not taken her? Let
him go and return unto his houſe, leſt he die in battle, and another
8 man take her. And the officers ſhall ſpeak farther unto the people,
and they ſhall ſay, ‖ What man *is there that* is fearful and faint-hearted?
Let him go and return unto his houſe, leſt his brethrens heart faint
9 as well as his heart. And it ſhall be when the officers have made
an end of ſpeaking unto the people, that they ſhall make captains of
10 the armies to lead the people. When thou comeſt nigh unto a
11 city to fight againſt it, then § proclaim peace unto it. And it ſhall
be, if it make thee anſwer of peace, and open unto thee, then it
ſhall be, *that* all the people *that is* found therein, ſhall be tributa-
12 ries unto thee, and they ſhall ſerve thee. And if it will make no
peace with thee, but will make war againſt thee, then thou ſhalt
13 beſiege it. And when the LORD thy God hath delivered it into thine
hands, thou ſhalt ſmite every male thereof with the edge of the

V. 5. *What man*—This and the following exceptions are to be underſtood only of a war allowed by God, not in a war commanded by God, not in the approaching war with the *Canaanites*, from which even the bridegroom was not exempted, as the *Jewiſh* writers note.

V. 6. *A vineyard*—This and the former diſpenſation were generally convenient, but more neceſſary in the beginning of their ſettlement in *Canaan*, for the encouragement of thoſe who ſhould build houſes or plant vineyards, which was chargeable to them, and beneficial to the commonwealth. *Eaten of it*—Heb. *made it common*, namely, for the uſe of himſelf and family and friends, which it was not, 'till the fifth year.

V. 9. *Make captains*—Or rather, as the *Hebrew* hath it, *they ſhall ſet* or *place the captains of the armies in the head or front of the people* under their charge, that they may conduct them, and by their example encourage their ſoldiers. It is not likely they had their captains to make when they were juſt going to battle.

V. 16. *Nothing*

† *Iſa.* vii. 4. ‡ Chap. xxiv. 5. ‖ *Judg.* vii. 3. § 2 *Sam.* xx. 18.

14 ſword. But the women, and the little ones, and the || cattle, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou take unto thyſelf: and thou ſhalt eat the ſpoil of thine enemies, which the
15 LORD thy God hath given thee. Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of
16 theſe nations. But * of the cities of theſe people which the LORD thy God doth give thee *for* an inheritance, thou ſhalt ſave alive no-
17 thing that breatheth: But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the LORD thy God hath command-
18 ed thee: That they teach you not to do after all their abominations, which they have done unto their gods, ſo ſhould ye ſin againſt the
19 LORD your God. When thou ſhalt beſiege a city a long time, in making war againſt it to take it, thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down (for the tree of the field *is* man's
20 *life*) to employ *them* in the ſiege. Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

CHAP. XXI.

The expiation of an uncertain murder, ver. 1—9. *The uſage of a captive taken to wife*, ver. 10—14. *The firſt-born not to be diſinherited*, ver. 15—17. *A ſtubborn ſon to be put to death*, ver. 18—21. *Bodies of malefactors to be buried*, ver. 22, 23.

1 IF *one* be found ſlain in the land which the LORD thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who
2 hath ſlain him: Then the elders and the judges ſhall come forth, and they ſhall meaſure unto the cities which are round about him

V. 16. *Nothing*—No man. For the beaſts, ſome few excepted, were given them for a prey.

V. 19. *Thou ſhalt not deſtroy*—Which is to be underſtood of a general deſtruction of them, not of the cutting down ſome few of them, as the conveniency of the ſiege might require. *Man's life*—The ſuſtenance or ſupport of his life.

V. 1. *The field*—Or, in the city, or any place: only the *field* is named, as the place where ſuch murders are moſt commonly committed.

V. 2. *Thy elders and judges*—Thoſe of thy elders who are judges: the judges or rulers of all the neighbouring cities. *Meaſure*—Unleſs it be evident which city is neareſt; for then meaſuring was ſuperfluous.

|| *Joſh.* viii. 2. * *Numb.* xxxiii. 52. Chap. vii. 1, 2.

3 that is ſlain. And it ſhall be *that* the city *which is* next unto the
ſlain man, even the elders of that city ſhall take an heifer which
hath not been wrought with, *and* which hath not drawn in the
4 yoke. And the elders of that city ſhall bring down the heifer unto
a rough valley, which is neither eared nor ſown, and ſhall ſtrike
5 off the heifer's neck there in the valley. And the prieſts the ſons
of Levi ſhall come near (for * them the LORD thy God hath choſen
to miniſter unto him, and to bleſs in the name of the LORD) and
† by their word ſhall every controverſy, and every ſtroke be
6 *tried*. And all the elders of that city *that are* next unto the ſlain
man, ‡ ſhall waſh their hands over the heifer that is beheaded in
7 the valley. And they ſhall anſwer, and ſay, Our hands have not
8 ſhed this blood, neither have our eyes ſeen *it*. Be merciful, O
LORD, unto thy people Iſrael whom thou haſt redeemed, and § lay
not innocent blood unto thy people of Iſrael's charge: and the
9 blood ſhall be forgiven them. So ſhalt thou put away the *guilt of*
innocent blood from among you, when thou ſhalt do *that which is*
10 right in the ſight of the LORD. When thou goeſt forth to war
againſt thine enemies, and the LORD thy God hath delivered them
11 into thine hands, and thou haſt taken them captive; And ſeeſt
among the captives a beautiful woman, and haſt a deſire unto her,

V. 3. *Which hath not drawn in the yoke*—A fit repreſentative of the murderer, in whoſe ſtead it was killed, who would not bear the yoke of God's laws. A type alſo of Chriſt, who was under the yoke, but what he had voluntarily taken upon himſelf.

V. 4. *A rough valley*—That ſuch a deſert and horrid place might beget an horror of murder and of the murderer. *Strike off the neck*—To ſhew what they would and ſhould have done to the murderer if they had found him.

V. 5. *Every controverſy*—Of this kind: every controverſy which ſhall riſe about any ſtroke, whether ſuch a mortal ſtroke as is here ſpoken of, or any other ſtroke or wound given by one man to another.

V. 7. *They ſhall anſwer*—To the prieſts who ſhall examine them. *This blood*—*This* about which the preſent enquiry is made: or *this* which is here preſent: for it is thought the corps of the ſlain man was brought into the ſame place where the heifer was ſlain. Nor have we ſeen or underſtood how or by whom this was done.

V. 8. *Forgiven*—Though there was no mortal guilt in this people, yet there was a ceremonial uncleanneſs in the land, which was to be expiated and forgiven.

V. 10. *Enemies*—Of other nations, but not of the *Canaanites*.

V. 11. *Haſt a deſire unto her*—Or, *haſt taken delight in her*: which may be a modeſt expreſſion for *lying with her*, and ſeems probable, becauſe it is ſaid, ver. 14. *that he had humbled her*. And here ſeem to be two caſes ſuppoſed, and direction given what to do in both of them, 1. that he did deſire to marry her, of which he ſpeaks, ver. 11, 12, 13. 2. that he did not deſire this, of which he ſpeaks, ver. 14.

V. 12. *She*

* Chap. x. 8. † Chap. xvii. 8, 9. ‡ *Pſal.* xix. 12. § *Judg.* ix. 24.

12 that thou wouldeſt have her to thy wife: Then thou ſhalt bring
her home to thine houſe, and ſhe ſhall ſhave her head, and pare her
13 nails. And ſhe ſhall put the raiment of her captivity from off her,
and ſhall remain in thine houſe, and bewail her father and her
mother a full month: and after that thou ſhalt go in unto her, and
14 be her huſband, and ſhe ſhall be thy wife. And it ſhall be, if
thou have no delight in her, then thou ſhalt let her go whither ſhe
will; but thou ſhalt not ſell her at all for money, thou ſhalt not
15 make merchandiſe of her, becauſe thou haſt humbled her. If a
man have § two wives, one beloved, and another hated, and they
have borne him children, *both* the beloved and the hated: and if
16 the firſt-born ſon be her's that was hated: Then it ſhall be, when he
‖ maketh his ſons to inherit *that* which he hath, *that* he may not
make the ſon of the beloved, firſt-born, before the ſon of the
17 hated, *which is indeed* the firſt-born. But he ſhall acknowledge the
ſon of the hated *for* the firſt-born, by giving him a double portion
of all that he hath: for he is the * beginning of his ſtrength; the
18 right of the firſt-born *is* his. If a man have a ſtubborn and re-
bellious ſon, which will not obey the voice of his father, or the
voice of his mother, and *that* when they have chaſtened him, will
19 not hearken unto them: Then ſhall his father and his mother lay
hold on him, and bring him out unto the elders of his city, and

V. 12. *She ſhall ſhave her head*—In token of her renouncing her heatheniſh idolatry and ſuperſtition, and of her becoming a new woman, and embracing the true religion.

V. 13. *Raiment of captivity*—Thoſe forbid raiments which were put upon her when ſhe was taken captive. *Bewail her father and mother*—Either their death, or which was in effect the ſame, her final ſeparation from them.

V. 14. *If thou have no delight in her*—If thou doſt not chuſe to marry her. *Thou ſhalt not make merchandiſe of her*—Make gain of her, either by uſing her to thy own ſervile works, or by proſtituting her to the luſts or to the ſervice of others.

V. 15. *Two wives*—This practice, though tolerated, is not hereby made lawful; but only proviſion is made for the children in that caſe. *Hated*—Comparatively, that is, leſs loved.

V. 19. *His father and mother*—The conſent of both is required to prevent the abuſe of this law to cruelty. And it cannot reaſonably be ſuppoſed that both would agree without the ſon's abominable and incorrigible wickedneſs, in which caſe it ſeems a righteous law, becauſe the crime of rebellion againſt his own parents did ſo fully ſignify what a pernicious member he would be in the commonwealth of *Iſrael*, who had diſſolved all his natural obligations. *Unto the elders*—Which was a ſufficient caution to preſerve children from the malice of any hard-hearted parents,

§ *Matt.* xix. 8. ‖ 2 *Chron.* xi. 19. 22. * *Gen.* xlix. 3.

20 unto the gate of his place: And they ſhall ſay unto the elders of
his city, This our ſon *is* ſtubborn and rebellious, he will not obey
21 our voice: *he is* a glutton, and a drunkard. And all the men of
his city ſhall ſtone him with ſtones that he die: ſo ſhalt thou put
evil away from among you, and all Iſrael ſhall hear, and fear.
22 And if a man have committed a ſin worthy of death, and he be put
23 to death, and thou hang him on a tree: His body ſhall not re-
main all night upon the tree, but thou ſhalt in anywiſe bury him
that day (for ‖ he that is hanged, *is* accurſed of God) that thy
land be not defiled, which the LORD thy God giveth thee *for* an
inheritance.

CHAP. XXII.

Laws for preſerving ſtray or fallen cattle, ver. 1—4. *For a diſtinction of apparel between women and men,* ver. 5. *For compaſſion even toward birds,* ver. 6, 7. *Of battlements on houſes,* ver. 8. *Againſt improper mixtures,* ver. 9—11. *Of fringes,* ver. 12. *Of a wife, falſely accuſed,* ver. 13—19. *Juſtly accuſed,* ver. 20, 21. *The puniſhment of adultery, rape, fornication,* ver. 22—29. *Of inceſt,* ver. 30.

1 THOU * ſhalt not ſee thy brother's ox, or his ſheep go aſtray,
and hide thyſelf from them, thou ſhalt in any caſe † bring
2 them again unto thy brother. And if thy brother *be* not nigh unto
thee, or if thou know him not, then thou ſhalt bring it unto thine

parents, becauſe theſe elders were firſt to examine the cauſe with all exactneſs, and then to pronounce the ſentence.

V. 20. *A glutton and a drunkard*—Under which two offences others of a like or worſe nature are comprehended.

V. 22. *On a tree*—Which was done after the malefactor was put to death ſome other way, this publick ſhame being added to his former puniſhment.

V. 23. *He is accurſed of God*—He is in a ſingular manner curſed and puniſhed by God's appointment with a moſt ſhameful kind of puniſhment, as this was held among the *Jews* and all nations; and therefore this puniſhment may ſuffice for him, and there ſhall not be added to it that of lying unburied. And this curſe is here appropriated to thoſe that are hanged, to foreſignify that Chriſt ſhould undergo this execrable puniſhment, and be made a curſe for us, *Gal.* iii. 13. which though it was to come in reſpect to men, yet was preſent unto God. *Defiled*—Either by inhumanity towards the dead: or by ſuffering the monument of the man's wickedneſs, and of God's curſe, to remain publick a longer time than God would have it, whereas it ſhould be put out of ſight, and buried in oblivion.

V. 1. *Thy brother's*—Any man's. *Thou ſhalt not hide thyſelf*—Diſſemble or pretend that thou doſt not ſee them; or paſs them by as if thou hadſt not ſeen them.

V. 2. *To thine own houſe*—To be uſed like thine own cattle.

V. 3. *Hide*

‖ *Gal.* iii. 13. * *Exod.* xxiii. 4. † 1 *Pet.* ii. 25. *James* v. 19, 20.

own houſe, and it ſhall be with thee until thy brother ſeek after it,
3 and thou ſhalt reſtore it to him again. In like manner ſhalt thou
do with his aſs, and ſo ſhalt thou do with his raiment, and with all
loſt things of thy brother's, which he hath loſt, and thou haſt found,
4 ſhalt thou do likewiſe; thou mayeſt not hide thyſelf. Thou ſhalt
not ſee thy brother's aſs, or his ox fall down by the way, and hide
thyſelf from them: thou ſhalt ſurely help him to lift *them* up again.
5 The woman ſhall not wear that which pertaineth unto a man, nei-
ther ſhall a man put on a woman's garment: for all that do ſo, *are*
6 abomination unto the LORD thy God. If a bird's neſt chance to
be before thee in the way, in any tree, or on the ground, *whether*
they be young ones, or eggs, and the dam ſitting upon the young, or
7 upon the eggs, thou ſhalt not take the dam with the young. *But*
thou ſhalt in any wiſe let the dam go, and take the young to thee,
that it may be well with thee, and *that* thou mayeſt prolong *thy*
8 days. When thou buildeſt a new houſe, then thou ſhalt make a
‡ battlement for thy roof, that thou bring not blood upon thine
9 houſe, if any man fall from thence. § Thou ſhalt not ſow
thy vineyard with divers ſeeds: leſt the fruit of thy ſeed which thou

V. 3. *Hide thyſelf*—Diſſemble that thou haſt found it. Or, *hide it*, that is, conceal the thing loſt.

V. 5. *Shall not wear*—Namely, ordinarily or unneceſſarily, for in ſome caſes this may be lawful, as to make an eſcape for one's life. Now this is forbidden, both for decency ſake, that men might not confound thoſe ſexes which God hath diſtinguiſhed, that all appearance of evil might be avoided, ſuch change of garments carrying a manifeſt ſign of effeminacy in the man, of arrogance in the woman, of lightneſs and petulancy in both; and alſo to cut off all ſuſpicions and occaſions of evil, which this practice opens a wide door to.

V. 7. *Let the dam go*—Partly for the bird's ſake, which ſuffered enough by the loſs of its young; for God would not have cruelty exerciſed towards the brute creatures: and partly for mens ſake, to reſtrain their greedineſs, that they ſhould not monopolize all to themſelves, but leave the hopes of a future ſeed for others.

V. 8. *A battlement*—A fence or breaſtwork, becauſe the roofs of their houſes were made flat, that men might walk on them. *Blood*—The guilt of blood, by a man's fall from the top of thy houſe, thro' thy neglect of this neceſſary proviſion. The *Jews* ſay, that by the equity of this law, they are obliged, and ſo are we, to fence or remove every thing, whereby life may be endangered, as wells, or bridges, leſt if any periſh thro' our omiſſion, their blood be required at our hand.

V. 9. *Divers ſeeds*—Either 1. With divers kinds of ſeed mixed and ſowed together between the rows of vines in thy vineyard: which was forbidden to be done in the field, *Lev.* xix. 19. and here, in the vineyard. Or 2. With any kind of ſeed differing from that of the vine, which would produce either herbs, or corn, or fruit-bearing trees, whoſe fruit might be mingled

‡ 1 *Cor.* x. 32. § *Lev.* xix. 19.

10 haſt ſown, and the fruit of thy vineyard be defiled. ‖ Thou ſhalt
11 not plow with an ox and an aſs together. * Thou ſhalt not wear a
12 garment of divers ſorts, as of woollen and linen together. Thou
ſhalt make thee † fringes upon the four quarters of thy veſture,
13 wherewith thou covereſt thyſelf. If any man take a wife, and go
14 in unto her, and hate her. And give occaſion of ſpeech againſt
her, and bring up an evil name upon her, and ſay, I took this wo-
15 man, and when I came to her, I found her not a maid; Then ſhall
the father of the *damſel*, and her mother, take and bring forth *the*
tokens of the damſel's virginity, unto the elders of the city, in the
16 gate. And the damſel's father ſhall ſay unto the elders, I gave my
17 daughter unto this man to wife, and he hateth her: And lo, he
hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy
daughter a maid: and yet theſe *are the tokens of* my daughter's virgi-
nity: and they ſhall ſpread the cloth before the elders of the city.
18 And the elders of that city ſhall take that man, and chaſtiſe him.
19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give
them unto the father of the damſel becauſe he hath brought up an
evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may
20 not put her away all his days. But if this thing be true, *and the*

gled with the fruit of the vines. Now this and the following precepts, tho' in themſelves ſmall and trivial, are given, according to that time and ſtate of the church, for inſtructions in greater matters, and particularly to commend to them ſimplicity in all their carriage towards God and men, and to forbid all mixture of their inventions with God's inſtitutions in doctrine or worſhip. *Defiled*—Legally and morally, as being prohibited by God's law, and therefore made unclean; as on the contrary, things are *ſanctified by God's word*, allowing and approving them, 1 *Tim.* iv. 5.

V. 10. *An ox and an aſs*—Becauſe the one was a clean beaſt, the other unclean; whereby God would teach men to avoid polluting themſelves by the touch of unclean perſons or things.

V. 12. *Fringes*—Or *laces*, or *ſtrings*, partly to bring the commands of God to their remembrance, as it is expreſſed, *Numb.* xv. 38. and partly as a public profeſſion of their nation and religion, whereby they might be diſtinguiſhed from ſtrangers, that ſo they might be more circumſpect to behave as became the people of God, and that they ſhould own their religion before all the world. *Thou covereſt thyſelf*—Theſe words ſeem reſtrictive to the upper garment wherewith the reſt were covered.

V. 13. *If any man take a wife*—And afterward falſely accuſe her.——What the meaning of that evidence is, by which the accuſation was proved falſe, the learned are not agreed. Nor is it neceſſary for us to know: they for whom this law was intended, undoubtedly underſtood it.

V. 19. *The father*—Becauſe this was a reproach to his family, and to himſelf, as ſuch a miſcarriage of his daughter would have been aſcribed to his evil education.

V. 24. *She*

‖ 2 *Cor.* vi. 14—16. * *Lev.* xix. 19. † *Numb.* xv. 38.

21 *tokens of* virginity be not found for the damſel: Then they ſhall
bring out the damſel to the door of her father's houſe, and the men
of her city ſhall ſtone her with ſtones that ſhe die, becauſe ſhe hath
wrought folly in Iſrael, to play the whore in her father's houſe: ſo
22 † ſhalt thou put evil away from among you. ‡ If a man be found
lying with a woman married to an huſband, then they ſhall both of
them die: *both* the man that lay with the woman, and the woman:
23 ſo ſhalt thou put away evil from Iſrael. If a damſel *that is* a virgin
be betrothed unto an huſband, and a man find her in the city, and
24 lie with her: Then ye ſhall bring them both out unto the gate of
that city, and ye ſhall ſtone them with ſtones, that they die: the
damſel, becauſe ſhe cried not, *being* in the city; and the man, be-
cauſe he hath humbled his neighbour's wife: ſo thou ſhalt put away
25 evil from among you. But if a man find a betrothed damſel in
the field, and the man force her, and lie with her: then the man
26 only that lay with her ſhall die. But unto the damſel thou ſhalt do
nothing, *there is* in the damſel no ſin *worthy* of death: for as when
a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this
27 matter. For he found her in the field, *and* the betrothed damſel
28 cried, and *there was* none to ſave her. § If a man find a damſel
that is a virgin, which is not betrothed, and lay hold on her, and
29 lie with her, and they be found: Then the man that lay with her
ſhall give unto the damſel's father fifty *ſhekels* of ſilver, and ſhe ſhall
be his wife, becauſe he hath humbled her, he may not put her
30 away all his days. ‖ A man ſhall not take his father's wife, nor
diſcover his father's ſkirt.

V. 24. *She cried not*—And therefore is juſtly preſumed to have conſented to it.

V. 26. *Even ſo*—Not an act of choice, but of force and conſtraint.

V. 27. *The damſel cried*—Which is in that caſe to be preſumed; charity obliging us to believe the beſt, 'till the contrary be manifeſt.

V. 29. *Fifty ſhekels*—Beſides the dowry, as *Philo*, the learned *Jew* notes, which is here omitted, becauſe that was cuſtomary, it being ſufficient here to mention what was peculiar to this caſe. *His wife*—If her father conſented to it.

V. 30. *Take*—To wife. So this reſpects the ſtate, and the next branch ſpeaks of the act only.

CHAP.

† Chap. xiii. 5. ‡ *Lev.* xx. 10. *John* viii. 4, 5. § *Exod.* xxii. 16. ‖ *Lev.* xviii. 8.

CHAP. XXIII.

Who are to be excluded the congregation of rulers, ver. 1—6. *An* Edomite *and an* Egyptian *not to be abhorred,* ver. 7, 8. *No uncleanneſs to be in the camp,* ver. 9—14. *Of ſervants, eſcaped from their maſters,* ver. 15, 16. *Laws, againſt ſodomy and whoredom,* ver. 17, 18. *Againſt uſury,* ver. 19, 20. *Againſt the breach of vows,* ver. 21—23. *The liberty which might be taken in another's field or vineyard,* ver. 24, 25.

1 HE that is wounded in the ſtones, or hath his privy member
2 cut off, ſhall not enter into the congregation of the LORD. A baſtard ſhall not enter into the congregation of the LORD; even to his tenth generation ſhall he not enter into the congregation of the
3 LORD. * An Ammonite, or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they
4 not enter into the congregation of the LORD for ever. Becauſe they met you not with bread and with water in the way when ye came forth out of Egypt, and † becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee.
5 Nevertheleſs the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curſe into a bleſſing unto thee,
6 becauſe the LORD thy God loved thee. Thou ſhalt not ſeek their

V. 1. *He that is wounded*—A phraſe denoting an eunuch. *Shall not enter into the congregation of the Lord*—Shall not be admitted to honours and offices either in the church or commonwealth of *Iſrael;* and ſo the *congregation of the Lord* doth not here ſignify, the body of the people, but the ſociety of the elders or rulers of the people. Add to this, that the Hebrew word, *Kahal,* generally ſignifies a *congregation* or *company of men met together;* and therefore this cannot ſo conveniently be meant of all the body of the people, which could never meet in one place, but of the chief rulers, which frequently did ſo. Nor is it ſtrange that eunuchs are excluded from government, both becauſe ſuch perſons are commonly obſerved to want that courage which is neceſſary for a governor, becauſe as ſuch perſons ordinarily were deſpicable, ſo the authority in their hands was likely to be expoſed to the ſame contempt.

V. 2. *The congregation*—Taking the word as in the former verſe.

V. 3. *For ever*—This ſeems to note the perpetuity of this law, that it ſhould be inviolably obſerved in all ſucceeding ages.

V. 4. *They met you not with bread and water*—As the manner of thoſe times was to wait and provide for ſtrangers and travellers, which was the more neceſſary, becauſe in thoſe times and countries, there were no public houſes of entertainment. Their fault then was unmercifulneſs to ſtrangers and afflicted perſons, which was aggravated both by their relation to the *Iſraelites,* as being the children of *Lot,* and by the ſpecial kindneſs of God, and of the *Iſraelites* to them, in not fighting againſt them.

V. 6. *Thou ſhalt not ſeek their peace*—That is,

* *Neh.* xiii. 1. † *Numb.* xxii. 5, 6.

7 peace, nor their proſperity all thy days for ever. Thou ſhalt not
abhor an Edomite, ‡ for he *is* thy brother; thou ſhalt not abhor an
8 Egyptian, becauſe thou waſt a ſtranger in his land. The children
that are begotten of them, ſhall enter into the congregation of the
9 LORD in their third generation. When the hoſt goeth forth againſt
10 thine enemies, then § keep thee from every wicked thing. If there
be among you any man that is not clean by reaſon of uncleanneſs
that chanceth him by night, then ſhall he go abroad out of the camp,
11 he ſhall not come within the camp. But it ſhall be when evening
cometh on, he ſhall waſh *himſelf* with water: and when the ſun is
12 down, he ſhall come into the camp *again*. Thou ſhalt have a place
13 alſo without the camp, whither thou ſhalt go forth abroad. And
thou ſhalt have a paddle upon thy weapon: and it ſhall be when
thou wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and ſhalt
14 turn back, ‖ and cover that which cometh from thee. For the
LORD thy God walketh in the midſt of thy camp to deliver thee,
and to give up thine enemies before thee: therefore ſhall thy camp
be holy, * that he ſee no unclean thing in thee, and turn away from

is, make no contracts either by marriages or leagues, or commerce with them, but rather conſtantly keep a jealous eye over them, as enemies who will watch every opportunity to enſnare or diſturb thee. This counſel was now the more neceſſary, becauſe a great part of the *Iſraelites* lived beyond *Jordan* in the borders of thoſe people, and therefore God ſets up this wall of partition betwixt them, as well knowing the miſchief of bad neighbours, and *Iſrael*'s proneneſs to receive infection from them. Each particular *Iſraelite* is not hereby forbidden to perform any office of humanity to them, but the body of the nation are forbidden all familiar converſation with them.

V. 7. *Thou waſt a ſtranger*—And didſt receive habitation, protection and proviſion from them a long time, which kindneſs thou muſt not forget for their following perſecution. It is ordinary with men, that one injury blots out the remembrance of twenty courteſies; but God doth not deal ſo with us, nor will he have us to deal ſo with others, but commands us to forget injuries, and to remember kindneſſes.

V. 8. *In their third generation*—Suppoſing their grandfather, or great-grandfather turned proſelyte, and the children continue in that faith received by ſuch anceſtors.

V. 9. *Keep from every wicked thing*—Then eſpecially take heed, becauſe that is a time of confuſion and licentiouſneſs; when the laws of God and man cannot be heard for the noiſe of arms; becauſe the ſucceſs of thy arms depends upon God's bleſſing, which wicked men have no reaſon to expect; and becauſe thou doſt carry thy life in thy hand, and therefore haſt need to be well prepared for death and judgment.

V. 13. *Cover*—To prevent the annoyance of ourſelves or others; to preſerve and exerciſe modeſty and natural honeſty; and principally that by ſuch outward rites they might be innured to the greater reve-

‡ *Obad.* x. 12. *Am.* i. 11. § *Luke* xiii. 14. ‖ *Iſai.* iv. 4. * *Jer.* xxxii. 40.

15 thee. † Thou ſhalt not deliver unto his maſter the ſervant which
16 is eſcaped from his maſter unto thee. He ſhall dwell with you,
even among you in that place which he ſhall chuſe, in one of thy
17 gates where it liketh him beſt: thou ſhalt not oppreſs him. There
ſhall be no ‡ whore of the daughters of Iſrael, nor a ſodomite of
18 the ſons of Iſrael. Thou ſhalt not bring the hire of a whore, or
the price of a dog into the houſe of the Lord thy God for any vow:
for even both theſe *are* abomination unto the LORD thy God.
19 § Thou ſhalt not lend upon uſury to thy brother, uſury of money,
uſury of victuals, uſury of any thing that is lent upon uſury.
20 Unto a ſtranger thou mayeſt lend upon uſury, but unto thy brother
thou ſhalt not lend upon uſury: that the LORD thy God may bleſs
thee in all that thou ſetteſt thine hand to, in the land whither thou

rence of the Divine Majeſty, and the greater caution to avoid all real and moral uncleanneſs.

V. 15. *The ſervant*—Of ſuch as belonged to the *Canaanites*, or other neighbouring nations, becauſe if he had lived in remote countries, it is not probable that he would flee ſo far to avoid his maſter, or that his maſter would follow him ſo far to recover him. For the *Canaanites* this ſentence was moſt juſt, becauſe both they and theirs were all forfeited to God and *Iſrael*, and whatſoever they enjoyed was by ſpecial indulgence. And for the other neighbours it may ſeem juſt alſo, becauſe both maſters and ſervants of theſe and other nations are unqueſtionably at the diſpoſal of the Lord their maker and ſovereign ruler. Underſtand it likewiſe of ſuch as upon enquiry appear to have been unjuſtly oppreſſed by their maſters. Now it is not ſtrange if the great God, who hates all tyranny, and ſtiles himſelf the refuge of the oppreſſed, doth interpoſe his authority to reſcue ſuch perſons from their cruel maſters.

V. 17. *No whore*—No common proſtitute, ſuch as were tolerated and encouraged by the *Gentiles*, and uſed even in their religious worſhip. Not that ſuch practices were allowed to the ſtrangers among them, as is evident from many ſcriptures and reaſons, but that it was in a peculiar manner, and upon ſpecial reaſons, forbidden to them, as being much more odious in them than in ſtrangers.

V. 18. *The hire of a whore*—This is oppoſed to the practice of the *Gentiles*, who allowed both ſuch perſons and the oblations they made out of their infamous gains; and ſome of them kept lewd women, who proſtituted themſelves in the temples, to the honour of their falſe Gods, and offered part of their profit to them. *Or the price of a dog*—It ſeems to mean, of a whoremonger or ſodomite. Such are called *dogs*, Rev. xxii. 15. And it is not improbable they are called ſo here. From theſe God would not accept of any offering.

V. 19. *Thou ſhalt not lend upon uſury to thy brother*—To an *Iſraelite*. They held their eſtates immediately from God, who while he diſtinguiſhed them from all other people, might have ordered, had he pleaſed, that they ſhould have all things in common. But inſtead of that, and in token of their *joint intereſt* in the good land he had given them, he only appointed them, as there was occaſion, to lend to one

† 1 *Sam.* xxx. 15. ‡ *Prov.* ii. 16. § *Exod.* xxii. 25. *Lev.* xxv. 36. *Pſal.* xv. 5. *Luke* vi. 34, 35.

21 goeſt to poſſeſs it. ‖ When thou ſhalt vow a vow unto the LORD
thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will
22 ſurely require it of thee: and it would be ſin in thee. But if thou
23 ſhalt forbear to vow, it ſhall be no ſin in thee. That which is
gone out of thy lips, thou ſhalt keep and perform; *even* a free-will-
offering, according as thou haſt vowed unto the LORD thy God,
24 which thou haſt promiſed with thy mouth. When thou comeſt
into thy neighbour's vineyard thou mayeſt eat grapes thy fill, at
25 thine own pleaſure: but thou ſhalt not put any in thy veſſel. When
thou comeſt into the ſtanding corn of thy neighbour's, * then thou
mayeſt pluck the ears with thine hand: but thou ſhalt not move a
ſickle unto thy neighbour's ſtanding corn.

CHAP. XXIV.

Of Divorce, ver. 1—4. *New-married men diſcharged from the war*, ver. 5. *Of pledges*, ver. 6. 10—13. *Of man-ſtealers*, ver. 7. *Of the leproſy*, ver. 8, 9. *Of daily wages*, ver. 14, 15. *None to be puniſhed for another's ſin*, ver. 16. *Of juſtice and mercy to the widow, fatherleſs and ſtranger*, ver. 17—22.

1 WHEN † a man hath taken a wife, and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her; then let him write her a

one another *without intereſt*. This *among them* would be little or no loſs to the lender, becauſe their land was ſo divided, their eſtates ſo ſettled, and there was ſo little a merchandiſe among them, that it was ſeldom or never they had occaſion to borrow any great ſums, but only for the ſubſiſtence of their family, or ſome uncommon emergence. But they might *lend to a ſtranger* upon uſury, who was ſuppoſed to live by trade, and therefore got by what he borrowed: in which caſe 'tis juſt, the lender ſhould ſhare in the gain. This uſury therefore is not *oppreſſive*: for they might not *oppreſs a ſtranger*.

V. 21. *Not ſlack*—Not delay: becauſe delays may make them both unable to pay it, and unwilling too.

V. 23. *A free-will-offering*—Which though thou didſt really make, yet being made, thou art no longer free, but obliged to perform it.

V. 24. *At thy pleaſure*—Which was allowed in thoſe parts, becauſe of the great plenty and fruitfulneſs of vines there.

V. 1. *Some uncleanneſs*—Some hateful thing, ſome diſtemper of body or quality of mind not obſerved before marriage: or ſome light carriage, as this phraſe commonly ſignifies, but not amounting to adultery. *Let him write*—This is not a command as ſome of the *Jews* underſtood it, nor an allowance and approbation, but merely a permiſſion of that practice for prevention of greater miſchiefs, and this only until *the time of reformation*, till the

‖ *Eccl.* v. 5. * *Matt.* xii. 1. *Mark* ii. 23. *Luke* vi. 1. † *Matt.* v. 31. xix. 7. *Mark* x. 4. Chap. xxiii. 15.

bill of divorcement, and give *it* in her hand, and ſend her out of
2 his houſe. And when ſhe is departed out of his houſe † ſhe may
3 go and be another man's wife. And *if* the latter huſband hate her, and write her a bill of divorcement, and giveth *it* her in her hand, and ſendeth her out of his houſe: or if the latter huſband die,
4 which took her *to be* his wife: ‡ Her former huſband, which ſent her away, may not take her again to be his wife after that ſhe is defiled: for that *is* abomination before the LORD, and thou ſhalt not cauſe the land to ſin, which the LORD thy God giveth thee *for*
5 an inheritance. § When a man hath taken a new wife, he ſhall not go out to war, neither ſhall he be charged with any buſineſs: *but* he ſhall be free at home one year, and ſhall ‖ chear up his wife
6 which he hath taken. No man ſhall take the nether or the upper mill-ſtone to pledge: for he taketh a man's life to pledge. If a
7 man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him, then that thief
8 ſhall die, and thou ſhalt put evil away from among you. Take heed in * the plague of leproſy, that thou obſerve diligently, and do according to all that the prieſts the Levites ſhall teach you: †† as
9 I commanded them, ſo ye ſhall obſerve to do. ‡‡ Remember what the LORD thy God did unto Miriam by the way after that ye

the coming of the *Meſſiah* when things were to return to their firſt inſtitution and pureſt condition.

V. 4. *May not*—This is the puniſhment of his levity and injuſtice in putting her away without ſufficient cauſe, which by this offer he now acknowledgeth. *Defiled*—Not abſolutely, as if her ſecond marriage were a ſin, but with reſpect to her firſt huſband, to whom ſhe is as a defiled or unclean woman, that is, forbidden things; forbidden are accounted and called *unclean*, *Judg.* xiii. 7. becauſe they may no more be touched or uſed than an unclean thing. *Thou ſhalt not cauſe the land to ſin*—Thou ſhalt not ſuffer ſuch lightneſs to be practiſed, leſt the people be polluted, and the land defiled and accurſed by that means.

V. 5. *Buſineſs*—Any publick office or employment, which may cauſe an abſence from or neglect of his wife. *One year*—That their affections may be firmly ſettled, ſo as there may be no occaſions for the divorces laſt mentioned.

V. 6. *Mill-ſtone*—Uſed in their hand-mills. Under this, he underſtands all other things neceſſary to get a livelihood, the taking away whereof is againſt the laws both of charity and prudence, ſeeing by thoſe things alone he can be enabled both to ſubſiſt and to pay his debts. *Life*—His livelihood, the neceſſary ſupport of his life.

V. 10. *Thou*

† 1 *Cor.* vii. 14. ‡ *Jer.* iii. 1. *Mal.* ii. 16. § Chap. xx. 7. ‖ *Prov.* v. 18. * *Lev.* xiii. xiv. †† *Acts* xvii. 11. ‡‡ *Numb.* xii. 10. *Luke* xvii. 32.

10 were come forth out of Egypt. When thou doſt lend thy bro-
ther any thing, thou ſhalt not go into his houſe to fetch his pledge.
11 Thou ſhalt ſtand abroad, and the man to whom thou doſt lend ſhall
12 bring out the pledge abroad unto thee. And if the man *be* poor,
13 thou ſhalt not ſleep with his pledge: ‖ In any caſe thou ſhalt de-
liver him the pledge again when the ſun goeth down, that he may
ſleep in his own raiment, and * bleſs thee: and it ſhall be righ-
14 teouſneſs unto thee before the LORD thy God. Thou ſhalt not
oppreſs an hired ſervant *that is* poor and needy, *whether he be* of thy
brethren, or of thy ſtrangers that *are* in thy land within thy gates.
15 At his day † thou ſhalt give *him* his hire, neither ſhall the ſun go
down upon it, for he *is* poor, and ſetteth his heart upon it, leſt he
16 cry againſt thee unto the LORD, and it be ſin unto thee. ‡ The
fathers ſhall not be put to death for the children, neither ſhall the
children be put to death for the fathers: every man ſhall be put to
17 death for his own ſin. Thou ſhalt not pervert the judgment of
the ſtrangers, *nor* of the fatherleſs, § nor take a widow's raiment to
18 pledge. But thou ſhalt remember that thou waſt a bond-man in
Egypt, and the LORD thy God redeemed thee thence: therefore I
19 command thee to do this thing. ‖‖ When thou cutteſt down

V. 10 *Thou ſhalt not go in*—To prevent both the poor man's reproach by having his wants expoſed, and the creditor's greedineſs which might be occaſioned bythe ſight of ſomething which he deſired, and the debtor could not ſpare.

V. 11. *The pledge*—He ſhall chuſe what pledge he pleaſes, provided it be ſufficient for the purpoſe.

V. 12. *Thou ſhalt not ſleep*—But reſtore it before night, which intimates that he ſhould take no ſuch thing for pledge, without which a man cannot ſleep.

V. 13. *Bleſs thee*—Bring down the bleſſing of God upon thee by his prayers: for though his prayers, if he be not a good man, ſhall not avail for his own behalf, yet they ſhall avail for thy benefit.. *It ſhall be right*—Eſteemed and accepted by God as a work of righteouſneſs, or mercy.

V. 15. *At this day*—At the time appointed, weekly or daily.

V. 16. *Not put to death*—If the one be free from the guilt of the others ſin, except in thoſe caſes where the ſovereign Lord of life and death, before whom none is innocent, hath commanded it, as *Deut.* xiii. *Joſ.* vii. 24. For though God do viſit the father's ſins upon the children, *Exod.* xx. yet he will not ſuffer men to do ſo.

V. 17. *Raiment*—Not ſuch as ſhe hath daily and neceſſary uſe of, as being poor. But this concerns not rich perſons, nor ſuperfluous raiment.

V. 1. *Juſtified*

‖ *Exod.* xxii. 26. * *Job.* xxxi. 20. 2 *Cor.* ix. 15. 2 *Tim.* i. 18. † *Lev.* xix. 13. *Jer.* xxii. 13. *Mal.* iii. 5. *James* v. 4. ‡ 2 *Kings* xiv. 6. 2 *Chron.* xxv. 4. *Jer.* xxxi. 29, 30. *Ezek.* xviii. 20. § *Ezek.* xxii. 21, 22. *Prov.* xxii. 22. *Jer.* xxii. 3. *Ezek.* xxii. 29. *Ezek.* xxii. 26. ‖‖ *Lev.* xix. 9. xxiii. 22.

thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the LORD thy God may bleſs
20 thee in all the work of thine hands. When thou beateſt thine olive-tree, thou ſhalt not go over the boughs again; it ſhall be for
21 the ſtranger, for the fatherleſs, and for the widow. When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it* afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the
22 widow. And thou ſhalt remember that thou waſt a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

Stripes not to exceed forty, ver. 1—3. *The ox not to be muzzled*, ver. 4. *Of marrying the brother's widow*, ver. 5—10. *Of an immodeſt woman*, ver. 11, 12. *Of juſt weights and meaſures*, ver. 13—16. Amalek *to be deſtroyed*, ver. 17—19.

1 IF there be a controverſy between men, and they come unto judgment, that *the judges* may judge them, then they ſhall
2 juſtify the righteous, and condemn the wicked. And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down, and to be beaten before his face, according to
3 his fault, by a certain number. * Forty ſtripes he may give him, *and* not exceed: leſt *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.
4 † Thou ſhalt not muzzle the ox when he treadeth out *the corn*.

V. 1. *Juſtify*—Acquit him from guilt and falſe accuſations, and free him from puniſhment.

V. 2. *Beaten*—Which the *Jews* ſay was the caſe of all thoſe crimes which the law commands to be puniſhed, without expreſſing the kind or degree of puniſhment. *Before his face*—That the puniſhment may be duly inflicted, without exceſs or defect. And from this no perſon's rank or quality exempted him, if he was a delinquent.

V. 3. *Forty ſtripes*—It ſeems not ſuperſtition, but prudent caution, when the *Jews* would not exceed thirty-nine ſtripes, leſt through miſtake or forgetfulneſs they ſhould go beyond their bounds, which they were commanded to keep. *Should ſeem vile*—Should be made contemptible to his brethren, either by this cruel uſage of him, as if he were a brute beaſt: or by the deformity or infirmity of body which exceſſive beating might produce.

V. 4. *He treadeth out the corn*—Which they did in thoſe parts, either immediately by their hoofs, or by drawing carts or other inſtruments over the corn. Hereby God taught them humanity, even to their beaſts that ſerved them, and much more to their ſervants or other men who laboured for them, eſpecially to their miniſters, 1 *Cor.* ix. 9.

V. 5. *Together*

* 2 *Cor.* xi. 24. † 1 *Cor.* ix. 9. 1 *Tim.* v. 18.

5 ‡ If brethren dwell together, and one of them die, and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her huſband's brother ſhall go in unto her, and take her to him to
6 wife, and perform the duty of an huſband's brother unto her. And it ſhall be, *that* the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother *which is* dead, that his name be not put out of
7 Iſrael. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and ſay, § My huſband's brother refuſeth to raiſe up unto his brother a name in
8 Iſrael, he will not perform the duty of my huſband's brother. Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he
9 ſtand *to it*, and ſay, I like not to take her: Then ſhall his brother's wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brother's
10 houſe. And his name ſhall be called in Iſrael, The houſe of him
11 that hath his ſhoe looſed. When men ſtrive together one with another, and the wife of the one draweth near for to deliver her huſband out of the hand of him that ſmiteth him, and putteth forth
12 her hand, and taketh him by the ſecrets: Then thou ſhalt cut of
13 her hand, thine eye ſhall not pity *her*. ‖ Thou ſhalt not have in

V. 5. *Together*—In the ſame town, or, at leaſt country. For if the next brother had removed his habitation into remote parts, or were carried thither into captivity, then the wife of the dead had her liberty to marry the next kinſman that lived in the ſame place with her. *One*—Any of them, for the words are general, and the reaſon of the law was to keep up the diſtinction of tribes and families, that ſo the Meſſiah might be diſcovered by the family from which he was appointed to proceed; and alſo of inheritances, which were divided among all the brethren, the firſt-born having only a double portion. *A ſtranger*—To one of another family.

V. 6. *That his name be not put out*—That a family be not loſt. So this was a proviſion that the number of their families might not be diminiſhed.

V. 9. *Looſe his ſhoe*—As a ſign of his reſignation of all his right to the woman, and to her huſband's inheritance; for as the ſhoe was a ſign of one's power and right, *Pſal.* lx. 8. cviii. 9. ſo the parting with the ſhoe was a token of the alienation of ſuch right; and as a note of infamy, to ſignify that by this diſingenuous action he was unworthy to be amongſt free-men, and fit to be reduced to the condition of the meaneſt ſervants, who uſed to go barefoot, *Iſa.* xx. 2. 4.

V. 10. *His name*—That is, his perſon, and his poſterity alſo. So it was a laſting blot.

V. 13. *A great and a ſmall*—The great to buy with, the ſmall for ſelling.

V. 17. *Out*

‡ *Matt.* xxii. 24. *Mark* xii. 19. *Luke* xx. 28. § *Ruth* iv. 7. ‖ *Lev.* xix. 35, 36.

14 thy bag divers weights, a great and a ſmall. Thou ſhalt not have
15 in thine houſe divers meaſures, a great and a ſmall. *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthened in the land which the LORD
16 thy God giveth thee. * For all that do ſuch things, *and* all that do
17 unrighteouſly, *are* an abomination unto the LORD thy God. † Remember what Amalek did unto thee by the way, when ye were come
18 forth out of Egypt: How he met thee by the way, and ſmote the hindmoſt of thee, *even* all *that were* feeble behind thee, when thou
19 *waſt* faint and weary; and he feared not God. Therefore it ſhall be, ‡ when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it*.

CHAP. XXVI.

A form of confeſſion made by him that offered the firſt-fruits, ver. 1—11. *A prayer to be made after the diſpoſal of the third year's tithe,* ver. 12—15. *He binds all theſe precepts upon them, by the divine authority, and the covenant between God and them,* ver. 16—19.

1 AND it ſhall be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and poſ-
2 ſeſſeſt it, and dwelleſt therein. § That thou ſhalt take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and ſhalt put *it* in a baſket, and ſhalt go unto the place which the LORD thy God ſhall chuſe to
3 place his name there. And thou ſhalt go unto the prieſt, that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the country which the LORD
4 ſware unto our fathers for to give us. And the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the

V. 17. *Out of Egypt*—Which circumſtance greatly aggravates their ſin, that they ſhould do thus to a people, who had been long exerciſed with ſore afflictions, to whom pity was due by the laws of nature and humanity, and for whoſe reſcue God had in ſo glorious a manner appeared, which they could not be ignorant of. So this was barbarouſneſs to *Iſrael*, and ſetting the great Jehovah at defiance.

V. 2. *Thou ſhalt take*—This ſeems to be required of each maſter of a family, either upon

* *Prov.* xi. 1. 1 *Theſſ.* iv. 6. † *Exod.* xvii. 8. ‡ 1 *Sam.* xv. 3. § *Exod.* xxiii. 29. Chap. xvi. 10.

5 Lord thy God. And thou ſhalt ſpeak, and ſay before the Lord
thy God, † A Syrian ready to periſh *was* my father, and ‡ he went
down into Egypt, and ſojourned there with a few, and became
6 there a nation, great, mighty, and populous. And § the Egyptians
evil intreated us, and afflicted us, and laid upon us hard bondage.
7 And ‖ when we cried unto the Lord God of our fathers, the Lord
heard our voice, and looked on our affliction, and our labour, and
8 our oppreſſion. And * the Lord brought us forth out of Egypt
with a mighty hand, and with an out-ſtretched arm, and with great
9 terribleneſs, and with ſigns, and with wonders. And he hath
brought us into this place, and hath given us this land, *even* a land
10 that floweth with milk and honey. And now, behold, I have
brought the firſt-fruits of the land, which thou, O Lord, haſt given
me: and thou ſhalt ſet it before the Lord thy God, and worſhip
11 before the Lord thy God. And thou ſhalt rejoice in every good
thing which the Lord thy God hath given unto thee, and unto
thine houſe, thou, and the Levite, and the ſtranger that *is* among
12 you. When thou haſt made an end of tithing all the tithes of
thine increaſe, the third year, *which is* †† the year of tithing, and
haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the

upon his firſt ſettlement. or once every year at one of their three feaſts, when they were obliged to go up to *Jeruſalem*.

V. 5. *A Syrian*—So *Jacob* was, partly by his original, as being born of *Syrian* parents, as were *Abraham* and *Rebecca*, both of *Chaldea* or *Meſopotamia*, which was a part of *Syria* largely ſo called, partly by his education and converſation; and partly by his relations, his wives being ſuch, and his children too by their mother's. *Ready to periſh*—Either through want and poverty; (ſee *Gen.* xxviii. 11. 20. xxxii. 10.) or through the rage of his brother *Eſau*, and the treachery of his father-in-law *Laban*.

V. 10. *It*—The baſket of firſt-fruits, ver. 2.

V. 11. *Thou ſhalt rejoice*—Thou ſhalt hereby be enabled to take comfort in all thy employments, when thou haſt ſanctified them by giving God his portion. It is the will of God, that we ſhould be chearful not only in our attendance upon his holy ordinances, but in our enjoyment of the gifts of his providence. Whatever good thing God gives us, we ſhould make the moſt comfortable uſe of it we can, ſtill tracing the ſtreams to the fountain of all conſolation.

V. 12. *The year of tithing*—Heb. *the year of that tithe*, ſo called, either 1. becauſe theſe tithes were gathered only in that year. Or rather, 2. becauſe then only they were ſo beſtowed; and whereas theſe ſecond tithes for two years together were eaten only by the owners and *Levites*, and that in *Jeruſalem*, in the third year they were eaten alſo by the ſtrangers, fatherleſs, and widows, and that in their own dwellings.

† *Hoſ.* xii. 12. ‡ *Gen.* xlvi. 1. § *Exod.* i. 11. ‖ *Exod.* ii. 23. * *Exod.* xii. 36, 37.
†† Chap. xiv. 28.

13 widow, that they may eat within thy gates, and be filled; Then
thou ſhalt ſay before the LORD thy God, I have brought away the
hallowed things out of *mine* houſe, and alſo have given them unto
the Levite, and unto the ſtranger, to the fatherleſs, and to the
widow, according to all thy commandments which thou haſt com-
manded me: I have not tranſgreſſed thy commandments, neither
14 have I forgotten *them*. I have not eaten thereof in my mourning,
neither have I taken away *ought* thereof for *any* unclean *uſe* nor
given *ought* thereof for the dead: *but* I have hearkened to the voice
of the LORD my God, *and* have done according to all that thou haſt
15 commanded me. ‡ Look down from thy holy habitation, from
heaven, and bleſs thy people Iſrael, and the land which thou haſt
given us, as thou ſwareſt unto our fathers, a land that floweth with
16 milk and honey. This day the LORD thy God hath commanded
thee to do theſe ſtatutes and judgments, thou ſhalt therefore keep
17 and do them with all thine heart, and with all thy ſoul. Thou haſt
avouched the LORD this day to be thy God, and to walk in his ways,
and to keep his ſtatutes, and his commandments, and his judg-
18 ments, and to hearken unto his voice. And § the LORD hath

V. 13. *Before the Lord*—In thy private addreſſes to God; for this is to be ſaid preſently upon the diſtribution of theſe tithes, which was not done at *Jeruſalem*, but *in their* own private *gates* or dwellings. And this is to be ſpoken *before the Lord*, that is, ſolemnly, ſeriouſly, and in a religious manner, with due reſpect to God's preſence, and will, and glory.

V. 14. *In my mourning*—In ſorrow, or grieving that I was to give away ſo much of my profits to the poor, but I have chearfully eaten and feaſted with them, as I was obliged to do. *Unclean uſe*—For any common uſe; for any other uſe than that which thou haſt appointed, which would have been a pollution of them. *For the dead*—For any funeral pomp or ſervice; for the *Jews* uſed to ſend in proviſions to feaſt with the neareſt relations of the party deceaſed; and in that caſe both the gueſts and food were legally polluted, *Numb.* xix. 11. 14. and therefore the uſe of theſe tithes in ſuch caſes had been a double fault. both the defiling of ſacred food, and the imploying thoſe proviſions upon ſorrowful occaſions, which by God's expreſs command were to be eaten with rejoicing.

V. 15. *Look down*—After that ſolemn profeſſion of their obedience to God's commands, they are taught to pray for God's bleſſing whereby they are inſtructed how vain and ineffectual the prayers of unrighteous or diſobedient perſons are.

V. 17. *Avouched*—Or, *declared*, or *owned*.

V. 18. *Avouched thee*—Hath owned thee for ſuch before all the world by eminent and glorious manifeſtations of his power and favour, by a ſolemn entering into covenant with thee, and giving peculiar laws, promiſes, and privileges to thee above all mankind.

V. 2. *On*

‡ *Iſa.* lxiii. 15. *Zech.* ii. 13. § Chap. vii. 7. xiv. 2.

avouched thee this day to be his peculiar people, as he hath promiſed thee, and that thou ‖ ſhouldeſt keep all his commandments.
19 And to make thee high above all nations which he hath made, * in praiſe, and † in name, and ‡ in honour, and that thou mayeſt be an holy people unto the LORD thy God, as he hath ſpoken.

CHAP. XXVII.

A command to write all the law upon ſtones, ver. 1—8. *A charge to* Iſrael, *to obey God,* ver. 9—10. *To pronounce a bleſſing on mount* Gerizzim, *and a curſe on mount* Ebal, ver. 11—13. *To the* Levites, *to pronounce the whole curſe,* ver. 14—26.

1 AND Moſes with the elders of Iſrael commanded the people, ſaying, Keep all the commandments which I command you
2 this day. And it ſhall be on the day ** when you ſhall paſs over Jordan, unto the land which the LORD thy God giveth thee, that †† thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter.
3 And thou ſhalt write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey, as the
4 LORD God of thy Fathers hath promiſed thee. Therefore it ſhall be when ye are gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal and thou ſhalt plai-
5 ſter them with plaiſter. And there ſhalt thou build an altar unto the LORD thy God, an altar of ſtones: ‡‡ thou ſhalt not lift up *any*

V. 2. *On that day*—About that time, for it was not done 'till ſome days after their paſſing over.

V. 3. *This law*—The *law* properly ſo called, that is, the ſum and ſubſtance of the precepts or laws of *Moſes*, eſpecially ſuch as were moral, particularly the decalogue. *Write* it, *that thou mayeſt go in*—As the condition of thy entering into the land. For ſince *Canaan* is given only by promiſe, it muſt be held by obedience.

V. 4. *Mount Ebal*—The mount of curſing. Here the law is written, to ſignify that a curſe was due to the violators of it, and that no man could expect juſtification from the works of the law, by the ſentence whereof all men are juſtly accuſed, as being all guilty of the tranſgreſſion of it in one kind and degree or other. Here the ſacrifices are to be offered, to ſhew that there is no way to be delivered from this curſe, but by the blood of Chriſt, which all theſe ſacrifices did typify, and by Chriſt's being made a curſe for us.

‖ *Jer.* xxxi. 33. *Ezek.* xxxvi. 26, 27. * *Pſal.* cxlviii. 14. *Iſa.* lxii. 7. *Jer.* xiii. 11. xxxiii. 9. *Zeph.* iii. 19, 20. † *Iſa.* lvi. 5. lxvi. 22. ‡ *Iſa.* lii. 1. lxiv. 11. *Ezek.* xvi. 12. ** *Joſh.* iv. 1. †† *Joſh.* viii. 32. ‡‡ *Exod.* xx. 25. *Joſh.* viii. 31.

6 iron *tool* upon them. Thou ſhalt build the altar of the LORD thy God
of whole ſtones: and thou ſhalt offer burnt offerings thereon unto
7 the LORD thy God. And thou ſhalt offer peace-offerings, and ſhalt
8 eat there, and rejoice before the LORD thy God. And thou ſhalt
9 write upon the ſtones all the words of this law very plainly. And
Moſes, and the prieſts the Levites, ſpake unto all Iſrael, ſaying,
Take heed, and hearken, O Iſrael; this day thou art become the
10 people of the LORD thy God. Thou ſhalt § therefore obey the
voice of the LORD thy God, and do his commandments, and his
11 ſtatutes which I command thee this day. And Moſes charged the
12 people the ſame day, ſaying, Theſe ſhall ſtand upon mount Geriz-
zim, to bleſs the people, when ye are come over Jordan: Simeon,
and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.
13 And ‖ theſe ſhall ſtand upon mount Ebal to curſe: Reuben, Gad

V. 6. *Whole ſtones*—Rough, not hewed or poliſhed. By the law written on the ſtones, God ſpake to them: by the altar and ſacrifices upon it, they ſpake to God: and thus was communion kept up between them and God.

V. 9. *The people of the Lord*—By thy ſolemn renewing of thy covenant with him.

V. 12. *Upon mount Gerizzim*—Theſe words may be rendered *beſide* or *near to mount Gerizzim*. There were in *Canaan* two mountains that lay near together, with a valley between, one called *Gerizzim*, the other *Ebal*. On the ſides of theſe which faced each other, all the tribes were to be drawn up, ſix on a ſide, ſo that in the valley they came near each other, ſo near that the prieſts ſtanding between them, might be heard by them that were next them on both ſides. Then one of the prieſts, or perhaps more, at ſome diſtance from each other, pronounced with a loud voice, one of the curſes following. And all the people who ſtood on the foot and ſide of mount *Ebal*, (thoſe farther off taking the ſignal from thoſe who were nearer) ſaid *Amen!* Then the contrary bleſſing was pronounced, "Bleſſed is he that doth ſo or ſo:" To which all who ſtood on the foot and ſide of mount *Gerizzim*, ſaid, *Amen! Simeon*—All theſe were the children of the free-women, *Leah* and *Rachel*, to ſhew both the dignity of the bleſſings above the curſes, and that the bleſſings belong only to thoſe who are evangelically ſuch, as this is expounded and applied, *Gal.* iv. 22. even to thoſe that receive the Spirit of adoption and liberty. *Joſeph* is here put for both his ſons and tribes *Manaſſeh* and *Ephraim*, which are reckoned as one tribe, becauſe *Levi* is here numbered; but when *Levi* is omitted, as it is where the diviſion of the land is made, there *Manaſſeh* and *Ephraim* paſs for two tribes.

V. 13. *To curſe*—Of the former tribes, 'tis ſaid, they ſtood *to bleſs the people*: of theſe, that they ſtood *to curſe*. Perhaps the different way of ſpeaking intimates, That *Iſrael* in general were an happy people, and ſhould ever be ſo, *if they were obedient*. And to that bleſſing, they on mount *Gerizzim* ſaid, *Amen!* But the curſes come in, only as exceptions to the general rule: "*Iſrael* is a bleſſed people: but if there be any even among *them*, that do ſuch and ſuch things, they have no part or lot in this matter, but are under a curſe." This ſhews how ready God is to beſtow the bleſſing:

§ *Mich.* iv. 5.

‖ Chap. xi. 29.

14 and Aſher, and Zebulun, Dan, and Naphtali: And * the Levites
ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice:
15 † Curſed *is* the man that maketh *any* graven or molten image, an
abomination unto the LORD the work of the hands of the craftſman,
and putteth *it* in a ſecret place: and all the people ſhall anſwer and
16 ſay, ‡ Amen. § Curſed *is* he that ſetteth light by his father or his
17 mother: and all the people ſhall ſay, Amen. ‖ Curſed *is* he that
removeth his neighbour's land-mark: and all the people ſhall ſay,
18 Amen. ** Curſed *is* he that maketh the blind to wander out of the
19 way: and all the people ſhall ſay, Amen. †† Curſed *is* he that per-
verteth the judgment of the ſtranger, fatherleſs, and widow: and
20 all the people ſhall ſay, Amen. ‡‡ Curſed *is* he that lieth with his
father's wife; becauſe he uncovereth his father's ſkirt: and all the
21 people ſhall ſay, Amen. §§ Curſed *is* he that lieth with any manner
22 of beaſt: and all the people ſhall ſay, Amen. ‖‖ Curſed *is* he that
lieth with his ſiſter, the daughter of his father, or the daughter of
23 his mother: and all the people ſhall ſay, Amen. *** Curſed *is* he

ſing: if any fall under the curſe, they bring it on their own head. Four of theſe are children of the bond-woman, to ſhew that the curſe belongs to thoſe of ſervile and diſingenuous ſpirits. With theſe are joined *Reuben*, who by his ſhameful ſin fell from his dignity, and *Zebulun*, the youngeſt of *Leah*'s children, that the numbers might be equal.

V. 14. *The Levites*—Some of the *Levites*, namely, *the prieſts, who bare the ark*, as it is expreſſed *Joſh.* viii. 33. for the body of the *Levites* ſtood upon mount *Gerizzim*, ver. 12. But theſe ſtood in the valley between *Gerizzim* and *Ebal*, looking towards the one or the other mountain as they pronounced either the bleſſings or the curſes.

V. 15. *Curſed*—The curſes are expreſſed, but not the bleſſings. For *as many as* were *under the law, were under the curſe*. But it was an honour reſerved for Chriſt to bleſs us; to do *that which the law could not do*. So in his ſermon on the mount, the true mount *Gerizzim*, we have bleſſings only. *The man*—Under this particular he underſtands all the groſs violations of the firſt table, as under the following branches he comprehends all other ſins againſt the ſecond table. *Amen*—'Tis eaſy to underſtand the meaning of *Amen* to the bleſſings. But how could they ſay it to the curſes? It was both a profeſſion of their faith in the truth of it, and an acknowledgment of the equity of theſe curſes. So that when they ſaid *Amen*, they did in effect ſay, not only, *it is certain it ſhall be ſo*, but *it is juſt it ſhould be ſo*.

V. 16. *Light*—Or, *deſpiſeth* in his heart: or *reproacheth* or *curſeth*, ſecretly: for if the fact was notorious, it was puniſhed with death.

V. 17. *Out of the way*—That miſleadeth ſimple ſouls, giving them pernicious counſel, either for this life, or for the next.

V. 24. *Smiteth*

* *Dan.* ix. 11. † *Exod.* xx. 4. 23. xxxiv. 17. *Lev.* xix. 4. ‡ 1 *Cor.* xiv. 16.
§ *Exod.* xx. 12. xxi. 17. ‖ Chap. xix. 14. ** *Lev.* xix. 14. †† *Exod.* xxii.
21, 22. Chap. x. 18. ‡‡ *Lev.* xviii. 18. §§ *Lev.* xviii. 23. ‖‖ *Lev.* xviii. 9.
*** *Lev.* xviii. 17. xx. 14.

that lieth with his mother in law: and all the people ſhall ſay, Amen.
24 * Curſed *is* he that ſmiteth his neighbour ſecretly: and all the peo-
25 ple ſhall ſay, Amen. † Curſed *is* he that taketh reward to ſlay an
26 innocent perſon: and all the people ſhall ſay, Amen. ‡ Curſed *is* he that confirmeth not *all* the words of this law to do them: and all the people ſhall ſay, Amen.

CHAP. XXVIII.

The bleſſings of obedience, perſonal, family and national, ver. 1—14. *The curſes of the diſobedient; their extreme vexation,* ver. 15—44. *Their utter ruin and deſtruction,* ver. 45—68.

1 AND it ſhall come to paſs, ** If thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve, *and* to do all his commandments which I command thee this day, that the LORD thy God will ſet thee on high above all nations of the earth.
2 And all theſe bleſſings ſhall come on thee, and overtake thee, if
3 thou ſhalt hearken unto the voice of the LORD thy GOD. Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.
4 Bleſſed *ſhall be* †† the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks
5, 6 of thy ſheep. Bleſſed *ſhall be* thy baſket, and thy ſtore. ‡‡ Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when

V. 24. *Smiteth*—That is, killeth. This includes *murder under colour of law*, which is of all others the greateſt affront to God. *Curſed* therefore *is he* that any ways contributes to accuſe, or convict, or condemn an innocent perſon.

V. 26. *Confirmeth not*—Or, *performeth not*. To this we muſt all ſay, Amen! Owning ourſelves to be under the curſe, and that we muſt have periſhed for ever, if Chriſt had not *redeemed us from the curſe of the law*, by being *made a curſe for us*.

V. 2. *Overtake thee*—Thoſe bleſſings which others greedily follow after, and never overtake, ſhall follow after thee, and ſhall be thrown into thy lap by ſpecial kindneſs.

V. 3. *In the city, and in the field*—Whether they were huſbandmen or tradeſmen, whether in the town or country, they ſhould be preſerved from the dangers of both, and have the comforts of both. How conſtantly muſt we depend upon God, both for the continuance and comfort of life! we need him at every turn: we cannot be ſafe, if he withdraw his protection, nor eaſy, if he ſuſpends his favour: but if he bleſs us, go where we will, 'tis well with us.

V. 5. *Store*—Store-houſe, it ſhall always be well repleniſhed, and the proviſion thou haſt there ſhall be preſerved for thy uſe and ſervice.

V. 6. *Comeſt in*—That is, in all thy affairs and adminiſtrations.

V. 9. *Eſtabliſh*

* *Exod.* xx. 13. xi. 12. 14. *Lev.* xxiv. 17. *Numb* xxxv. 31. † *Exod.* xxiii. 8. Chap. x. 17. xvi. 19. *Ezek.* xxii. 12. ‡ *Jer.* xi. 3. *Gal.* iii. 10. ** *Lev.* xxvi. 3. †† *Gen.* xlix. 25. *Pſal.* cxxvii. 3. ‡‡ *Pſal.* cxxi. 8.

7 thou goeſt out. The LORD ſhall cauſe thine enemies that riſe up
againſt thee, to be ſmitten before thy face: they ſhall come out
8 againſt thee one way, and flee before thee ſeven ways. The LORD
ſhall command the bleſſing upon thee in thy ſtore-houſes, and in
all that thou ſetteſt thine hand unto, and he ſhall bleſs thee in the
9 land which the LORD thy God giveth thee. § The LORD ſhall eſta-
bliſh thee an holy people unto himſelf, as he hath ſworn unto thee:
if thou ſhalt keep the commandments of the LORD thy God, and
10 walk in his ways. And all the people of the earth ſhall ſee that
thou art called by the name of the LORD, ‖ and they ſhall be afraid
11 of thee. And * the LORD ſhall make thee plenteous in goods, in
the fruit of thy body, and in the fruit of thy cattle, and in the
fruit of thy ground, in the land which the LORD ſware unto thy
12 fathers, to give thee. The LORD ſhall open unto thee his good
treaſure, the heaven to give the rain unto thy land in his ſeaſon,
and to bleſs all the work of thine hand: and † thou ſhalt lend unto
13 many nations, and thou ſhalt not borrow. And the LORD ſhall
make thee the head, and not the tail, and thou ſhalt be above only,
and thou ſhalt not be beneath: if that thou hearken unto the com-
mandments of the LORD thy God, which I command thee this day,
14 to obſerve and to do *them*. And thou ſhalt not go aſide from any
of the words which I command thee this day, to the right hand or
15 to the left, to go after other gods to ſerve them. But it ſhall
come to paſs, ‡ if thou wilt not hearken unto the voice of the

V. 9. *Eſtabliſh thee*—Shall confirm his covenant with thee, by which he ſeparated thee to himſelf as an holy and peculiar people.

V. 10. *Of the Lord*—That you are in truth his people and children: A moſt excellent and glorious people, under the peculiar care and countenance of the great God.

V. 11. The ſame things which were ſaid before are repeated, to ſhew that God would repeat and multiply his bleſſings upon them.

V. 12. *His treaſure*—The heaven or the air, which is God's ſtorehouſe, where he treaſures up rain or wind for man's uſe.

V. 13. *The head*—The chief of all people in power, or at leaſt in dignity and privileges; ſo that even they that are not under thine authority ſhall reverence thy greatneſs and excellency. So it was in *David*'s and *Solomon*'s time, and ſo it ſhould have been much oftner and much more, if they had performed the conditions.

V. 15. *Overtake thee*—So that thou ſhalt not be able to eſcape them, as thou ſhalt vainly hope and endeavour to do. There is no running from God, but by running to

§ *Exod.* xix. 5, 6. ‖ *Gen.* xxi. 22, 23. xxvi. 28. * Chap. xxx. 9, &c. † Chap. xv. 6.
‡ *Lev.* xxvi. 14. *Lam.* ii. 17. *Dan.* ix. 11. 15. *Mal.* ii. 2.

LORD thy God, to obſerve to do all his commandments, and his ſtatutes, which I command thee this day, that all theſe curſes ſhall
16 come upon thee, and overtake thee. Curſed *ſhalt* thou *be* in the
17 city, and curſed *ſhalt* thou *be* in the field. Curſed *ſhall be* thy baſ-
18 ket and thy ſtore. Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy
19 ſheep. Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt*
20 thou *be* when thou goeſt out. The LORD ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto for to do, until thou be deſtroyed, and until thou periſh quickly, becauſe of the wickedneſs of thy doings, whereby thou haſt forſa-
21 ken me. The LORD ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land whither thou goeſt
22 to poſſeſs it. § The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme, burning, and with the ſword, and with blaſting, and with mildew:
23 and they ſhall purſue thee until thou periſh. And the heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee
24 *ſhall be* iron. The LORD ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou
25 be deſtroyed. ‖ The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them, and * ſhalt be removed into all the
26 kingdoms of the earth. And † thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall
27 fray *them* away. The LORD ſhall ſmite thee with ‡ the botch of

to him; no flying from his juſtice, but by flying to his mercy.

V. 20. *Vexation*—This ſeems chiefly to concern the mind, ariſing from the diſappointment of hopes and the preſages of its approaching miſeries. *Rebuke*—Namely, from God, not ſo much in words as by his actions, by croſs providences, by ſharp and ſore afflictions.

V. 23. *Braſs*—Like braſs, hard and dry, and ſhut up from giving rain. *Iron*—Hard and chapt and barren.

V. 24. *Duſt*—Either thy rain ſhall be as unprofitable to thy ground and ſeed as if it were only ſo much duſt. Or inſtead of rain ſhall come nothing but duſt from heaven, which being raiſed and carried up by the wind in great abundance, returns, and falls upon the earth as it were in clouds or ſhowers.

V. 27. *The botch of Egypt*—Such boils and blains as the *Egyptians* were plagued with, ſpreading from head to foot: *The emerodes*—Or piles.

V. 28. *Blindneſs*

§ *Lev.* xxvi. 16. ‖ Chap. xxxii. 30. *Iſa.* xxx. 17. * *Jer.* xv. 4. xxiv. 9. *Ezek.* xxiii. 46. † *Pſal.* lxxix. 2. *Jer.* vii. 33. xvi. 4. xxxiv. 20. ‡ *Exod.* ix. 9. xv. 26.

Egypt, and with the § emerods, and with the ſcab, and with
28 the itch, whereof thou canſt not be healed. The LORD ſhall ſmite
29 thee with madneſs, and blindneſs and aſtoniſhment of heart. And
thou ſhalt ‖ grope at noon day, as the blind gropeth in darkneſs,
and thou ſhalt not proſper in thy ways, and thou ſhalt be only op-
30 preſſed, and ſpoiled evermore, and no man ſhall ſave *thee*. *Thou
ſhalt betroth a wife, and another man ſhall lie with her; thou
† ſhalt build an houſe, and another ſhall dwell therein: ‡ thou
ſhalt plant a vineyard, and ſhalt not gather the grapes thereof.
31 Thine ox ſhall be ſlain before thine eyes, and thou ſhalt not eat
thereof; thine aſs *ſhall be* violently taken away from before thy
face, and ſhall not be reſtored to thee: thy ſheep *ſhall be* given un-
32 to thine enemies, and thou ſhalt have none to reſcue *them*. Thy
ſons and thy daughters *ſhall be* given unto another people, and
thine eyes ſhall look, and fail *with longing* for them all the day
33 long: and there ſhall be no might in thine hand. The fruit of thy
land, and all thy labours ſhall a nation which thou knoweſt not, eat
34 up: and thou ſhalt be only oppreſſed and cruſhed alway. So that
thou ſhalt be mad, for the ſight of thine eyes which thou ſhalt ſee.
35 The LORD ſhall ſmite thee in the knees, and in the legs, with a
ſore botch that cannot be healed, from the ſole of thy foot unto

V. 28. *Blindneſs*—Of mind, ſo that they ſhall not know what to do: *Aſtoniſhment*—They ſhall be filled with wonder and horror becauſe of the ſtrangeneſs and ſoreneſs of their calamities.

V. 29. *Grope at noon day*—In the moſt clear and evident matters thou ſhalt groſly miſtake. *Thy ways*—Thy counſels and enterprizes ſhall be fruſtrated and turn to thy deſtruction.

V. 32. *Unto another people*—By thoſe who have conquered them, and taken them captives, who ſhall give or ſell them to other perſons. *Fail*—Or, *be conſumed*, partly with grief and plentiful tears; and partly with earneſt deſire, and vain and long expectation of their return. *No might*—No power to reſcue, nor money to ranſom them.

V. 33. *Which thou knoweſt not*—Which ſhall come from a far country, which thou didſt not at all expect or fear, and therefore will be the more dreadful when they come; a nation whoſe language thou underſtandeſt not, and therefore canſt not plead with them for mercy, nor expect any favour from them.

V. 34. *Thou ſhalt be mad for the ſight of thine eyes*—Quite put out of the poſſeſſion of their own ſouls; quite bereaved of all comfort and hope, and abandoned to utter deſpair. They that walk by ſight, and not by faith, are in danger of loſing reaſon itſelf, when all about them looks frightful;

§ 1 *Sam.* v. 6. *Pſal.* lxxviii. 66. ‖ *Job* v. 14. *Iſa.* lix. 10. * *Jer.* viii. 8. † *Job* xxxi. 8. *Jer.* xii. 13. *Amos* v. 11. *Zeph.* i. 13. ‡ Chap. xx. 6.

36 the top of thy head. The LORD ſhall bring thee, and § thy king
which thou ſhalt ſet over thee, unto a nation which neither thou
nor thy fathers have known; and ‖ there ſhalt thou ſerve other
37 gods, wood and ſtone. And thou ſhalt become * an aſtoniſhment,
a proverb, and a by-word, among all nations whither the LORD
38 ſhall lead thee. † Thou ſhalt carry much ſeed out into the field,
39 and ſhalt gather *but* little in: for the locuſt ſhall conſume it. Thou
ſhalt plant vineyards, and dreſs *them*, but ſhalt neither drink *of* the
40 wine, nor gather *the grapes:* for the worms ſhall eat them. Thou
ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not
41 anoint *thyſelf* with the oil: for thine olive ſhall caſt *his fruit*. Thou
ſhalt beget ſons and daughters, but thou ſhalt not enjoy them: for
42 they ſhall go into captivity. All thy trees and fruit of thy land
43 ſhall the locuſt conſume. The ſtranger that *is* within thee ſhall get
up above thee very high; and thou ſhalt come down very low.
44 He ſhall lend to thee, and thou ſhalt not lend to him: ‡ he ſhall
45 be the head, and thou ſhalt be the tail. Moreover, all theſe curſes,
ſhall come upon thee, and ſhall purſue thee, and overtake thee,
'till thou be deſtroyed: becauſe thou hearkenedſt not unto the
voice of the LORD thy God, to keep his commandments and his

frightful; and their condition is bad indeed, who are *mad for the ſight of their eyes.*

V. 36. *Thy king*—The calamity ſhall be both univerſal, which even thy king ſhall not be able to avoid, much leſs the ſubjects, who have far leſs advantage and opportunity for eſcape; and irrecoverable, becauſe he who ſhould protect or reſcue them is loſt with them. *Lam.* iv. 10. *Wood and ſtone*—So what formerly was their choice and delight now becomes their plague and miſery. And this doubtleſs was the condition of many *Iſraelites* under the *Aſſyrian* and *Babyloniſh* captivities.

V. 43. *Within thee*—Within thy gates; who formerly honoured and ſerved thee, and were ſome of them glad of the crums which fell from thy table.

V. 45. *Moreover all theſe curſes*—It ſeems *Moſes* has been hitherto foretelling their captivity in *Babylon*, by which even after their return, they were brought to the low condition mentioned, ver. 44. But in the following he foretells their laſt deſtruction by the *Romans*. And the preſent deplorable ſtate of the *Jewiſh* nation, ſo exactly anſwers this prediction, that it is an inconteſtable proof of the truth of the prophecy, and conſequently of the divine authority of the ſcriptures. And this deſtruction more dreadful than the former, ſhews, that their ſin in rejecting Chriſt, was more provoking to God than idolatry itſelf, and left them more under the power of Satan. For their captivity in *Babylon* cured them effectually of idolatry in ſeventy years. But under this laſt deſtruction, they continue above ſixteen hundred

§ 2 *Kings* xvii. 4, 5. xxiv. 12. xxv. 7. 2 *Chron.* xxxiii. 11. ‖ *Jer.* xvii. 3.
* 1 *Kings* ix. 7. *Jer.* xxiv. 9. xxv. 9. *Zech.* viii. 13. † *Mich.* vi. 15. *Hag.* i. 6.
‡ *Lam.* i. 5.

46 ſtatutes which he commanded thee. And they ſhall be upon thee
47 for a ſign, and for a wonder, and upon thy ſeed for ever. Be-
cauſe thou ſervedſt not the LORD thy God with joyfulneſs and with
48 gladneſs of heart, § in the abundance of all *things:* Therefore
ſhalt thou ſerve thine enemies which the LORD ſhall ſend againſt
thee, in hunger, and in thirſt, and in nakedneſs, and in want of
all *things:* and he ſhall put a yoke of iron upon thy neck, until
49 he have deſtroyed thee. ‖ The LORD ſhall bring a nation againſt
thee from far, from the end of the earth, * as the eagle flieth,
50 a nation whoſe tongue thou ſhalt not underſtand: A nation of
fierce countenance, which ſhall not regard the perſon of the old,
51 nor ſhew favour to the young. And he ſhall eat the fruit of thy
cattle, and the fruit of thy land until thou be deſtroyed: which
alſo ſhall not leave thee *either* corn, wine, or oil, *or* the increaſe
of thy kine, or flocks of thy ſheep, until he have deſtroyed thee.
52 And he ſhall beſiege thee in all thy gates, until thy high and fen-
ced walls come down, wherein thou truſtedſt throughout all thy
land; and he ſhall beſiege thee in all thy gates, throughout all thy
53 land which the LORD thy God hath given thee. And † thou ſhalt
eat the fruit of thine own body, the fleſh of thy ſons, and of thy
daughters (which the LORD thy God hath given thee) in the ſiege
and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee:
54 *So that* the man *that is* tender among you, and very delicate, his
eye ſhall be evil toward his brother: and toward ‡ the wife of his
boſom, and toward the remnant of his children which he ſhall
55 leave: So that he will not give to any of them of the fleſh of his

dred years incurably averſe to the Lord Jeſus.

V. 46. *They*—Theſe curſes now mentioned. *A wonder*—Signal and wonderful to all that hear of them. 'Tis amazing, a people ſo *incorporated*, ſhould be ſo univerſally *diſperſt!* and that a people ſcattered in all nations, ſhould not mix with any, but like *Cain*, be *fugitives* and vagabonds, and yet ſo *marked* as to be known.

V. 49. *As the eagle flieth*—Not only ſwiftly, fiercely and greedily, as the eagle to its prey; but alſo ſtrongly and irreſiſtibly. This may be underſtood of the *Romans*, who did come *from far, from the end of the earth*, more truly and literally than the *Chaldeans*, and may allude to the eagle, which was in their enſigns.

V. 54. *Evil*—Unkind, envious, covetous to monopolize theſe dainty bits to themſelves, and grudging that their deareſt

§ Chap. xxxii. 15. ‖ *Jer.* v. 15. vi. 22. *Luke* xix. 43. * *Jer.* xlviii. 40. xlix. 22. *Lam.* iv. 19. *Hoſ.* viii. 1. † *Lev.* xxvi. 29. 2 *Kings* vi. 28, 29. *Jer.* xix. 9. *Lam.* ii. 20. iv. 10. ‡ Chap. xiii. 6,

children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall
56 diſtreſs thee in all thy gates. The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs, and tenderneſs, her eye ſhall be evil towards the huſband of her boſom, and towards her ſon, and
57 towards her daughter, And towards her young one that cometh out from between her feet, and towards her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all *things* ſecretly in the ſiege and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in
58 thy gates. If thou wilt not obſerve to do all the words of this law *that are* written in this book, that thou mayeſt fear this glorious
59 and fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues, and of long continuance, and ſore ſickneſſes, and of
60 long continuance. Moreover, he will bring upon thee all the § diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave
61 unto thee. Alſo every ſickneſs, and every plague which *is* not written in the book of this law, them will the LORD bring upon
62 thee, until thou be deſtroyed. And ye ‖ ſhall be left few in number, whereas ye were * as the ſtars of heaven for multitude: be-
63 cauſe thou wouldeſt not obey the voice of the LORD thy God. And it ſhall come to paſs, *that* as the LORD rejoiced over you to do you good, and to multiply you: ſo the LORD † will rejoice over you to deſtroy you, and to bring you to nought; and ye ſhall be
64 plucked from off the land whither thou goeſt to poſſeſs it. And the

relations ſhould have any part of them.

V. 56. *Evil*—Unmerciful: ſhe will deſire or deſign their deſtruction for her food.

V. 57. *Her young one*—Heb. *after-birth*: that which was loathſome to behold, will now be pleaſant to eat; and together with it ſhe ſhall eat the child which was wrapt up in it, and may be included in this expreſſion. *Which ſhe ſhall bear*—Or, *which ſhe ſhall have born*, that is, her more grown children. *She ſhall eat them*—This was fulfilled more than once, to the perpetual reproach of the *Jewiſh* nation. Never was the like done either by Greek or Barbarian. See the fruit of being abandoned by God!

V. 63. *To deſtroy you*—His juſt indignation againſt you will be ſo great, that it will be a pleaſure to him to take vengeance on you. For though he doth not delight in the death of a ſinner in itſelf, yet he doth delight in glorifying his juſtice upon incorrigible ſinners, ſeeing the exerciſe of all his attributes muſt needs pleaſe him, elſe he were not perfectly happy.

V. 65. *Neither*

§ Chap. vii. 15. ‖ Chap. iv. 27. * Chap. x. 22. † *Prov.* i. 26. *Iſa.* i. 24.

LORD ‡ ſhall ſcatter thee among all people, from the one end of the earth even unto the other; and there thou ſhalt ſerve other gods, which neither thou nor thy fathers have known, *even* wood
65 and ſtone. And § among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt: but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind.
66 And thy life ſhall hang in doubt before thee, and thou ſhalt fear
67 day and night, and ſhalt have none aſſurance of thy life. ‖ In the morning thou ſhalt ſay, Would God it were even; and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes
68 which thou ſhalt ſee. And the LORD * ſhall bring thee into Egypt again, with ſhips, by the way whereof I ſpake unto thee, † Thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men, and bond-women, and no man ſhall buy *you*.

V. 65. *Neither ſhall thy foot have reſt*—Ye ſhall have no ſettlement in the land whither you are baniſhed, but there you ſhall be toſſed about from place to place, and ſold from perſon to perſon, or *Cain*-like, wander about.

V. 66. *Thy life ſhall hang in doubt*—Either becauſe thou art in the hands of thy enemies that have power, and want no will, to deſtroy thee: or becauſe of the terrors of thy own mind, and the guilt of thy conſcience making thee to fear, even where no fear is.

V. 68. *Into Egypt*—Which was literally fulfilled under *Titus*, when multitudes of them were carried thither in ſhips, and ſold for ſlaves. And this expreſſion ſeems to mind them of that time when they went over the ſea without ſhips, God miraculouſly drying up the ſea before them, which now they would have occaſion ſadly to remember. *By the way*—Or, *to the way*. And the *way* ſeems not to be meant here of the uſual road-way from *Canaan* to *Egypt*, which was wholly by land, but to be put for the end of the way or journey, even the land of *Egypt*, for to this, and not to the road-way between *Canaan* and *Egypt*, agree the words here following, *whereof I ſpeak unto thee, thou ſhalt ſee it*. (that is, *Egypt*) *no* more again. *No man ſhall buy you*—Either becauſe the number of your captives ſhall be ſo great, that the market ſhall be glutted with you; or becauſe you ſhall be ſo loathſome and contemptible that men ſhall not be willing to have you for ſlaves. And this was the condition of the *Jews* after the deſtruction of *Jeruſalem*, as *Joſephus* the *Jew* hath left upon record. Let us all learn hence, to *ſtand in awe and not to ſin*. I have heard of a wicked man (ſays Mr. *Henry*) who on reading theſe threatnings, was ſo inraged, that he tore the leaf out of his bible. But to what purpoſe is it, to deface a copy, while the original remains unchangeable? By which it is determined, that *the wages of ſin is death*: yea, a death more dreadful than all that is here ſpoken!

V. 1. *Theſe*

‡ *Lev.* xxvi. 33. *Neh.* i. 8. *Jer.* xvi. 13. *Hoſ.* viii. 13. ix. 3. § *Amos* ix. 4. ‖ *Job.* vii. 4. * *Jer.* xliv. 7. † Chap. vii. 16.

CHAP. XXIX.

The preface of God's covenant, ver. 1. *A recital of his dealings with them,* ver. 2—8. *A ſolemn exhortation to keep covenant with God,* ver. 9—17. *A ſevere threatning to them that break it,* ver. 18—28. *The end of the revealed will of God,* ver. 29.

1 THESE *are* the words of the covenant, which the LORD commanded Moſes to make with the children of Iſrael in the land of Moab, * beſides the covenant which he made with them in Horeb.
2 And Moſes called unto all Iſrael, and ſaid unto them, † Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land:
3 ‡ The great temptations which thine eyes have ſeen, the ſigns, and
4 thoſe great miracles: Yet the LORD § hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.
5 And I have led you forty years in the wilderneſs, your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy
6 foot. Ye have not eaten bread, neither have ye drunk wine or ſtrong drink, that ye might know that I *am* the LORD your God.
7 And when he came unto this place, ‖ Sihon the King of Heſhbon,

V. 1. *Theſe* are the terms or conditions upon which God hath *made*, that is, renewed his covenant with you. The *covenant* was but one in ſubſtance, but various in the time and manner of its diſpenſation.

V. 4. *Yet the Lord*—That is, you have perceived and ſeen them with the eyes of your body, but not with your minds and hearts; you have not yet learned rightly to underſtand the word and works of God, ſo as to know them for your good, and to make a right uſe of them, and to comply with them: which he expreſſeth thus, *the Lord hath not given you*, &c. not to excuſe their wickedneſs, but to direct them to whom they muſt have recourſe for a good underſtanding of God's works; and to intimate that although the hearing ear, and the ſeeing eye, be the workmanſhip of God, yet their want of this grace was their own fault, and the juſt puniſhment of their former ſins; their preſent caſe being like theirs in *Iſaiah*'s time, who firſt ſhut their own eyes and ears that they might not ſee and hear, and would not underſtand, and then by the righteous judgment of God, had their eyes and ears cloſed that they ſhould not ſee and hear, and underſtand. God's readineſs to do us good in other things, is a plain evidence, that if we have not grace, that beſt of gifts, 'tis our own fault and not his: he *would have gathered* us, and we *would not.*

V. 6. *Ye have not eaten bread*—Common bread purchaſed by your own money, or made by your own hands, but heavenly and angelical bread. *Neither drank wine*—But only water out of the rock. *The Lord*—Omnipotent and all-ſufficient for your proviſion without the help of any creatures, and *your God* in covenant with you who hath a true affection to you, and fatherly care of you.

V. 11. *Thy*

* Chap. vi. 2, 3. *Matt.* xiii. 11—14. † *Exod.* xix. 4. 2 *Cor.* iii. 15. ‡ Chap. iv. 34. vii. 19. § *Iſa.* vi. 9, 10. ‖ *Numb.* xxi. 24. 33. Chap. ii. 32. iii. 1.

and Og the king of Baſhan came out againſt us unto battle, and we
8 ſmote them. And we took their land, and * gave it for an inheri-
tance unto the Reubenites, and to the Gadites, and to the half tribe
9 of Manaſſeh. † Keep therefore the words of this covenant, and
10 do them, that ye may proſper in all that ye do. Ye ſtand this day
all of you before the LORD your God: your captains of your tribes,
11 your elders and your officers, with all the men of Iſrael. Your lit-
tle ones, your wives, and thy ſtranger that *is* in thy camp, from the
12 hewer of thy wood, unto the drawer of thy water: That thou
ſhouldeſt enter into covenant with the LORD thy God, and into his
13 oath, which the LORD thy God maketh with thee this day: That
he may eſtabliſh thee to-day for a peoplē unto himſelf, and *that* he
may be unto thee a God, as he hath ſaid unto thee, and as he hath
14 ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob. Nei-
15 ther with you only do I make this covenant, and this oath: But as
with *him* that ſtandeth here with us this day, before the LORD our
16 God, ‡ ſo alſo with *him* that *is* not here with us this day. (For ye
know how we have dwelt in the land of Egypt, and how we came

V. 11. *Thy ſtranger*—Such ſtrangers as had embraced their religion: all ſorts of perſons, yea, even the meaneſt of them.

V. 12. *Into covenant and into his oath*—Into covenant, confirmed by a ſolemn oath.

V. 13. *That he may eſtabliſh thee*—Here is the ſummary of that covenant whereof *Moſes* was the mediator, and in the covenant relation between God and them, all the precepts and promiſes of the covenant are included. That they ſhould be *eſtabliſhed for a people to him*, to fear, love, obey, and be devoted to him, and that he ſhould *be to them a God*, to make them holy and happy; and a due ſenſe of the relation we ſtand in to God as *our God*, and the obligation we are under to him as *his people*, is enough to bring us to all the duties, and all the comforts of the covenant. And does *this* covenant include nothing ſpiritual? nothing that refers to eternity?

V. 15. *So alſo*—With your poſterity. For ſo the covenant was made at firſt with *Abraham* and his ſeed, by which as God engaged himſelf to continue the bleſſing of *Abraham* upon his poſterity, ſo he alſo engaged them to the ſame duties which were required of *Abraham*. So it is even among men, where a king confers an eſtate upon a ſubject and his heirs for ever, upon ſome certain conditions, all his heirs who enjoy that benefit, are obliged to the ſame conditions. It may likewiſe include thoſe who were then conſtrained to be abſent, by ſickneſs, or any neceſſary occaſion. Nay one of the *Chaldee* pharaphraſts reads it, *all the generations that have been from the firſt days of the world, and all that ſhall ariſe to the end of the whole world, ſtand with us here this day.* And ſo taking this covenant as a typical diſpenſation of the covenant of grace, 'tis a noble teſtimony to the Mediator of that covenant, who is the ſame yeſterday, *to day, and for ever.*

V. 16. *Egypt*—Where you have ſeen their idolatries, and learned too much of them, as the golden calf ſhewed, and therefore

* *Numb.* xxxii. 33. † Chap. iv. 6. *Joſh.* i. 7. 1 *Kings* ii. 3. ‡ *Acts* ii. 39. 1 *Cor.* vii. 14.

17 through the nations which ye paſſed by. And ye have ſeen their
abominations, and their idols, wood and ſtone, ſilver and gold,
18 which *were* among them.) Leſt there ſhould be among you, man
or woman, or family, or tribe, whoſe heart turneth away this day
from the LORD our God, to go, *and* ſerve the gods of theſe nations:
† leſt there ſhould be among you a root that beareth gall and worm-
29 wood: And it come to paſs when he heareth the words of this
curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace,
though I walk in the imagination of mine heart, to add drunkenneſs
20 to thirſt: § The LORD will not ſpare him, but then the anger of
the LORD, and his jealouſy ſhall ſmoke againſt that man, and all the
curſes *that are* written in this book ſhall lie upon him: and the
21 LORD ſhall blot out his name from under heaven. And the LORD
ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according
to all the curſes of the covenant, *that* are written in this book of the
22 law; So that the generation to come of your children that ſhall
riſe up after you, and the ſtranger that ſhall come from a far land,
ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes
23 which the LORD hath laid upon it: *And that* the whole land thereof
is brimſtone, and ſalt, *and* burning, that it is not ſown, nor beareth,
nor any graſs groweth therein, ‖ like the overthrow of Sodom and

therefore have need to renew your covenant with God; where alſo we were in dreadful bondage whence God alone hath delivered us, to whom therefore we are deeply obliged, and have all reaſon to renew our covenant with him. *Through the nations*—With what hazard, if God had not appeared for us!

V. 18. *A root*—An evil heart inclining you to ſuch curſed idolatry, and bringing forth bitter fruits.

V. 19. *Of this curſe*—Of that oath wherein he ſwore he would keep covenant with God, and that with a curſe pronounced againſt himſelf if he did not perform it. *Bleſs himſelf*—Flatter himſelf in his own eyes, with vain hopes, as if God did not mind ſuch things, and either could not, or would not puniſh them. *Peace*—Safety and proſperity. *My own heart*—Though I do not follow God's command, but my own devices. *To add drunkenneſs to thirſt*—The words may be rendered, *to add thirſt to drunkenneſs*, and ſo the ſenſe may be, that when he hath multiplied his ſins, and made himſelf as it were drunk with them, yet he is not ſatisfied therewith, but ſtill whets his appetite, and provokes his thirſt after more, as drunkards often uſe means to make themſelves thirſt after more drink.

V. 20. *Shall ſmoke*—Shall burn and break forth with flame and ſmoke as it were from a furnace.

V. 21. *Unto evil*—Unto ſome peculiar and exemplary plague; he will make him a monument of his diſpleaſure to the whole land.

V. 23. *Salt and burning*—Is burnt up and made barren, as with brimſtone and ſalt.

V. 26. *Whom*

† *Heb.* xii. 15. § *Ezek.* xiv. 7, 8. ‖ *Gen.* xix. 24, 25.

Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his
24 anger, and in his wrath: Even all nations ſhall ſay, * Wherefore
hath the LORD done thus unto this land? What *meaneth* the heat of
25 this great anger? Then men ſhall ſay, Becauſe they have forſaken
the covenant of the LORD God of their fathers, which he made with
26 them, when he brought them forth out of the land of Egypt. For
they went and ſerved other gods, and worſhipped them; gods whom
27 they knew not, and *whom* he had not given unto them. And the
anger of the LORD was kindled againſt this land, to bring upon it all
28 the curſes *that are* written in this book. And the LORD rooted them
out of their land in anger, and in wrath, and in great indignation,
29 and caſt them into another land, as *it is* this day. The ſecret *things*
belong unto the LORD our God: but thoſe things *which are* revealed,
belong unto us, and to our children for ever, that we may do all the
words of this law.

CHAP. XXX.

Promiſes upon their repentance, ver. 1—10. *The righteouſneſs of faith ſet before them,* ver. 11—14. *Life and death offered to their choice,* ver. 15—20.

1 AND † it ſhall come to paſs, when all theſe things are come upon
thee, the bleſſing and the curſe, which I have ſet before thee,
and ‡ thou ſhalt call them to mind among all the nations whither the

V. 26. *Whom* God *had not given to them*—For their worſhip, but hath *divided* them *unto all nations*, for their uſe and ſervice. So he ſpeaks here of the ſun and moon and ſtars, which were the principal gods worſhipped by the neighbouring nations.

V. 29. *The ſecret things*—Having mentioned the amazing judgments of God upon the whole land and people of *Iſrael*, and foreſeeing the utter extirpation which would come upon them for their wickedneſs, he breaks out into this pathetic exclamation, either to bridle their curioſity, who would be apt to enquire into the time and manner of ſo great an event; or to quiet his own mind, and ſatisfy the ſcruples of others, who perceiving God to deal ſo ſeverely with his own people, when in the meantime he ſuffered thoſe nations which were guilty of groſſer atheiſm and idolatry, might thence take occaſion to deny his providence or queſtion the equity of his proceedings. To this he anſwers, that the ways and judgments of God, tho' never unjuſt, are often times hidden from us, unſearchable by our ſhallow capacities, and matter for our admiration, not our enquiry. But the things which are revealed by God and his word, are the proper object of our enquiries, that thereby we may know our duty, and be kept from ſuch terrible calamities as theſe now mentioned.

V. 1. *The bleſſing*—When thou art obedient. *The curſe*—When thou becomeſt rebellious.

* 1 *Kings* ix. 8. *Jer.* xxii. 8. † *Lev.* xxvi. 40. *Luke* xv. 17. ‡ 1 *Kings* viii. 47. *Iſa.* xlvi. 8.

2 Lord thy God hath driven thee. And ſhalt return unto the Lord
thy God, and ſhalt obey his voice, according to all that I command
thee this day, thou and thy children, with all thine heart, and with
3 all thy ſoul: ‡ That then the Lord thy God will turn thy captivity,
and have compaſſion upon thee, and will return, and § gather thee
from all the nations whither the Lord thy God hath ſcattered thee.
4 ‖ If *any* of thine be driven out unto the utmoſt *parts* of heaven, from
thence will the Lord thy God gather thee, and from thence will
5 he fetch thee. And the Lord thy God will bring thee into the land
which thy fathers poſſeſſed, and thou ſhalt poſſeſs it, and he will
6 do thee good, and multiply thee above thy fathers. And * the
Lord thy God will circumciſe thine heart, and the heart of thy
ſeed to love the Lord thy God with all thine heart, and with all
7 thy ſoul, that thou mayeſt live. And the Lord thy God will put
all theſe curſes upon thine enemies, and on them that hate thee,
8 which perſecuted thee. And thou ſhalt return, and obey the voice
of the Lord, and do all his commandments which I command thee
9 this day. † And the Lord thy God will make thee plenteous in
every work of thine hand, in the fruit of thy body, in the fruit of
thy cattle, and in the fruit of thy land for good, for the Lord will
again rejoice over thee for good, as he rejoiced over thy fathers.
10 If thou ſhalt hearken unto the voice of the Lord thy God to keep
his commandments and his ſtatutes *which are* written in this book
of the law, *and* if thou turn unto the Lord thy God with all thine

V. 6. *And the Lord*—Or, *For the Lord will circumciſe thine heart*, will by his word and ſpirit change and purge thy heart from all thine idolatry and wickedneſs, and incline thy heart to *love him*. God will firſt convert and ſanctify them, the fruit whereof ſhall be, that *they* ſhall *return and obey* God's *commandments*, ver. 8. and then ſhall proſper in all things, ver. 9. This promiſe principally reſpects the times of the goſpel, and the grace which was to be then imparted to all *Iſrael* by Chriſt.

V. 9. *For good*—Whereas thou did formerly receive theſe mercies for thy hurt, now thou ſhalt have them for thy good, thy heart ſhall be ſo changed that thou ſhalt not now abuſe them, but imploy them to the ſervice of God the giver. *Over thee for good*—To do thee good; as he did *rejoice to deſtroy thee*.

V. 10. *If thou wilt hearken*—This is added to warn them that they ſhould not receive the grace of God in vain, and to teach them that the grace of God doth not diſcharge man's obligation to his duty, nor excuſe him for the neglect of it. It is obſervable, that *Moſes* calls God, *the Lord thy God* twelve times in theſe ten verſes. In the threatnings of the former chapter, he is all along called *the Lord*, a God of power, and

‡ *Pſal.* cxxvi. 1. § *Pſal.* cxlvii. 2. xxxix. 26. ‖ *Neh.* i. 9. *Jer.* xxxii. 37. * *Ezek.* xi. 19. † Chap. xxviii. 11.

11 heart, and with all thy ſoul. For this commandment which I
command thee this day, it ‡ is not hidden from thee, neither *is* it
12 far off. § It *is* not in heaven that thou ſhouldeſt ſay, Who ſhall go
up for us to heaven, and bring it unto us that we may hear it, and
13 do it? Neither *is* it beyond the ſea, that thou ſhouldeſt ſay, Who
ſhall go over the ſea for us, and bring it unto us that we may hear it,
14 and do it? But the word *is* very nigh unto thee, in thy mouth,
15 and in thy heart that thou mayeſt do it. ‖ See, I have ſet before
16 thee this day, life and good and death and evil. In that I command
thee this day, to love the LORD thy God, to walk in his ways and to
keep his commandments, and his ſtatutes, and his judgments, that
thou mayeſt live and multiply; and the LORD thy God ſhall bleſs
17 thee in the land, whither thou goeſt to poſſeſs it. But if thine heart
turn away, ſo that thou wilt not hear, but ſhalt be drawn away,
18 and worſhip other gods, and ſerve them: I denounce unto you
this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong
your days upon the land whither thou paſſeſt over Jordan to go to
19 poſſeſs it. * I call heaven and earth to record this day againſt you,
that I have ſet before you life and death, bleſſing and curſing:

and the judge of all. But in the promiſes of this chapter, *the Lord thy God*, a God of grace, and in covenant with thee.

V. 11. *This commandment*—The great command of loving and obeying God, which is the ſum of the law, of which yet he doth not here ſpeak, as it is in itſelf, but as it is molified and accompanied with the grace of the goſpel. The meaning is, that tho' the practice of God's laws be now far from us, and above our ſtrength, yet, conſidering the advantage of goſpel grace, whereby God enables us to do our duty, it is near and eaſy to us, who believe. And ſo this well agrees with *Rom.* x. 6, &c. where St. *Paul* applies this place to the righteouſneſs of faith. *Is not hidden*—Heb. *Is not too wonderful for thee*, not too hard for thee to know and do. The will of God, which is but darkly manifeſted to other nations, *Acts* xvii. 27. is clearly and fully revealed unto thee: thou canſt not pretend ignorance or invincible difficulty.

V. 12. *In heaven*—Shut up there, but it hath been thence delivered and publiſhed in thy hearing.

V. 13. *Neither beyond the ſea*—The knowledge of this commandment is not to be fetched from far diſtant places, to which divers of the wiſe Heathens travelled for their wiſdom; but it was brought to thy very doors and ears, and declared to thee in this wilderneſs.

V. 14. *In thy mouth*—Thou knoweſt it ſo well, that it is the matter of thy common diſcourſe. *In thy heart*—In thy mind, (as the heart is very commonly taken) to underſtand and believe it. In a word, the Law is plain and eaſy: but the goſpel is much more ſo.

V. 19. *Chuſe life*—They ſhall have life that chuſe it: they that chuſe the favour of God, and communion with him, ſhall have what they chuſe. They that come ſhort of life and happineſs, muſt thank themſelves only. They had had them, if they

‡ Chap. xxvii. 8. *Iſa.* xlv. 19. § *Rom.* x. 6, &c. ‖ Chap. xi. 26. 19. * Chap. iv. 26. 15.

20 therefore chuſe life, that both thou and thy ſeed may live. That thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him: (for he *is* thy life, and the length of thy days) that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob to give them.

CHAP. XXXI.

Moſes *encourages the people and* Joſhua, ver. 1—8. 23. *Delivers to the prieſts the law, to be read every ſeventh year*, ver. 9—13. *God informs* Moſes *of his approaching death, and the future apoſtaſy of* Iſrael, ver. 14—18. *Orders him to write a ſong, which ſhould be a teſtimony againſt them*, ver. 19—22. Moſes *gives the law to the* Levites *to lay up beſide the ark, and bids them aſſemble the people to hear his ſong*, ver. 24—30.

1, 2 AND Moſes went and ſpake theſe words unto all Iſrael. And he ſaid unto them, * I *am* an hundred and twenty years old this day: I can no more go out and come in: alſo the LORD hath 3 ſaid unto me, † Thou ſhalt not go over this Jordan. The LORD thy God he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall 4 go over before thee, ‡ as the LORD hath ſaid. And the LORD ſhall do unto them, § as he did to Sihon, and to Og, kings of the Amo- 5 rites, and unto the land of them whom he deſtroyed. And ‖ the LORD ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have command- 6 ed you. Be ſtrong and of good courage, fear not, nor be afraid of them: for the LORD thy God he *it is* that doth go with thee, ** he

they had choſen them, when they were put to their choice: but they die, becauſe they *will* die.

V. 20. *That thou mayeſt love the Lord thy God*—Here he ſhews them in ſhort, what their duty is; *To love* God as *the Lord*, a being moſt amiable, and as *their God*, a God in covenant with them: as an evidence of their love, to *obey his voice* in every thing, and by conſtancy in this love and obedience, *to cleave to him* all their days. And what encouragement had they to do this? *For he is thy life and the length of thy days*—He gives life, preſerves life, reſtores life, and prolongs it, by his power, tho' it be a frail life, and by his preſence, tho' it be a forfeited life. He ſweetens life by his comforts, and compleats all in life everlaſting.

V. 1. *Went and ſpake*—Continued to ſpeak, an uſual Hebrew phraſe.

V. 2. *Go out and come in*—Perform the office of a leader or governor, becauſe the time of my death approaches.

V. 9. *This*

* Chap. xxxiv. 7. † *Numb.* xx. 12. Chap. iii. 27. ‡ *Numb.* xxvii. 21. § *Numb.* xxi. 24. 33. ‖ Chap. vii. 2. ** *Joſh.* i. 5. *Heb.* xiii. 5.

7 will not fail thee, nor forſake thee. And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, be ſtrong, and of a good courage; for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them, and
8 thou ſhalt cauſe them to inherit it. And the LORD he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither
9 forſake thee: † fear not, neither be diſmayed. And Moſes wrote this law, and delivered it unto the prieſts, the ſons of Levi, who bare the ark of the covenant of the LORD, and unto all the el-
10 ders of Iſrael. And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the ‡ year of releaſe, in
11 the feaſt of tabernacles, When all Iſrael is come to appear before the LORD thy God, in the place which he ſhall chuſe, § thou ſhalt
12 read this law before all Iſrael in their hearing. Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and obſerve to do all the words of
13 this law: And *that* their children which have not known *any thing*, may hear and learn to fear the LORD your God, as long as ye live
14 in the land whither ye go over Jordan to poſſeſs it. And the LORD ſaid unto Moſes Behold, thy days approach that thou muſt die: call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that ‖ I may give him a charge. And Moſes and Joſhua went,

V. 9. *This law*—Largely ſo called, the whole law or doctrine delivered unto *Moſes* contained in theſe five books. *To the prieſts*—That they might keep it carefully and religiouſly, and bring it forth upon occaſion, and read it, and inſtruct the people out of it. *The elders*—Who were aſſiſtants to the prieſts, to take care that the law ſhould be kept, and read, and obſerved.

V. 10. *The year of releaſe*—When they were freed from debts and troubles, and cares of worldly matters, and thereby fitter to attend on God and his ſervice.

V. 11. *Thou ſhalt read*—Thou ſhalt cauſe it to be read by the prieſt or *Levites*; for he could not read it himſelf in the hearing of all Iſrael, but this was to be done by ſeveral perſons, and ſo the people met in ſeveral congregations.

V. 12. *Together*—Not in one place. But into divers aſſemblies or ſynagogues. *Women* who hereby are required to go to *Jeruſalem* at this ſolemnity, as they were permitted to do in other ſolemnities. *Children*—Such of them as could underſtand, as appears from *Neh.* 8. 2, 3. the pious *Jews* doubtleſs read it daily in their houſes, and *Moſes of old time was read in the ſynagogues every ſabbath day.* But once in ſeven years, the law was thus to be read in public, to *magnify* it *and make it honourable.*

V. 14. *Give him a charge*—Immediately from myſelf for his greater encouragement, and to gain him more authority with the people.

V. 16. *The*

† *Joſh.* i. 9. ‡ Chap. xv. 1. § *Joſh.* viii. 34, 35. ‖ *Numb.* xxvii. 19.

and preſented themſelves in the tabernacle of the congregation.
15 And ‖ the Lord appeared in the tabernacle in a pillar of a cloud:
and the pillar of the cloud ſtood over the door of the tabernacle.
16 And the LORD ſaid unto Moſes, Behold thou ſhalt ſleep with thy fathers, and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with
17 them. Then my anger ſhall be kindled againſt them in that day, and I will forſake them and I will * hide my face from them, and they ſhall be devoured and many evils and troubles ſhall befal them, ſo that they will ſay in that day, Are not theſe evils come upon us,
18 becauſe our God *is* not amongſt us? And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in
19 that they are turned unto other gods. Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children
20 of Iſrael. For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; † then will they turn unto other gods, and ſerve them, and provoke
21 me, and break my covenant. And it ſhall come paſs when many evils and troubles have befallen them, that this ſong ſhall teſtify againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imaginations which they go about, even now before I have brought them into the land which I ſware.

V. 16. *The ſtrangers of the land*—That is, of the *Canaanites*, who will be turned out of their poſſeſſions, and become as ſtrangers in their own land. This aggravates their folly to worſhip ſuch gods as could neither preſerve their friends, nor annoy their enemies.

V. 17. *Hide my face*—Withdraw my favour and help. Whatever outward troubles we are in if we have but the light of God's countenance, we are ſafe. But if God *hide his face* from us then we are undone.

V. 19. *Write this ſong*—Which is contained *Deut.* xxxii. and is put into a ſong that it may be better learned, and more fixed in their minds and memories. *Put it in their mouths*—Cauſe them to learn it, and ſing it one to another, to oblige them to more circumſpection. *A witneſs*—Of my kindneſs in giving them ſo many bleſſings, of my patience in bearing ſo long with them, of my clemency in giving them ſuch fair and plain warnings, and my juſtice in puniſhing ſuch an incorrigible people.

V. 21. *Their imaginations*—Inclinations to Idolatry, which they do not check, as they ought; and ſome of them do not only cheriſh it in their hearts, but as far as they can and dare, ſecretly practiſe it, as may be gathered from *Amos* v. 25. *Acts* vii. 43.

V. 25. *The*

‖ *Exod.* xxxiii. 9. * *Pſal.* civ. 20. † Chap. vi. 10, &c. viii. 10. xxxii. 15.

22 Moſes therefore wrote this ſong the ſame day, and taught it the
23 children of Iſrael. And he gave Joſhua the ſon of Nun a charge,
and ſaid, ‡ Be ſtrong and of a good courage: for thou ſhalt bring
the children of Iſrael into the land which I ſware unto them: and
24 I will be with thee. And it came to paſs when Moſes had made
an end of writing the words of this law in a book, until they were
25 finiſhed; That Moſes commanded the Levites which bare the ark
26 of the covenant of the LORD, ſaying, Take this book of the law, and
put it in the ſide of the ark of the covenant of the LORD your God,
27 that it may be there for a witneſs againſt thee. For I know thy
rebellion, and thy ſtiff neck: behold while I am yet alive with you
this day, ye have been rebellious againſt the LORD; and how much
28 more after my death? Gather unto me all the elders of your
tribes, and your officers, that I may ſpeak theſe words in their ears,
29 and call heaven and earth to record againſt them. For § I know
that after my death ye will utterly corrupt *yourſelves*, and turn aſide
from the way which I have commanded you: and evil will befal
you in the latter days, becauſe ye will do evil in the ſight of the
LORD, to provoke him to anger through the work of your hands.
30 And Moſes ſpake in the ears of all the congregation of Iſrael the
words of this ſong, until they were ended.

CHAP. XXXII.

The ſong of Moſes *contains the preface,* ver. 1, 2. *A high character of God,* ver. 3—6. *A recital of the great things God had done for them, and of their carriage toward him,* ver. 7—18. *A prediction of judgments for their aggravated impieties,* ver. 19—35. *A promiſe of vengeance upon their enemies, and deliverance for a remnant,* ver. 36—43. *An exhortation annext,* ver. 44—47. *Orders given to* Moſes, *to go up to the mount and die,* ver. 48—52.

1 GIVE * ear, O ye heavens, and I will ſpeak: and hear, O
2 earth, the words of my mouth. † Let my doctrine drop as

V. 25. *The Levites*—The prieſts, ver. 9. who alſo were *Levites*.

V. 26. *Take this book*—Probably the very ſame book, which (after having been ſome way miſplaced) was found in the houſe of the Lord, in the days of *Joſiah*, and publickly read by the king himſelf, for a witneſs againſt a people, who were then almoſt ripe for ruin. *In the ſide*—In the outſide, in a little cheſt fixed to it, for nothing but the tables of ſtone were contained in the ark, 1 *Kings* viii. 9. here it was kept for greater ſecurity and reverence. *A witneſs againſt thee*—Againſt thy people, to whom he turns his ſpeech that they might be the more affected with it.

V. 1. *O heavens, O earth*—You lifeleſs and ſenſeleſs creatures, which he calls upon partly to accuſe the ſtupidity of *Iſrael*,

‡ *Joſh.* i. 6. § *Acts* xx. 30. *Jer.* ii. 12. vi. 19. * Chap. iv. 36. xxx. 19. *Pſal.* l. 4. *Iſa.* i. 2. † *Iſa.* lv. 10, 11. 1 *Cor.* iii. 6, 7, 8.

the rain, let my ſpeech diſtil as the dew, as the ſmall rain upon
3 the tender herb, and as the ſhowers upon the graſs. Becauſe I
will publiſh the name of the LORD, aſcribe ye greatneſs unto our
4 God. *He is* a rock, his work is perfect: for all his ways *are* judg-
ment: a God of truth, and without iniquity, juſt and right *is* he.
5 They ‡ have corrupted themſelves, their ſpot *is* not of his chil-
6 dren: they are a perverſe and crooked generation. Do ye thus
requite the LORD, O fooliſh people and unwiſe? *Is* not he thy fa-
ther *that* hath § bought thee? Hath he not made thee and eſta-
7 bliſhed thee? Remember the days ‖ of old; conſider the years
of many generations; aſk thy father, and he will ſhew thee, thy

Iſrael, that were more dull of hearing than theſe: and partly as witneſſes of the truth of his ſayings and the juſtice of God's proceedings againſt them.

V. 2. *As the rain*—Look what effect rain and dew have upon herbs and graſs which they make freſh and fragant and growing, the ſame effect may my diſcourſe have upon your hearts, that is, to make them ſoft and pliable and fruitful.

V. 3. *The name of the Lord*—His glorious excellencies and righteous actions, by which he hath made himſelf known as a man is known by his name, and by which it will appear both that there is no blame to be laid upon him whatſoever befals you, and that it is groſs madneſs to forſake ſuch a God for dumb idols. *Aſcribe ye*—As I am about to publiſh the majeſty and glory of God, ſo do you alſo acknowledge it.

V. 4. *A rock*—As for the ſtability of his nature, and invincibleneſs of his power, ſo alſo for his fixedneſs and immutability in his counſels and promiſes and ways; ſo that if there ſhall be a ſad change in your affairs, remember that this proceeds from yourſelves and from the change of your ways towards God, and not from God, *in whom there is no variableneſs nor ſhadow of change, Jam.* i. 17. *His work*—All his works and actions are unblemeable, perfect, wiſe and righteous. *His ways*—All his adminiſtrations in the world and particularly with you are managed with wiſdom and juſtice. *A God of truth*—Conſtant to his promiſes: you cannot accuſe him of any unfaithfulneſs to this day.

V. 5. *They*—The *Iſraelites*. *Their ſpot*—The wickedneſs with which they are ſtained, *is not of his children*—Plainly ſhews they are not *his children*, but the devil's. God's children have no ſuch ſpot. Indeed this text does not affirm, they have any ſpot at all. *Perverſe*—Froward and untractable: *Crooked*—Irregular and diſorderly.

V. 6. *O fooliſh people and unwiſe!*—Fools and double fools! Fools indeed, to diſoblige one, on whom you ſo entirely depend! Who hath bewitched you! To forſake *your own mercies* for *lying vanities! Bought thee*—That hath redeemed thee from Egyptian bondage. *Made thee*—Not only in a general by creation, but in a peculiar manner by making thee his peculiar people. *Eſtabliſhed*—That is, renewed and confirmed his favour to thee, and not taken it away, which thou haſt often provoked him to do.

V. 7. *The days of old*—The events of ancient days or former ages, and thou wilt find that I had a reſpect unto thee not only in *Abraham*'s time, but long before it.

V. 8. *Their*

‡ *Iſa.* i. 4. *Acts* vii. 51. § 1 *Cor.* vi. 20. ‖ *Iſa.* lxiii. 11. *Mich.* v. 2.

8 elders, and they will tell thee. When the moſt high * divided to
the nations their inheritance, when he ſeparated the ſons of Adam,
he ſet the bounds of the people according to the number of the
9 children of Iſrael. For the † LORD's portion *is* his people: Jacob
10 *is* the lot of his inheritance. He found him ‡ in a deſert land,
and in the waſte howling wilderneſs: he led him about, he in-
11 ſtructed him, he § kept him as the apple of his eye. ‖ As an ea-
gle ſtirreth up her neſt, fluttereth over her young, ſpreadeth
12 abroad her wings, taketh them, beareth them on her wings: *So*

V. 8. *Their inheritance*—When God by his providence alotted the ſeveral parts of the world to ſeveral people, which was done *Gen.* x. and xi. *When he ſeparated*—Divided them in their languages and habitations according to their families. *He ſet the bounds*—That is, he diſpoſed of the ſeveral lands and limits of the people ſo as to reſerve a ſufficient place for the great numbers of the people of *Iſrael.* And therefore he ſo guided the hearts of ſeveral people, that the poſterity of *Canaan*, which was accurſed of God, and devoted to ruin, ſhould be ſeated in that country which God intended for the children of *Iſrael*, that ſo when their iniquities were ripe, they might be rooted out, and the *Iſraelites* come in their ſtead.

V. 9. *His people*—It is no wonder God had ſo great a regard to this peeple, for he choſe them out of all mankind to be his peculiar portion.

V. 10. *He found him*—Not by chance, but as it were looking out and ſeeking for him. He did indeed manifeſt himſelf to him in *Egypt*, but it was in the wilderneſs at *Sinai*, God found him in an eminent manner, and revealed his will to him, and entered into covenant with him, and imparted himſelf and his grace and bleſſing to him. By this word he alſo ſignifies both their loſt condition in themſelves, and that their recovery was not from themſelves, but only from God who ſought and found them out by his grace. *In the waſte howling wilderneſs*—In a place deſtitute of all the neceſſaries and comforts of life, which alſo was a type of that deſolate and comfortleſs condition in which all men are before the grace of God finds them out; where inſtead of the voices of men, is nothing heard but the howlings and yellings of ravenous birds and beaſts. *He led them*—He conducted them from place to place by his cloudy pillar and providence. Or, *he compaſſed him about*, by his provident care, watching over him and preſerving him on every ſide. *As the apple of his eye*—As men uſe to keep the apple of their eye, that is, with ſingular care and diligence, this being as a moſt tender, ſo a moſt uſeful part.

V. 11. *Her neſt*—Her young ones in the neſt; which ſhe by her cry and motion provoketh to fly. *Her wings*—As preparing herſelf to fly. *On her wings*—Or, as *on her wings*, that is, gently and tenderly and ſafely too, as if ſhe carried them not in her claws for fear of hurting them, but upon her wings. Some ſay, the eagle doth uſually carry her young ones upon her wings.

V. 12. *Did lead them*—When they were ſhut up in *Egypt* as in their neſt whence they durſt not venture to fly nor ſtir, he taught and incouraged and enabled them to fly out from that bondage, he dealt tenderly with them, bearing with their infirmities.

* *Zech.* ix. 2. *Acts* xvii. 26. † *Exod.* xv. 16. ‡ Chap. viii. 15. *Jer.* ii. 6. § *Pſal.* xvii. 8. *Zech.* ii. 8. ‖ *Exod.* xix. 4. Chap. i. 31. *Iſa.* xxxi. 5.

the LORD alone did lead him, and *there was* * no ſtrange God
13 with him. He made him ride on the high places of the earth, that
he might eat the increaſe of the fields, and he made him to ſuck
14 † honey out of the rock, and oil out of the flinty rock. Butter
of kine, and milk of ſheep, with fat of lambs, and rams of the
breed of Baſhan, and goats, with the fat of kidnies of wheat, and
15 thou didſt drink the pure blood of the grape. But ‡ Jeſhurun
waxed fat and kicked: § thou art waxen fat, thou art grown thick,
thou art covered *with fatneſs:* then he forſook God which made
16 him, and lightly eſteemed the rock of his ſalvation. They pro-
voked him to jealouſy with ſtrange Gods, with abominations pro-
17 voked they him to anger. ‖ They ſacrificed unto devils, not to
God: to gods whom they knew not, to new *gods,* that came newly

firmities, keeping them from all harms. *With him*—To aſſiſt him at that work or to deliver them. The more unworthy they in giving to idols a ſhare in that worſhip which they owe to God only.

V. 13. *The high places*—To conquer their ſtrongeſt holds, which often are in the mountains, and their cities fenced with walls of greateſt height and ſtrength. To *ride upon,* in ſcripture phraſe, is to ſubdue or conquer. *Out of the rock*—This being a land flowing with honey, where the bees made honey in the holes of rocks, or in the trees that grew upon or among the rocks. *Out of the flinty rocks*—The olive-trees grow and bear moſt fruit in rocky or hilly places.

V. 14. *Fat of lambs*—For though the fat wherewith the inward parts were covered was not to be eaten by them, but offered to God, yet that fat which was mixed with the fleſh they might eat, as the *Jewiſh* doctors note. *Baſhan*—A place famous for excellent cattle. *Fat of kidnies of wheat*—With the fineſt of the grains of wheat; compared to kidnies for their ſhape and largeneſs.

V. 15. *Jeſhurun—Iſrael,* whom he calls *right* or *upright,* (as the word ſignifies) partly by way of inſtruction to mind them what they profeſſed and ought to be; and partly by way of exprobration, to ſhew them what a ſhame it was to degenerate ſo much from their name and profeſſion. *Kicked*—As well fed cattle uſe to do: he grew inſolent and rebellious againſt God and againſt his word and ſpirit.

V. 16. *To jealouſy*—To anger and fury, for *jealouſy is the rage of a man.* And withall it implies the ground of his anger, their falſeneſs to God whom they had accepted as their huſband, and their ſpiritual whoredom with other gods.

V. 17. *Unto devils*—Unto idols, which the devils brought into the world in oppoſition to God, in and by which the devils often manifeſted themſelves to men, and gave them anſwers, and received their worſhip. The *Gentiles* pretended to worſhip God in thoſe idols, and the devils which inſpired them, deluded the nations with pretences that they were a ſort of lower gods. *Moſes* takes off this mark, and ſhews the *Iſraelites* that theſe pretended gods were really devils, and therefore that it was the height of madneſs to honour or worſhip them. *Not to God*—For God utterly rejected thoſe ſacrifices which they

* *Iſa.* xliii. 12. † *Pſal.* lxxxi. 16. ‡ *Iſa.* xliv. 2. § *Neh.* ix. 25. *Jer.* ii. 7. v. 7. *Hoſ.* xiii. 6. ‖ *Lev.* xvii. 7. *Pſal.* cvi. 37. 1 *Cor.* x. 20. *Rev.* ix. 20.

18 up, whom your fathers fearned not. Of the * rock that begat
thee thou art unmindful, and haſt forgotten God that formed thee.
19 And when the LORD ſaw *it*, he abhorred them, becauſe of the pro-
20 voking of his ſons, and of his daughters. And he ſaid, I will hide
my face from them, I will ſee what their end *ſhall be*: for they *are*
a very froward generation, † children in whom *is* no faith.
21 They have moved me to jealouſy with *that which is* not god, they
have provoked me to anger with their vanities: and ‡ I will move
them to jealouſy with *thoſe which are* not a people, I will provoke
22 them to anger with a fooliſh nation. For § a fire is kindled in
mine anger, and ſhall burn unto the loweſt hell, and ſhall conſume
the earth with her increaſe, and ſet on fire the foundations of the
23 mountains. I will ‖ heap miſchiefs upon them, I will ** ſpend

they offered to him together with idols. *They knew not*—Or, *who never knew them*, that is, never ſhewed any kindneſs to them, or did them any good: *New gods*—Not ſimply or abſolutely, for ſome of theſe had been worſhipped for many generations, but comparatively to the true God, who is *the ancient of days*, *Dan.* vii. 9. and who was worſhipped from the beginning of the world. *Feared not*—Served not, worſhipped not.

V. 18. *Of the rock*—Of God, one of whoſe titles this is, or of Chriſt, who is called the *rock*, 1 *Cor.* x. 4. whom the *Iſraelites* tempted.

V. 19. *His ſons and daughters*—Such they were by calling and profeſſion.

V. 20. *I will ſee—I will make them and others ſee*, what the fruit of ſuch actions ſhall be. *No faith*—No fidelity: perfidious, that have broken their covenant ſo ſolemnly made with me.

V. 21. *I will move them to jealouſy with thoſe that are not a people*—With the Heathen nations, who are none of my people, who ſcarce deſerve the name of a *people*, as being without the knowledge and fear of God, which is the foundation of all true policy and government, and many of them deſtitute of all government, laws and order. And yet theſe people I will take in your ſtead, receive them and reject you; which, when it came to paſs how deſperately did it provoke the *Jews* to jealouſy? *A fooliſh nation*—So the *Gentiles* were both in the opinion of the *Jews* and in truth and reality, notwithſtanding all their pretences to wiſdom, there being nothing more fooliſh or brutiſh than the worſhip of idols.

V. 22. *A fire is kindled*—Great and grievous judgments ſhall be inflicted, which often come under the name of *fire*. Are they proud of their plenty? It ſhall burn up *the increaſe of the earth*. Are they confident of their ſtrength? It ſhall deſtroy the *very foundations of the mountains*. It ſhall burn *unto the loweſt hell*: it ſhall bring them to the very depth of miſery in this world, which yet will be but a faint reſemblance of their endleſs miſery in the next.

V. 23. *Spend mine arrows*—Even empty my quiver, and ſend upon them all my plagues, which, like arrows ſhot by a

* *Iſa.* xliv. 8. † *Iſa.* xxx. 9. ‡ *Hoſ.* i. 10. *Rom.* x. 19. § *Jer.* xv. 14. *Lam.* iv. 1.
‖ *Iſa.* xxvi. 14, 15. ** *Pſal.* vii. 12, 13. *Ezek.* v. 16.

24 mine arrows upon them. They ſhall be burnt with hunger, and
devoured with burning heat, and with bitter deſtruction: I will
alſo ſend † the teeth of beaſts upon them, with the poiſon of ſer-
25 pents of the duſt. ‡ The ſword without, and terror within, ſhall
deſtroy both the young man and the virgin, the ſuckling *alſo*, with
26 the man of gray hairs. I ſaid, I would ſcatter them into corners,
I would make the remembrance of them to ceaſe from among men:
27 Were it not that I feared the wrath of the enemy, leſt their adver-
ſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay,
28 Our high hand and not the LORD hath done all this. For they *are*
a nation void of counſel, neither *is there any* underſtanding in them.
29 § O that they were wiſe, *that* they underſtood this, ‖ *that* they
30 would conſider their latter end! How ſhould * one chaſe a thouſ-
and, and two put ten thouſand to flight, except their rock † had
31 ſold them, and the LORD had ſhut them up? For their rock *is* not
32 as our rock, even our enemies themſelves *being* judges. For their
vine *is* of the vine of Sodom, and of the fields of Gomorrah: their
33 grapes are grapes of gall, their cluſters *are* bitter. Their wine *is*

ſkilful and ſtrong hand, ſhall ſpeedily reach and certainly hit and mortally wound them.

V. 24. *With hunger*—With famine, which burns and parches the inward parts, and make the face *black as a coal*, *Lam.* iv. 8. *Burning heat*—From fevers or carbuncles, or other inflaming diſtempers.

V. 27. *The wrath—Their rage againſt me*, as it is expreſſed, *Iſa.* xxxvii. 28, 29. their furious reproaches againſt my name, as if I were cruel to my people or unable to deliver them. The fear hereof is aſcribed to God after the manner of men. *Strangely*—Inſolently and arrogantly above what they uſed to do.

V. 28. *Void of counſel*—Their enemies are fooliſh people, and therefore make ſo falſe and fooliſh a judgment upon things.

V. 29. *They—Iſrael. Latter end*—What their end will be, and that tho' God ſpare them long, yet at laſt judgment will certainly overtake them.

V. 30. *One—Iſraelite. Their rock*—Their God, who was their refuge and defence. *Sold them*—Namely, for bond-ſlaves, had given themſelves up into their enemies hands. *Shut them up*—As it were in the net which their enemies had laid for them.

V. 31. *Being judges*—Who by their dear bought experience have been forced to acknowledge that our God was far ſtronger than they and their falſe gods together.

V. 32. *For*—As if he had ſaid, This is the reaſon why *their rock* hath *ſhut them up*. *Their vine is of the vine of Sodom*—The people of *Iſrael*, which I planted as a choice vine, are now degenerated and become like the vine of *Sodom*, their principles and practices are all corrupt and abominable. *Bitter*—Their fruits are loathſome

† *Lev.* xxvi. 22. ‡ *Lam.* i. 20. *Ezek.* vii. 15. § *Pſal.* lxxxi. 8. ‖ *Lam.* i. 9.
* *Joſh.* xxiii. 10. 2 *Chron.* xxiv. 24. *Iſa.* xxx. 17. †† *Pſal.* xliv. 12. *Iſa.* l. 1. lii. 3.

34 the poiſon of dragons, and the cruel venom of aſps. Is not this
‡ laid up in ſtore with me, *and* ſealed up among my treaſures?
35 To me *belongeth* § vengeance and recompenſe; their feet ſhall
ſlide in due time: for ‖ the day of their calamity *is* at hand, and
36 the things that ſhall come upon them, make haſte. For the LORD
ſhall judge his people, and * repent himſelf for his ſervants, when
he ſeeth that *their* power is gone, and *there* is none ſhut up, or left.
37 And he ſhall ſay, † Where *are* their gods, *their* rock in whom they
38 truſted? Which did eat the fat of their ſacrifices, *and* drank the
wine of their drink-offerings? Let them riſe up, and help you, *and*
39 be your protection. See now, that ‡‡ I *even* I *am* he, and §§ *there is*
no god with me; ‖‖ I kill, and I make alive: I wound and I heal:
40 neither *is there any* that can deliver out of my hand. For I lift

ſome to me, miſchievous to others, and at laſt will be pernicious to themſelves.

V. 34. *This*—All their wickedneſs mentioned before. My long ſuffering towards them may make them think I have forgotten their ſins, but I remember them punctually, they are *ſealed up* as *in a bag*, *Job* xiv. 17. and as men ſeal up their treaſures.

V. 35. *Their feet ſhall ſlide*—They who now think they ſtand faſt and unmoveable, ſhall fall into utter deſtruction. *In due time*—Though not ſo ſoon as ſome may expect, yet in that time when it ſhall be moſt proper, when they have filled up the meaſure of their ſins. *At hand*—Heb. *is near*. So the ſcripture often ſpeaks of thoſe things which are at many hundred years diſtance, to ſignify, that though they may be afar off as to our meaſures of time, yet in God's account they are near, they are as near as may be, when the meaſure of their ſins is once full, the judgment ſhall not be deferred.

V. 36. *For*—Or, *nevertheleſs*, having ſpoken of the dreadful calamity which would come upon his people, he now turns his diſcourſe into a more comfortable ſtrain, and begins to ſhew that after God had ſorely chaſtiſed his people, he would have mercy upon them and turn their captivity. *Judge his people*—Shall plead their cauſe, ſhall protect and deliver them. *Repent*—Of the evils he hath brought upon them. *None ſhut up*—Either in their ſtrong cities or caſtles or other hiding places, or in the enemies hands or priſons, whence there might be ſome hope or poſſibility of redemption; and none *left*, as the poor and contemptible people are neglected and uſually left by the conquerors in the conquered land, but all ſeem to be cut off and deſtroyed.

V. 37. *He ſhall ſay*—The Lord, before he deliver his people, will firſt convince them of their former folly in forſaking him and following idols.

V. 38. *Which did eat*—That is, to whom you offered ſacrifices and oblations after the manner of the *Gentiles*. *Help you*—If they can.

V. 39. *See now*—Learn by your own ſad experience what vain and impotent things idols are. *I am he*—The only true, omnipotent and irreſiſtible God.

V. 40. *I lift up my hand*—I ſolemnly ſwear,

‡ *Jer.* ii. 22. *Hoſ.* xiii. 12. § *Rom.* xii. 19. *Heb.* x. 30. ‖ 2 *Pet.* ii. 3. * *Pſal.* cvi. 45. *Jer.* xxxi. 20. † *Judg.* x. 14. ‡‡ *Pſal.* cii. 27. §§ Chap. iv. 35. ‖‖ 1 *Sam.* ii. 6. *Job* v. 18. *Hoſ.* vi. 1.

41 up my hand to heaven, and ſay, I live for ever. If * I whet my
glittering ſword, and mine hand take hold on judgment, I will ren-
der vengeance to mine enemies, and will reward them that hate
42 me. I will make mine arrows drunk with blood (and my ſword
ſhall devour fleſh) *and that* with the blood of the ſlain, and of the
captives, from the beginning † of revenges upon the enemy.
43 ‡ Rejoice, O ye nations, *with* his people, for he will avenge the
blood of his ſervants, and will render vengeance to his adverſa-
44 ries, and will be merciful unto his land, *and* to his people. And
Moſes came and ſpake all the words of this ſong in the ears of the
45 people, he, and Hoſhea the ſon of Nun. And Moſes made an
46 end of ſpeaking all theſe words to all Iſrael. And he ſaid unto
them, § Set your hearts unto all the words which I teſtify among
you this day, which ye ſhall command your children to obſerve to
47 do, all the words of this law. For *it is* not a vain thing for you,
becauſe it is your life, and through this thing ye ſhall prolong
your days, in the land whither ye go over Jordan to poſſeſs it.
48 ‖ And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

ſwear, that I will do what here follows. *I live*—As ſure as I live.

V. 41. *If I whet my ſword*—If once I begin to prepare for war and for the execution of my ſentence. *Judgment*—Of the inſtruments of judgment, of the weapons of war. A metaphor from warriors, that take their weapons into their hand, when they intend to fight.

V. 42. *Captives*—Whom my ſword hath ſorely wounded, though not utterly killed. *From the beginning*—When once I begin to revenge myſelf and my people upon mine and their enemies, I will go on and make a full end.

V. 43. *Rejoice*—He calls upon the nations to rejoice and bleſs God for his favours, and eſpecially for the laſt wonderful deliverance which ſhall be given to the *Jews*, when they ſhall be converted to the goſpel in the laſt days; which they have all reaſon to do, becauſe of that ſingular advantage which all nations will have at that time and upon that occaſion.

V. 44. *He and Hoſhea*—Or *Joſhua*. Probably *Moſes* ſpoke it to as many as could hear him, while *Joſhua* in another aſſembly at the ſame time delivered it to as many as his voice would reach. Thus *Joſhua*, as well as *Moſes*, would be a witneſs againſt them, if ever they forſook God.

V. 47. *Not vain*—It is not an unprofitable or contemptible work I adviſe you to, but well worthy of your moſt ſerious care.

V. 48. *That ſelf-ſame day*—Now he had finiſhed his work, why ſhould he deſire to live a day longer? He had indeed formerly deſired and prayed, that he might go

* *Iſa.* xxvii. 1. xxxiv. 5. lxvi. 16. *Ezek.* xxi. 14. 20. † *Job* xiii. 24. *Jer.* xxx. 14. *Lam.* ii. 5. ‡ *Rom.* xv. 10. § Chap. vi. 6. xi. 18. ‖ *Numb.* xxvii. 12.

49 Get thee up into this mountain Abarim, unto mount Nebo which *is* in the land of Moab, that is over againſt Jericho, and behold the land of Canaan, which I give unto the children of Iſrael for a poſ-
50 ſeſſion: And die in the mount whither thou goeſt up, and be gathered unto thy people, as * Aaron thy brother died in mount
51 Hor, and was gathered unto his people. Becauſe † ye treſpaſſed againſt me among the children of Iſrael, at the waters of Meribah-kadeſh in the wilderneſs of Zin: becauſe ye ſanctified me not in
52 the midſt of the children of Iſrael. Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

CHAP. XXXIII.

The bleſſing of Moſes. *He pronounces them all bleſſed, in what God had done for them, already*, ver. 1—5. *He pronounces a bleſſing upon each tribe*, ver. 6—25. *He pronounces them all in general bleſſed, on account of what God would be to them, and do for them, if they were obedient*, ver. 26—29.

1 AND this *is* the bleſſing, wherewith Moſes the man of God
2 bleſſed the children of Iſrael before his death. And he ſaid,

go over Jordan: but now he is entirely ſatisfied, and *ſaith no more of that matter*.

V. 49. *Nebo*—A ridge or top of the mountains of *Abarim*.

V. 51. *Becauſe ye treſpaſſed*—God reminds him of the ſin he had committed long before. It is good for the holieſt of men to *die repenting*, even of their early ſins.

V. 52. *Yet thou ſhalt ſee the land*—And ſee it as the earneſt of that *better country*, which is only ſeen with the eye of faith. What is death to him who has a believing proſpect and a ſtedfaſt hope of eternal life?

V. 1. *Moſes bleſſed Iſrael*—He is ſaid to *bleſs* them, by praying to God with faith for his bleſſing upon them; and by foretelling the bleſſings which God would confer upon them. And *Moſes* calls himſelf here *the man of God*, that is, the ſervant or prophet of God, to acquaint them that the following prophecies were not his own inventions, but divine inſpirations. *The children of Iſrael*—The ſeveral tribes: only *Simeon* is omitted, either in deteſtation of their parent *Simeon*'s bloody carriage, for which *Jacob* gives that tribe a curſe rather than a bleſſing, in *Gen.* xlix. Or, becauſe that tribe had no diſtinct inheritance, but was to have its portion in the tribe of *Judah*, *Joſ.* xix. 1.

V. 2. *The Lord came*—Namely, to the *Iſraelites*, manifeſted himſelf graciouſly and glorioufly among them. *From Sinai*—Beginning at *Sinai*, where the firſt appearance of God was, and ſo going on with them to *Seir* and *Paran*. *And roſe up*—He appeared or ſhewed himſelf, as the ſun doth when it riſeth. *From Seir*—From the mountain or land of *Edom*, to which place the *Iſraelites* came, *Numb.* xx. 14, &c. and from thence God led them on towards the land of promiſe, and then glorioufly appeared for them in ſubduing *Sihon*

* *Numb.* xx. 25. 28. xxxiii. 38. † *Numb.* xx. 12, 13. xxvii. 14.

The LORD came from Sinai, and roſe up from Seir unto them: he ſhined forth from mount Paran, and he came with * ten thouſands
3 of ſaints: from his right hand *went* a fiery law for them. Yea, he loved the people: all his ſaints *were* in thy hand, and they ſat down

Sihon and *Og* before them. But becauſe the land of *Edom* is ſometimes taken more largely, and ſo reacheth even to the *Red-ſea*, and therefore mount *Sinai* was near to it, and becauſe *Paran* was alſo near *Sinai*, being the next ſtation into which they came from the wilderneſs of *Sinai*, all this verſe may belong to God's appearance in mount *Sinai*, where that glorious light which ſhone upon mount *Sinai* directly, did in all probability ſcatter its beams into adjacent parts, ſuch as *Seir* and *Paran* were. And if ſo, this is only a poetical expreſſion of the ſame thing in divers words, and God *coming* or *riſing* or *ſhining from* or *to* or *in Sinai* and *Seir* and *Paran* note one and the ſame illuſtrious action of God appearing there with *ten thouſands of* his *ſaints* or holy angels, and giving a *fiery law to them*. *Paran*—A place where God eminently manifeſted his preſence and goodneſs both in giving the people fleſh which they deſired, and in appointing the ſeventy elders and pouring forth his ſpirit upon them. *With ten thouſands of ſaints*—That is, with a great company of holy angels, *Pſal.* lxviii. 17. *Dan.* vii. 10. which attended upon him in this great and glorious work of giving the law, as may be gathered from *Acts* vii. 53. *Gal.* iii. 19. *From his right hand*—Which both wrote the law and gave it to men. An alluſion to men who ordinarily write and give gifts with their right hand. *A fiery law*—The *law* is called *fiery*, becauſe it is of a fiery nature purging and ſearching and inflaming, to ſignify that fiery wrath which it inflicteth upon ſinners for the violation of it, and principally becauſe it was delivered out of the midſt of the fire.

V. 3. *The people*—The tribes of *Iſrael*. The ſenſe is, this law, though delivered with fire and ſmoke and thunder, which might ſeem to portend nothing but hatred and terror, yet in truth was given to *Iſrael*, in great love, as being the great mean of their temporal and eternal ſalvation. Yea, he, *embraced* the people, and *laid* them *in his boſom!* ſo the word ſignifies, which ſpeaks not only the deareſt love, but the moſt tender and careful protection. *All God's ſaints* or *holy ones*, that is, his *people*, *were in thy hand*, that is, under God's care to protect, direct and govern them. Theſe words are ſpoken to God: the change of perſons, *his* and *thy*, is moſt frequent in the Hebrew tongue. This clauſe may farther note God's kindneſs to *Iſrael*, in upholding them when the fiery law was delivered, which was done with ſo much terror that not only the people were ready to ſink under it, but even *Moſes* did *exceedingly fear and quake*. But God ſuſtained both *Moſes* and the people, in or by his hand, whereby he in a manner covered them that no harm might come to them. *At thy feet*—Like ſcholars to receive inſtructions. He alludes to the place where the people waited when the law was delivered, which was at the foot of the mount. *Every one*—Of the people will receive or ſubmit to thy inſtructions and commands. This may reſpect either, the peoples promiſe when they heard the law, that they would *hear and do* all that was commanded. Or, their duty to do ſo.

V. 4. *Moſes*

* *Jude* 14. *Acts.* vii. 53. *Gal.* iii. 19. *Heb.* ii. 2.

4 at thy feet: *every one* ſhall receive of thy words. Moſes commanded us a law, *even* the inheritance of the congregation of Jacob.
5 And he was † king in Jeſhurun, when the heads of the people, *and*
6 the tribes of Iſrael were gathered together. Let Reuben live, and
7 not die, and let *not* his men be few. And this *is the bleſſings* of Judah: and he ſaid, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him, and be
8 thou an help to him from his enemies. And of Levi he ſaid, ‡ *Let* thy Thummim and thy Urim *be* with thy holy one, § whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters

V. 4. *Moſes*—He ſpeaks this of himſelf in the third perſon, which is very uſual in the Hebrew language. The law is called their *inheritance*, becauſe the obligation of it was hereditary, paſſing from parents to their children, and becauſe this was the beſt part of their inheritance, the greateſt of all thoſe gifts which God beſtowed upon them.

V. 5. *He was king in Jeſhurun*—*Moſes* was their king not in title, but in reality, being under God, their ſupreme governor, and lawgiver. *Gathered together*—When the princes and people met together for the management of public affairs, *Moſes* was owned by them as their king and lawgiver.

V. 6. *Let Reuben live*—Though *Reuben* deſerve to be cut off or greatly diminiſhed and obſcured, according to *Jacob*'s prediction, *Gen.* xlix. 4. yet God will ſpare them and give them a name and portion among the tribes of *Iſrael*, and bleſs them with increaſe of their numbers. All the ancient paraphraſts refer this to the other world, ſo far were they from expecting temporal bleſſings only. *Let Reuben live in life eternal*, ſays *Onkelos*, *and not die the ſecond death. Let Reuben live in this world*, ſo *Jonathan* and the *Jeruſalem Targum*) *and not die that death which the wicked die in the world to come.*

V. 7. *Hear, Lord*—God will hear his prayer for the accompliſhment of thoſe great things promiſed to that tribe, *Gen.* xlix. This implies the delays and difficulties *Judah* would meet with, that would drive him to his prayers, which would be with ſucceſs. *Unto his people*—When he ſhall go forth to battle againſt his enemies and ſhall fall fiercely upon them, as was foretold, *Gen.* xlix. 8, 9. *Bring him* back with honour and victory, *to his people*, to the reſt of his tribe who were left at home when their brethren went to battle: and to his brethren the other tribes of *Iſrael*. *Let his hands be ſufficient for him*—This tribe ſhall be ſo numerous and potent that it ſhall ſuffice to defend itſelf without any aid, either from foreign nations or from other tribes; as appeared when this tribe alone was able to grapple with nine or ten of the other tribes. *From his enemies*—Thou wilt preſerve this tribe in a ſpecial manner, ſo that his enemies ſhall not be able to ruin it, as they will do other tribes, and that for the ſake of the *Meſſiah* who ſhall ſpring out of it.

V. 8. *Let thy Urim—The Thummim and the Urim*, which are *thine*, O Lord by ſpecial inſtitution and conſecration, (by which he underſtands the ephod in which they were put, and the high prieſthood, to which they were appropriated, and withal the gifts and graces ſignified by the *Urim* and *Thummim*, and neceſſary for the diſcharge of that high-office) ſhall be with *thy holy one*, that is, with that prieſt, whom thou

† *Gen.* xxxvi. 31. Chap, xxxii. 15. ‡ *Exod.* xxviii. 30. § *Numb.* xx. 13.

9 of Meribah; Who ſaid to his father, and unto his mother, I have
not ſeen him, neitheir did he acknowledge his brethren, nor knew
his own children: ‖ for they have obſerved thy word, and kept
10 thy covenant. They ſhall teach * Jacob thy judgments, and Iſ-
rael thy law: they ſhall put incenſe before thee, and whole burnt-
11 ſacrifice upon thine altar. Bleſs, LORD, his ſubſtance, and accept
the work of his hands; ſmite through the loins of them that riſe
againſt him, and of them that hate him, that they riſe not again.
12 *And* of Benjamin he ſaid, The beloved of the LORD ſhall dwell in
ſafety by him, *and the LORD* ſhall cover him all the day long, and

thou haſt conſecrated to thyſelf, and who is *holy* in a more peculiar manner than all the people were; that is, the prieſthood ſhall be confined to and continued in *Aaron*'s family. *Whom thou didſt prove*—Altho' thou didſt try him, and rebuke him, yet thou didſt not take away the prieſthood from him. *At Maſſah*—Not at that *Maſſah* mentioned *Exod.* xvii. which is alſo called *Meribah*, but at that other *Meribah*, *Numb.* xx. *Thou didſt ſtrive*—Whom thou didſt reprove and chaſtiſe.

V. 9. *I have not ſeen him*—That is, I have no reſpect unto them. The ſenſe is, who followed God and his command fully, and executed the judgment enjoined by God without any reſpect of perſons, *Exod.* xxxii. 26, 27. *They kept thy covenant*—When the reſt broke their covenant with God by that foul ſin of idolatry with the calf, that tribe kept themſelves pure from that infection, and adhered to God and his worſhip.

V. 11. *His ſubſtance*—Becauſe he hath no inheritance of his own and therefore wholly depends upon thy bleſſing. *The work of his hands*—All his holy adminiſtrations, which he fitly calls *the work of his hands*, becauſe a great part of the ſervice of the *Levites* and prieſts was done by the labour of their hand and body, whereas the ſervice of evangelical miniſters is more ſpiritual and heavenly. *Smite*—He prays thus earneſtly for them, becauſe he foreſaw they who were to teach and reprove, and chaſtiſe others would have many enemies, and becauſe they were under God, the great preſervers and upholders of religion, and their enemies were the enemies of religion itſelf.

V. 12. *Of Benjamin*—*Benjamin* is put next to *Levi*, becauſe the temple, where the work of the *Levites* lay, was upon the edge of the lot of this tribe. And 'tis put before *Joſeph*, becauſe of the dignity of *Jeruſalem*, (part of which was in this lot) above *Samaria*, which was in the tribe of *Ephraim*: likewiſe becauſe *Benjamin* adhered to the houſe of *David* and to the temple of God, when the reſt of the tribes deſerted both. *The beloved of the Lord*—So called in alluſion to their father *Benjamin* who was the beloved of his father *Jacob*; and becauſe of the kindneſs of God to this tribe which appeared both in this, that they dwelt in the beſt part of the land, as *Joſephus* affirms, and in the following privilege. *Shall dwell in ſafety by him*—Shall have his lot nigh to God's temple, which was both a ſingular comfort and ſafeguard to him. *Shall cover*—Shall protect that tribe continually while they cleave to him. *He*—The Lord ſhall dwell, that is, his temple ſhall be placed, *between his ſhoulders*, that is, in his portion, or between his borders, as the word *ſhoulder* is often uſed. And this was truly the ſituation of the temple, on both ſides whereof was *Benjamin's*

‖ *Mal.* ii. 5. * *John* xxi. 15, 16.

13 he ſhall dwell between his ſhoulders. And of Joſeph he ſaid,
† Bleſſed of the LORD *be* his land, for the precious things of heaven,
14 for the dew, and for the deep that coucheth beneath: And for
the precious fruits brought forth by the ſun, and for the precious
15 things put forth by the moon. And for the chief things of the an-
cient mountains, and for the precious things of the laſting hills.
16 And for the precious things of the earth, and fulneſs thereof, and
for the good will of him that dwelt in the buſh; let the bleſſing
come upon the head of Joſeph, and upon the top of the head of
17 him that ‡ was ſeparated from his brethren. His glory *is like* the

min's portion. And though mount *Sion* was in the tribe of *Judah*, yet mount *Moriah*, on which the temple was built, was in the tribe of *Benjamin*.

V. 13. *And of Joſeph*—Including both *Ephraim* and *Manaſſeh*. In *Jacob*'s bleſſing that of *Joſeph*'s is the largeſt. And ſo it is here. *His land*—His portion ſhall be endowed with choice bleſſings from God. *Of heaven*—That is, the precious fruits of the earth brought forth by the influences of heaven, the warmth of the ſun, and the rain which God will ſend from heaven. *The deep*—The ſprings of water bubbling out of the earth: perhaps it may likewiſe refer to the great deep, the abyſs of waters, which is ſuppoſed to be contained in the earth.

V. 14. *By the ſun*—Which opens and warms the earth, cheriſhes and improves and in due time ripens the ſeeds and fruits of it. *The moon*—Which by its moiſture refreſhes and promotes them. Heb. *Of the moons*, or *months*, that is, which it bringeth forth in the ſeveral months or ſeaſons of the year.

V. 15. *The chief things*—That is, the excellent fruits, as grapes, olives, figs, &c. which delight in mountains, growing upon, or the precious minerals contained in, their *mountains* and *hills* called *ancient* and *laſting*, that is, ſuch as have been from the beginning of the world, and are likely to continue to the end of it, in oppoſition to thoſe hills or mounts which have been caſt up by man.

V. 16. *And for*—And in general for all the choice fruits which the land produceth in all the parts of it, whither hills or vallies. *Fulneſs thereof*—That is, the plants and cattle and all creatures that grow, increaſe, and flouriſh in it. *The good will*—For all other effects of the good will and kindneſs of God who not long ſince did for a time dwell or appear in the buſh to me in order to the relief of his people, *Exod.* iii. 2. *Of Joſeph*—That is, of *Joſeph*'s poſterity. *Him that was ſeparated from his brethren*—His brethren ſeparated him from them by making him a ſlave, and God diſtinguiſhed him from them by making him a prince. The preceeding words might be rendered, *My dweller in the buſh.* That was an appearance of the divine majeſty to *Moſes* only, in token of his particular favour. Many a time had God appeared to *Moſes*; but now he is juſt dying, he ſeems to have the moſt pleaſing remembrance, of the firſt time that he ſaw the viſions of the Almighty. It was here God declared himſelf *the God of Abraham, Iſaac and Jacob*, and ſo confirmed the promiſe made to the father, that promiſe which our Lord ſhews, reaches as far as the reſurrection and eternal life.

V. 17. *His glory is like the firſtling of his bullock*—Or young bull, which is a ſtately creature, and was therefore formerly uſed

† *Gen.* xlix. 25. ‡ *Gen.* xlix. 26.

firſtling of his bullock, and his horns *are like* the horns of unicorns, with them he ſhall puſh the people together, to the ends of the land: and they *are* the ten thouſands of Ephraim, and they *are*
18 the thouſands of Manaſſeh. And of Zebulun he ſaid, Rejoice Ze-
19 bulun, in thy going out, and Iſſachar in thy tents. They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs; for they ſhall ſuck *of* the abundance of the ſea,
20 and *of* treaſures hid in the ſand. And of Gad he ſaid, Bleſſed *be* he that § enlargeth Gad: he dwelleth as a lion, and teareth the

as an emblem of royal majeſty. This ſeems to note the kingdom which *Ephraim* ſhould obtain in *Jeroboam* and his ſucceſſors. *His horns*—His ſtrength and power ſhall be very great. *The people*—All that ſhall oppoſe him, and particularly the *Canaanites*. *The ten thouſands*—Of the land of *Canaan*. Though *Manaſſeh* be now more numerous, yet *Ephraim* ſhall ſhortly outſtrip him, as was foretold *Gen.* xlviii. 29.

V. 18. *Rejoice*—Thou ſhalt proſper and have cauſe of rejoicing. *In thy going out*—1. To war, as this phraſe is often uſed. 2. To ſea, in way of traffick, becauſe their portion lay near the ſea. And in both reſpects his courſe is oppoſite to that of *Iſſachar*, who was a lover of peace and paſturage. He is herejoined with *Zebulun*, both becauſe they were brethren by father and mother too, and becauſe their poſſeſſions lay near together. *In thy tents*—Thou ſhalt give thyſelf to the management of land and cattle, living quietly in thy own poſſeſſions.

V. 19. *They*—*Zebulun* of whom *Moſes* takes more ſpecial notice. And ſo having diſpatched *Iſſachar* in two words, he returns to *Zebulun*. *The people*—The *Gentiles*, either thoſe of *Galilee*, which was called *Galilee of the Gentiles*, who were their neighbours; or people of other nations, with whom they had commerce, which they endeavoured to improve in perſuading them to worſhip the true God. *The mountain*—That is, to the temple, which *Moſes* knew was to be ſeated upon a mountain. *Sacrifices of righteouſneſs*—Such as God requires. Their trafficking abroad with Heathen nations ſhall not make them forget their duty at home, nor ſhall their diſtance from the place of ſacrifice hinder them from coming to it to diſcharge that duty. *Of the abundance of the ſea*—They ſhall grow rich by the traffick of the ſea, and ſhall conſecrate themſelves and their riches to God. *Hid in the ſand*—Such precious things as either 1. Are contained in the ſand of the ſea and rivers, in which ſometimes there is mixed a conſiderable quantity of gold and ſilver. Or, 2. Such as grow in the ſea, or are fetched from the ſandy bottom of it, as pearls, coral, ambergreaſe. Or, 3. Such as being caſt into the ſea by ſhipwreck are caſt upon the ſhore by the workings of the ſea. It were well, if the enlargement of our trade with foreign countries, were made to contribute to the ſpreading of the goſpel.

V. 20. *Enlargeth*—That bringeth him out of his ſtraits and troubles, which he was often engaged in, becauſe he was encompaſſed with potent enemies. *As a lion*—Safe and ſecure from his enemies, and terrible to them when they rouſe and moleſt him. *Teareth the arm*—Utterly deſtroys his enemies, both the *head*, the ſeat of the crown, their dignity and principality, and the *arm*, the ſubject of ſtrength and inſtrument of action; both chief princes, and their ſubjects.

V. 21. *The*

§ *Joſh.* viii. &c. 1 *Chron.* xii. 8, &c.

21 arm with the crown of the head. And || he provided the firſt part
for himſelf, becauſe there *in* a portion of the law-giver *was he* ſeat-
ed, and he came *with* the heads of the people, he executed the
22 juſtice of the LORD, and his judgments with Iſrael. And of Dan he
23 ſaid, Dan *is* a lion's whelp which leapeth from Baſhan. And of
Naphtali he ſaid, O Naphtali ſatisfied with favour, and full with the
24 bleſſing of the LORD: poſſeſs thou the weſt and the ſouth. And of
Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be ac-

V. 21. *The firſt part*—The firſt fruits of the land of promiſe, the country of *Sihon*, which was firſt conquered, which he is ſaid to *provide for himſelf*, becauſe he deſired and obtained it of *Moſes*. *Of the law-giver*—Of *Moſes*, whoſe portion this is called, either becauſe this part of the land beyond *Jordan* was the only part of the land which *Moſes* was permitted to enter upon: or becauſe it was given him by *Moſes*, whereas the portions beyond *Jordan* were given to the ſeveral tribes by *Joſhua* according to the direction of the lot. *Seated*—Heb. *hid* or *protected:* for their wives and children were ſecured in their cities, while many of their men went over to the war in *Canaan*. *He came*—He went, or he will go, to the war in *Canaan*, with *the princes*, or *captains*, or *rulers of the people of Iſrael*, that is, under their command and conduct, as indeed they did; or with *the firſt of the people*; or, *in the front of the people*, as the *Syriack* renders it; for this tribe and their brethren whoſe lot fell beyond *Jordan*, were to march into *Canaan before their brethren*. *He executed*—The juſt judgment of God againſt the *Canaanites*, as the reſt of the *Iſraelites* did.

V. 22. *A lion's whelp*—Courageous, and generous, and ſtrong, and ſucceſsful againſt his enemies. *Which leapeth—From Baſhan*, becauſe there were many and fierce lions in thoſe parts, whence they uſed to come forth and leap upon the prey. Or this may refer either to the particular victories obtained by *Sampſon*, who was of the tribe of *Dan*, or to a more general atchievement of that tribe, when a party of them ſurpriſed *Laiſh*, which lay in the fartheſt part of the land of *Canaan* from them. And the mountain of *Baſhan* lying not far from that city, from whence they probably made their deſcent upon it, thus *leaping from Baſhan*.

V. 23. *Satisfied with favour*—With the favour of God. That only is the favour that ſatisfies the ſoul. They are happy indeed that have the favour of God; and they ſhall have it, that place their ſatisfaction in it. *And full with the bleſſing of the Lord*—Not only with corn, wine and oil, the fruit of the bleſſing, but with the bleſſing itſelf, the grace of God, according to his promiſe and covenant. *Poſſeſs thou the weſt and the ſouth*—Or, *the ſea and the ſouth*. This is not to be underſtood of the place, that his lot ſhould fall there, for he was rather in the eaſt and north of the land; but of the pleaſures and commodities of the *weſt* or of the *ſea*, which were conveyed to him from his neighbour *Zebulun*; and *of the ſouth*, that is, from the ſouthern tribes and parts of *Canaan*, which were brought to him down the river *Jordan*, and both ſorts of commodities were given him in exchange for the fruitful rich ſoil which he had in great abundance.

V. 24. *Let Aſher*—Who carries *bleſſedneſs* in his very name, *be bleſſed with children*—He ſhall have numerous, ſtrong and healthful children. *Acceptable to his brethren*

|| *Numb.* xxxii. 17

25 ceptable to his brethren, and let him dip his foot in oil. Thy
ſhoes *ſhall be* iron and braſs: and as thy days, *ſo ſhall* thy ſtrength
26 *be*. *There is* none like unto the God of Jeſhurun, *who* rideth upon
27 the heaven in thy help, and in his excellency on the ſky. The
eternal God *is thy* refuge, and underneath are the everlaſting arms:
and he ſhall thruſt out *the* enemy from before thee, and ſhall ſay,
28 Deſtroy them. * Iſrael then ſhall dwell in ſafety alone; the foun-
tain of Jacob *ſhall be* upon a land of corn and wine: alſo his hea-
29 vens ſhall drop down dew. Happy *art* thou, O Iſrael; who *is like*

thren—By his ſweet diſpoſition and winning carriage. *In oil*—He ſhall have ſuch plenty of oil that he may not only waſh his face, but his feet alſo in it.

V. 25. *Iron and braſs*—The mines of iron and copper, which were in their portion, whence *Sidon* their neighbour was famous among the Heathens for its plenty of braſs, and *Sarepta* is thought to have its name from the braſs and iron, which were *melted* there in great quantity. *Thy ſtrength ſhall be*—Thy ſtrength ſhall not be diminiſhed with age, but thou ſhalt have the vigour of youth even in thine old age: thy tribe ſhall grow ſtronger and ſtronger.

V. 26. *There is none*—Theſe are the laſt words that ever *Moſes* wrote, perhaps the greateſt writer that ever lived upon the earth. And this man of God, who had as much reaſon to know both as ever any mere man had, with his laſt breath magnifies both the God of *Iſrael*, and the *Iſrael* of God. *Unto the God of Jeſhurun, who* to help thee, *rideth upon the heaven, and* with the greateſt ſtate and magnificence, *on the ſky. Riding on the heaven* denotes the greatneſs and glory, in which he manifeſts himſelf to the upper world, and the uſe he makes of the influences of heaven and the products of the clouds, in bringing to paſs his own counſels in this lower world. All theſe he manages and directs, as a man doth the horſe he rides on.

V. 27. *The eternal God*—He who was before all worlds, and will be, when time ſhall be no more: *Is thy refuge*—Or, thy *habitation* or *manſion-houſe* (ſo the word ſignifies) in whom thou art ſafe, and eaſy, and at reſt, as a man is in his own houſe. Every true Iſraelite is *at home* in God: the ſoul *returns* to him, and *repoſes* in him. And they that make him their habitation ſhall have all the comforts and benefits of an habitation in him. *And underneath are the everlaſting arms*—The almighty power of God, which protects and comforts all that truſt in him, in their greateſt ſtraits and diſtreſſes. *He ſhall thruſt out the enemy from before thee*—Shall make room for thee by his reſiſtleſs power, *and ſhall ſay, Deſtroy them*—Giving thee not only a commiſſion but ſtrength to put it in execution. And, has he not given the ſame commiſſion and the ſame ſtrength to believers, to *deſtroy* all ſin?

V. 28. *Alone*—Either 1. Tho' they be alone, and have no confederates to defend them, but have all the world againſt them, yet my ſingle protection ſhall be ſufficient for them. Or 2. Diſtinct and ſeparated from all other nations, with whom I will not have them mingle themſelves. *The fountain*—That is, the poſterity of *Jacob*, which flowed from him as waters from a fountain, in great abundance. The *fountain* is here put for the *river* or *ſtreams* which flow from it, as *Jacob* or *Iſrael* who is the *fountain* is often put for the children of *Iſrael*. *His heavens*—That is, thoſe heavens or that air which hangs over his land.

V. 29. *The ſhield of thy help*—By whom thou art ſufficiently guarded againſt all aſſailants;

* *Jer.* xxiii. 6.

unto thee, O people, ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of thy excellency, and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

CHAP. XXXIV.

Moſes *having finiſhed his teſtimony, finiſhes his life. This chapter was probably added by* Samuel, *who wrote by divine authority what he found in the records of* Joſhua, *and his ſucceſſors the* Judges. *Here is, The view* Moſes *had of the land,* ver. 1—4. *His death, burial, and age,* ver. 5—7. Iſrael's *mourning for him,* ver. 8. *His ſucceſſor,* ver. 9. *His chaoacter,* ver. 10—12.

1 AND Moſes went up from the plains of Moab, unto the mountain of Nebo to the top of Piſgah, that *is* over againſt Jericho:
2 and the LORD ſhewed him * all the land of Gilead unto Dan. And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the
3 land of Judah, unto the utmoſt ſea. And the ſouth, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.
4 And the LORD ſaid unto him, † This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but

affailants; and *the ſword of thy excellency*—Or, *thy moſt excellent ſword*, that is, thy ſtrength and the author of all thy paſt or approaching victories. Thoſe in whoſe hearts is the excellency of holineſs, have God himſelf for their ſhield and ſword. They are defended by *the whole armour of God:* His word is their ſword, and faith their ſhield. *And thine enemies ſhall be found liars unto thee*—Who ſaid they would deſtroy thee: or at leaſt, that they would never ſubmit: *and thou ſhalt tread upon their high places*—Their ſtrong holds, palaces and temples. Thus ſhall *the God of peace tread Satan under the feet* of all believers, and that *ſhortly*.

V. 1. *And Moſes went up*—When he knew the place of his death, he chearfully mounted a ſteep hill to come to it. Thoſe who are well acquainted with another world, are not afraid to leave this. When God's ſervants are ſent for out of the world, the ſummons runs go up and die! *Unto Dan*—To that city which after *Moſes's* death was called ſo.

V. 2. *All Naphtali*—The land of *Naphtali*, which together with *Dan*, was in the north of *Canaan*, as *Ephraim* and *Manaſſeh* were in the midland parts, and *Judah* on the ſouth, and the ſea, on the weſt. So theſe parts lying in the ſeveral quarters are put for all the reſt. He ſtood in the eaſt and ſaw alſo *Gilead*, which was in the eaſtern part of the land, and thence he ſaw the north and ſouth and weſt. *The utmoſt ſea*—The midland ſea, which was the utmoſt bound of the land of promiſe on the weſt.

V. 3. *The ſouth*—The ſouth quarter of the land of *Judah*, which is towards the ſalt ſea, *the city of palm-trees*—*Jericho*, ſo called from the multitude of palm-trees, which were in thoſe parts, as *Joſephus* and *Strabo* write. From whence and the balm there growing it was called *Jericho*, which ſignifies, *odoriferous* or *ſweet ſmelling*.

V. 4. *I have cauſed thee to ſee it*—For tho' his

* Chap. iii. 27. † *Gen.* xii. 7. xiii. 15.

5 thou ‡ ſhalt not go over thither. So Moſes the ſervant of the
LORD died there in the land of Moab, according to the word of the
6 LORD. And § he buried him in a valley in the land of Moab, over-
againſt Beth-peor: but no man knoweth of his ſepulchre unto this
7 day. And Moſes was an hundred and twenty years old when he
8 died: his eye was not dim, nor his natural force abated. And
the children of Iſrael wept for Moſes in the plains of Moab thirty
days: ſo the days of weeping *and* mourning for Moſes were ended.
9 And Joſhua the ſon of Nun *was* full of the Spirit of wiſdom: for
Moſes had laid his hands upon him, and the children of Iſrael
hearkened unto him, and did as the LORD commanded Moſes.

his ſight was good, yet he could not have ſeen all *Canaan*, an hundred and ſixty miles in length, and fifty or or ſixty in breadth, if his ſight had not been miraculouſly aſſiſted and enlarged. He ſaw it at a diſtance. Such a ſight the Old Teſtament believers had of the kingdom of the Meſſiah. And ſuch a ſight believers have now of the glory that ſhall be revealed. Such a ſight have *we* now, of the knowledge of the glory of the Lord, which ſhall cover the earth. Thoſe that come after us ſhall undoubtedly enter into that promiſed land: which is a comfort to us, when we find our own carcaſes falling in this wilderneſs.

V. 5. *So Moſes the ſervant of the Lord died*—He is called *the ſervant of the Lord*, not only as a good man, (all ſuch are his ſervants) but as a man eminently uſeful, who had ſerved God's counſels in bringing *Iſrael* out of *Egypt*, and leading them thro' the wilderneſs. And it was more his honour, to be *the ſervant of the Lord*, than to be *king in Jeſhurun*. Yet he dies. Neither his piety nor his uſefulneſs would exempt him from the ſtroke of death. God's ſervants muſt die, that they may reſt from their labours, receive their recompenſe, and make room for others. But when they go hence, they go to ſerve him better, to *ſerve him day and night in his temple*. The *Jews* ſay, God *ſucked his ſoul out of his body with a kiſs*. No doubt he died in the embraces of his love.

V. 6. *He*—The Lord, buried him either immediately, or by the miniſtry of angels, whereof *Michael* was the chief or prince. *Of his ſepulchre*—Of the particular place where he was buried: which God hid from the *Iſraelites*, to prevent their ſuperſtition and idolatry, to which he knew their great proneneſs. And for this very reaſon the devil endeavoured to have it known and contended with *Michael* about it, *Jude* 9. God takes care even of the dead bodies of his ſervants. As their death is precious, ſo is their duſt. Not one grain of it ſhall be loſt, but the covenant with it ſhall be remembered.

V. 7. *His eye was not dim*—By a miraculous work of God in mercy to his church and people.

V. 8. *Thirty days*—Which was the uſual time of mourning for perſons of high place and eminency. 'Tis a debt owing to the ſurviving honour of deceaſed worthies, to follow them with our tears, as thoſe who loved and valued them, are ſenſible of the loſs, and humbled for the ſins which have provoked God to deprive us of them.

V. 9. *Wiſdom*—And other gifts and graces too, but *wiſdom* is mentioned as being moſt neceſſary for the government to which he was now called. *Upon him*—And this

‡ *Pſal.* cv. 9—11. § *Jude* 9.

10 And there aroſe not a prophet ſince in Iſrael like unto Moſes,
11 whom the LORD knew face to face: In all the ſigns, and the wonders which the LORD ſent him to do in the land of Egypt, to
12 Pharaoh, and to all his ſervants, and to all his land. And in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.

this was the thing which *Moſes* at that time aſked of God for him.

V. 10. *Whom the Lord*—Whom God did ſo freely and familiarly converſe with.

V. 12. *Moſes* was greater than any other of the prophets of the Old Teſtament. By *Moſes* God gave the law, and moulded and formed the *Jewiſh* church. By the other prophets he only ſent particular reproofs, directions and predictions. But as far as the other prophets came ſhort of him, our Lord Jeſus went beyond him. *Moſes was faithful as a ſervant, but Chriſt as a ſon:* his miracles more illuſtrious, his communion with the father more intimate: for he *is in his boſom* from eternity. *Moſes* lies buried: but Chriſt is *ſitting at the right-hand of God*, and *of the increaſe of his government there ſhall be no end.*

NOTES

ON

The Book of *JOSHUA.*

In this book and thoſe that follow to the end of Eſther, *we have the hiſtory of the* Jewiſh *nation. Theſe books, to the end of the ſecond book of* Kings, *the* Jewiſh *writers call, the firſt book of the prophets: as being wrote by prophets, men divinely inſpired. Indeed it is probable they were collections of the authentic records of the nation, which ſome of the prophets were divinely directed and aſſiſted to put together. It ſeems the ſubſtance of the ſeveral hiſtories was written under divine direction, when the events had juſt happened, and long after put into the form wherein they ſtand now, perhaps all by the ſame hand.*

In the five books of Moſes *we had a full account of the riſe and conſtitution of the Old Teſtament church, the miracles by which it was built up, and the laws and ordinances by which it was to be governed. And a nation that had ſtatutes and judgments ſo righteous, one would think, ſhould have been very holy. But alas! a great part of the hiſtory is a repreſentation of their ſins and miſeries. For the law made nothing perfect; that was to be done by the bringing in of the better hope.*

The book of Joſhua, *if not written by him, was at leaſt collected out of his journals or memoirs. It contains the hiſtory of* Iſrael *under the command of* Joſhua: *how he preſided over them,* 1. *In their entrance into* Canaan, chap. 1—5. 2. *In their conqueſt of* Canaan, chap. 6—12. 3. *In the diſtribution of the land among the tribes of* Iſrael, chap. 13—21. 4. *In the eſtabliſhment of religion among them,* chap. 21—24. *In all which he was a great example of wiſdom, courage, fidelity and piety. And in this hiſtory we may ſee,* 1. *Much of God and his providence; his power in the kingdom of nature; his juſtice in puniſhing the* Canaanites; *his faithfulneſs to his covenant with the patriarchs; his kindneſs to his people:* 2. *Much of Chriſt and his grace:* Joſhua *being in many reſpects an eminent type of him.*

JOSHUA.

CHAP. I.

In this chapter, 1. *God appoints* Joſhua *to govern in the ſtead of* Moſes, *and gives him inſtructions and encouragement,* ver. 1—9. 2. *He enters on his office immediately, giving orders to the officers, and to the two tribes and an half,* ver. 10—15. 3. *The people accept him as their governor,* ver. 16—18.

1 NOW after the death of Moſes, the ſervant of the LORD, it came to paſs, that the LORD ſpake unto Joſhua the ſon of
2 Nun, Moſes's * miniſter, ſaying, Moſes my ſervant is dead: now therefore ariſe, go over this Jordan, thou, and all this people, unto

V. 1. *After the death of Moſes*—Either immediately after it, or when the days of mourning for *Moſes* were expired. *Joſhua* was appointed and declared *Moſes*'s ſucceſſor in the government before this time; and here he receives confirmation from God therein. *The ſervant of the Lord*—This title is given to *Moſes* here and ver. 2. as alſo *Deut.* xxxiv. 5. and is repeated not without cauſe, to reflect honour upon him, to give authority to his laws and writings, in publiſhing whereof he acted as God's ſervant, in his name: and that the *Iſraelites* might not think of *Moſes* above what was meet, remembering that he was not the Lord himſelf, but only the Lord's ſervant; and therefore not to be too pertinaciouſly followed in all his inſtitutions, when the Lord himſelf ſhould come and aboliſh part of the Moſaical diſpenſation; it being but reaſonable that he who was only a ſervant in God's houſe, ſhould give place to him who was the ſon, and heir, and Lord of it. *The Lord ſpake*—Either in a dream or viſion, or by *Urim*, *Numb.* 27. 21. *Moſes's miniſter*—Who had waited upon *Moſes* in his great employments, and thereby been privy to his manner of government, and ſo prepared for it.

V. 2. *Now therefore ariſe*—Let not the withering of the moſt uſeful hands be the weakening of ours. When God has work to

* *Deut.* i. 38.

3 the land which I give to them, *even* to the children of Iſrael. † Every
place that the ſole of your foot ſhall tread upon, that have I given
4 unto you, as I ſaid unto Moſes. ‡ From the wilderneſs, and this
Lebanon, even unto the great river, the river Euphrates, all the
land of the Hittites, and unto the greater ſea, toward the going
5 down of the ſun, ſhall be your coaſt. There ſhall not any man be
able to ſtand before thee all the days of thy life: as I was with Mo-
ſes, ſo I will be with thee; § I will not fail thee, nor forſake thee.
6 ‖ Be ſtrong, and of a good courage: for unto this people ſhalt thou
divide for an inheritance, the land which I ſware unto their fathers
7 to give them. Only be thou ſtrong, and very courageous, that
thou mayeſt obſerve to do according to all the Law * which Moſes
my ſervant commanded thee: †† turn not from it to the right hand or
to the left, that thou mayeſt proſper whitherſoever thou goeſt.

to do, he will either find or make inſtruments fit to carry it on. *Moſes* the *ſervant* is dead; but God the maſter is not: he lives for ever. *This Jordan*—Which is now near thee, which is the only obſtacle in thy way to *Canaan*. *Which I give*—That is, am now about to give thee actual poſſeſſion of it, as I formerly gave a right to it by promiſe.

V. 3. *Every place*—That is, within the following bounds.

V. 4. *This Lebanon*—Emphatically, as being the moſt eminent mountain in *Syria*, and the northern border of the land: or *this* which is within thy view. *Hittites*—Of the *Canaanites*, who elſewhere are all called *Amorites*; (*Gen.* xv. 16.) and here *Hittites*, the *Hittites* being the moſt conſiderable and formidable of all. *The greater*—The midland ſea, great in itſelf, and eſpecially compared with thoſe leſſer collections of waters, which the *Jews* called *ſeas*. "But the *Iſraelites* never poſſeſſed all this land." I anſwer. 1. That was from their own ſloth and cowardice, and diſobedience to God, and breach of thoſe conditions upon which this promiſe was ſuſpended: 2. Though their poſſeſſions extended not to *Euphrates*, yet their dominion did, and all thoſe lands were tributary to them in *David*'s and *Solomon*'s time.

V. 5. *With Moſes*—To aſſiſt him againſt all his enemies, and in all the difficulties of governing this ſtiff-necked people, which *Joſhua* might juſtly fear no leſs than the *Canaanites*. *Forſake thee*—I will not leave thee deſtitute either of inward ſupport, or of outward aſſiſtance.

V. 6. *Be ſtrong and of a good courage*—*Joſhua*, though a perſon of great courage and reſolution, whereof he had given ſufficient proof, yet needs theſe exhortations, partly becauſe his work was great, and difficult, and long, and in a great meaſure new; partly becauſe he had a very mean opinion of himſelf, eſpecially if compared with *Moſes*; and remembring how perverſe and ungovernable that people were, even under *Moſes*, he might very well ſuſpect the burden of ruling them would be too heavy for his ſhoulders.

V. 7. *Commanded thee*—Remember, that though thou art the commander of my people, yet thou art my ſubject, and obliged to obſerve all my commands. *To the right hand or to the left*—That is, in any kind,

† *Deut.* xi. 24. Chap. xiv. 9. ‡ *Exod.* xxiii. 31. *Numb.* xxxiv. 3. § *Heb.* xiii. 5. *Deut.* xxxi. 6. 18. ‖ *Deut.* xxxi. 23. * *Deut.* xxxi. 7. †† *Deut* v. 32. xxviii. 14.

8 ‡ This book of the law ſhall not depart out of thy mouth, but § thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all *that is* written therein: for then thou ſhalt make
9 thy way proſperous, and then thou ſhalt have good ſucceſs. ‖ Have not I commanded thee? Be ſtrong, and of a good courage, be not afraid, neither be thou diſmayed; for the LORD thy God *is* with
10 thee whitherſoever thou goeſt. Then Joſhua commanded the
11 officers of the people, ſaying, Paſs through the hoſt, and command the people, ſaying, Prepare you victuals: for within three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land
12 which the LORD your God giveth you to poſſeſs it. And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh,
13 ſpake Joſhua, ſaying, Remember * the words which Moſes the ſervant of the LORD commanded you, ſaying, The LORD your God

kind, or upon any pretence; which plainly ſhews, that God's aſſiſtance promiſed to him and the *Iſraelites*, was conditional, and might juſtly be withdrawn upon their breach of the conditions. *Whitherſoever thou goeſt*—That is, whatſoever thou doeſt. Mens actions are often compared to ways, or ſteps by which they come to the end they aim at.

V. 8. *Out of thy mouth*—That is, thou ſhalt conſtantly read it, and upon occaſion diſcourſe of it, and the ſentence which ſhall come out of thy mouth, ſhall in all things be given according to this rule. *Day and night*—That is, diligently ſtudy, and upon all occaſions conſider what is God's will and thy duty. The greatneſs of thy place and employments ſhall not hinder thee from this work, becauſe this is the only rule of all thy private actions, and publick adminiſtrations.

V. 9. *I commanded thee*—I whom thou art obliged to obey: I who can carry thee through every thing I put thee upon: I of whoſe faithfulneſs and almighty power thou haſt had large experience?

V. 10. *The officers of the people*—Theſe who commanded under *Joſhua*, in their reſpective tribes and families, attended him for orders, which they were to tranſmit to the people.

V. 11. *Prepare you victuals*—For although *Manna* was given them to ſupply their want of ordinary proviſions in the wilderneſs; yet they were allowed, when they had opportunity, to purchaſe other proviſions, and did ſo, *Deut.* ii. 6. 28. And now having been ſome time in the land of the *Amorites*, and together with *Manna* uſed themſelves to other food, which that country plentifully ſupplied them with; they are warned to furniſh themſelves therewith for their approaching march. *Three days*—Theſe words, though placed here, ſeem not to have been delivered by *Joſhua* 'till after the return of the ſpies; ſuch tranſpoſitions being frequent in ſcripture. And hence it comes, that theſe three days mentioned here below, after the hiſtory of the ſpies, are again repeated *Joſh.* iii. 2.

V. 13. *Commanded you*—His charge to you, and your promiſe to him. *Reſt*—That is, a place of reſt, as that word ſignifies.

V. 14. *Before*

‡ *Deut.* xvii. 18, 19. § *Pſal.* i. 2. ‖ *Deut.* xxxi. 7, 8. * *Numb.* xxxii. 23. *Deut.* iii. 18.

14 hath given you reſt, and hath given you this land. Your wives, your little ones, and your cattle ſhall remain in the land which Moſes gave you on this ſide Jordan: but ye ſhall paſs before your brethren armed, all the mighty men of valour, and help them:
15 Until the LORD have given † your brethren reſt, as *he hath* given you, and they alſo have poſſeſſed the land which the LORD your God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORD's ſervant gave you on this ſide
16 Jordan, toward the ſun-riſing. And they anſwered Joſhua, ſaying, All that thou commandeſt us, we will do, and whitherſoever
17 thou ſendeſt us, we will go. According as we hearkned unto Moſes in all things, ſo will we hearken unto thee: only the LORD thy
18 God be with thee, as he was with Moſes. Whoſoever *he be* that doth rebel againſt thy commandment, and ‡ will not hearken unto thy words in all that thou commandeſt him, he ſhall be put to death: only be ſtrong, and of a good courage.

V. 14. *Before their brethren*—In the front of all of them; which was but reaſonable; becauſe they had the advantage of their brethren, having actually received their portion, which their brethren had only in hope, becauſe they were freed from thoſe impediments which the reſt were expoſed to, their wives, and children, and eſtates being ſafely lodged; and to prevent their withdrawing themſelves from the preſent ſervice, which they otherwiſe would have had temptation to do, becauſe of the nearneſs of their habitations. *Armed*—For by this time they were well furniſhed with arms, which they had either from the *Egyptians*, *Amalekites*, or *Amorites*, from whom they had taken them; or by purchaſe from thoſe people by whoſe borders they paſſed. *Men of valour*—All ſuch were obliged to go over if occaſion required it, but *Joſhua* took only ſome of them, becauſe they were ſufficient for his purpoſe, and becauſe ſome were fit to be left, both to ſecure their own wives, children, and poſſeſſions, and to prevent their enemies on that ſide from giving them diſturbance in their interpriſe upon *Canaan*.

V. 16. *And they anſwered*—Not the two tribes and an half only, but *the officers of all the people*, in their name, concurring with the divine appointment, by which *Joſhua* was ſet over them. Thus muſt we ſwear allegiance to our Lord Jeſus, as the captain of our ſalvation.

V. 17. *Unto thee*—The ſame obedience which we owed, to *Moſes*, we promiſe unto thee. *With Moſes*—This is not a limitation of their obedience, as if they would not obey him any longer than he was proſperous, but an additional prayer for him. As we have hereby promiſed thee our obedience, ſo our prayer ſhall be, that God would bleſs and proſper thee, as he did *Moſes*.

CHAP.

† 1 *Cor.* xii. 26. *Phil.* ii. 4. ‡ *Heb.* x. 28.

CHAP. II.

Joſhua *ſends ſpies to* Jericho, ver. 1. Rahab *receives and conceals them,* ver. 2—7. *Her agreement with them for the ſafety of herſelf and family,* ver. 8—21. *The return of the ſpies, and the account given by them,* ver. 22—24.

1 AND Joſhua the ſon of Nun ſent out of Shittem two men, to ſpy ſecretly, ſaying, Go view the land, even Jericho: and they went, * and came into an harlot's houſe, named † Rahab, 2 and lodged there. And it was told the king of Jericho, ſaying, Behold, there came men in hither to night, of the children of Iſ- 3 rael, to ſearch out the country. And the king of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entered into thine houſe: for they are come to ſearch out all 4 the country. And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I knew not whence 5 they were: And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I knew not: purſue after them quickly, for ye ſhall

V. 1. *Sent*—Or, *had ſent:* ſee the note on chap. i. 11. *Two men*—Not twelve, as *Moſes* did, becauſe thoſe were to view the whole land, theſe but a ſmall parcel of it. *To ſpy*—That is, to learn the ſtate of the land and people. It is evident *Joſhua* did not this out of diſtruſt; it is probable, he had God's command and direction in it for the encouragement of himſelf and his army. *Secretly*—With reference not to his enemies, that being the practice of all ſpies, but to the *Iſraelites*; a good caution to prevent the inconveniency which poſſibly might have ariſen, if their report had been diſcouraging. *Jericho*—That is, the land about *Jericho*, together with the city. Heb. *The land and Jericho*, that is, eſpecially *Jericho*. *Harlot's*—So the Hebrew word is uſed, *Judg.* xi. 1. and ſo it is rendered by two apoſtles, *Heb.* xi. 31. *Jam.* ii. 25. ſuch ſhe either now was, or rather, had been formerly. *Lodged*—Or, *lay down;* as the ſame word is rendered, ver. 8. compoſed themſelves to reſt; but they were hindered from that intention.

V. 2. *To night*—This evening.

V. 3. Probably *Iſrael* had but one friend in all *Jericho:* and God directed them to *her!* Thus what ſeems to be moſt accidental, is often over-ruled, to ſerve the great ends of providence. And thoſe that acknowledge God in their ways, he will *guide them with his eye.*

V. 4. *And the woman*—Or, *But the woman had taken—and had hid them,* before the meſſengers came from the king; as ſoon as ſhe underſtood from her neighbours, that there was a ſuſpicion of the matter, and gueſſed that ſearch would be made. And this is juſtly mentioned as a great and generous act of faith, *Heb.* xi. 31. for ſhe apparently ventured her life upon a ſtedfaſt perſuaſion of the truth of God's word and promiſe given to the *Iſraelites. Whence they were*—Her anſwer contained in theſe and the following words, was falſe, and therefore unqueſtionably ſinful; tho' her

* *Heb.* xi. 31. *James* ii. 15. † *Matt.* ii. 5.

6 overtake them. But ſhe had brought them up to the roof of the
houſe, and hid them with the ſtalks of flax, which ſhe had laid in
7 order upon the roof. And the men purſued after them the way to
Jordan unto the fords: and as ſoon as they who purſued after
8 them were gone out, they ſhut the gate. And before they were
9 laid down, ſhe came up unto them upon the roof. And ſhe ſaid
unto the men, I know that the LORD hath given you the land, and
that ‡ your terror is fallen upon us, and that all the inhabitants
10 of the land faint becauſe of you. For we have heard how the
LORD dried up the water of the Red-ſea for you, when you came
out of Egypt, and what you did unto the two kings of the Amorites,
that were on the other ſide Jordan, Sihon and Og whom ye utterly
11 deſtroyed. And as ſoon as we had heard *theſe things*, our hearts
melted, neither did there remain any more courage in any man,
becauſe of you, for § the LORD your God, he *is* God in heaven
12 above, and in the earth beneath. Now therefore, I pray you,
ſwear unto me by the LORD, ſince I have ſhewed you kindneſs,
that ye will alſo ſhew kindneſs unto ‖ my father's houſe, and give
13 me a true token: And *that* ye will ſave alive my father, and my
mother, and my brethren, and my ſiſters, and all that they have,

her intention was good therein. But it is very probable, ſhe being an Heathen, might think, that an officious lie is not unlawful.

V. 6. *Roof*—Which was flat after their manner. *Upon the roof*—That they might be dried by the heat of the ſun.

V. 7. *Fords*—Or *paſſages*, that is, the places where people uſed to paſs over *Jordan*, whether by boats or bridges. *The gate*—Of the city, to prevent the eſcape of the ſpies, if peradventure *Rahab* was miſtaken, and they yet lurked therein.

V. 8. *Laid down*—To ſleep as they intended.

V. 9. *Your terror*—That is, the dread of you.

V. 11. *Melted*—That is, were diſſolved, loſt all courage.

V. 12. *By the Lord*—By your God who is the only true God: ſo ſhe owns his worſhip, one eminent act whereof is ſwearing by his name. *My father's houſe*—My near kindred, which ſhe particularly names, ver. 13. huſband and children it ſeems ſhe had none. And for herſelf, it was needleſs to ſpeak, it being a plain and undeniable duty to ſave their preſerver. *True token*—Either an aſſurance that you will preſerve me and mine from the common ruin: or a token which I may produce as a witneſs of this agreement, and a means of my ſecurity. This is all that ſhe aſks. But God did for her more than ſhe could *aſk or think*. She was afterwards advanced to be a princeſs in *Iſrael*, the wife of *Salmon* and one of the anceſtors of Chriſt.

V. 13. *All that they have*—That is, their children, as appears from chap. vi. 23.

V. 14. *For*

‡ *Gen.* xxxv. 5. § *Iſa.* xiii. 7. ‖ 1 *Tim.* v. 8.

14 and deliver our lives from death. And the men anſwered her,
Our life for yours, if ye utter not this our buſineſs. And it ſhall
be when the LORD hath given us the land, that * we will deal
15 kindly and truly with thee. Then ſhe let them down by a cord
through the window: for her houſe *was* upon the town-wall, and
16 ſhe dwelt upon the wall. And ſhe ſaid unto them, Get you to the
mountain, leſt the purſuers meet you: and hide yourſelves there
three days, until the purſuers be returned, and afterward may ye
17 go your way. And the men ſaid unto her, We *will be* blameleſs
18 of this thine oath, which thou haſt made us ſwear: Behold, *when*
we come into the land, thou ſhalt bind this line of ſcarlet thread
in the window, which thou doſt let us down by: and thou ſhalt
bring thy father, and thy mother, and thy brethren, and all thy
19 father's houſhold home unto thee. And it ſhall be, *that* whoſo-
ever ſhall go out of the doors of thy houſe into the ſtreet, his blood
ſhall be upon his head, and we *will be* guiltleſs: and whoſoever
ſhall be with thee in the houſe, his blood *ſhall be* upon our head,
20 if *any* hand be upon him. And if thou utter this our buſineſs, then
we will be quit of thine oath, which thou haſt made us to ſwear.

V. 14. *For yours*—We will venture our lives for the ſecurity of yours. *Our buſineſs*—That is, this agreement of ours, and the condition of it, leſt others under this pretence, ſhould ſecure themſelves. By which they ſhew both their piety and prudence in managing their oath with ſo much circumſpection, that neither their own conſciences might be enſnared, nor the publick juſtice obſtructed.

V. 15. *Town-wall*—Which gave her the opportunity of diſmiſſing them when the gates were ſhut. *Upon the wall*—Her particular dwelling was there: which may poſſibly be added, becauſe the other part of her houſe was reſerved for the entertainment of ſtrangers.

V. 16. *The mountain*—That is, to ſome of the mountains wherewith *Jericho* was encompaſſed, in which alſo there were many caves where they might lurk. *Three days*—Not three whole days, but one whole day, and part of two days:

V. 17. *Said*—Or, *had ſaid*; namely, before ſhe let them down; it being very improbable, either that ſhe would diſmiſs them before the condition was agreed on; or that ſhe would diſcourſe with them, or they with her, about ſuch ſecret and weighty things after they were let down, when others might overhear them. *Blameleſs*—That is, free from guilt or reproach if it be violated, namely, if the following condition be not obſerved.

V. 18. *Into the land*—That is, over *Jordan*, and near the city. *This line of ſcarlet*—Probably the ſame with which ſhe was about to let them down. *Window*—That it may be eaſily diſcerned by our ſoldiers.

V. 19. *Upon his head*—The blame of his death ſhall reſt wholly upon himſelf, as being occaſioned by his own neglect of the means of ſafety. *Our head*—We are willing to bear the ſin, and ſhame, and puniſhment of it. *Be upon him*—So as to kill him.

V. 21. *In*

* *Judg.* i. 24.

21 And ſhe ſaid, According unto your words, ſo *be* it. And ſhe ſent
them away, and they departed: and ſhe bound the ſcarlet line in
22 the window. And they went, and came unto the mountain, and
abode there three days, until the purſuers were returned. And the
purſuers ſought *them* throughout all the way, but found *them* not.
23 So the two men returned, and deſcended from the mountain, and
paſſed over, and came to Joſhua the ſon of Nun, and told him
24 all *things* that befel them. And they ſaid unto Joſhua, Truly the
LORD hath delivered into our hands all that land: for even all the
inhabitants of the country do faint becauſe of us.

CHAP. III.

The people decamp from Shittim, *and are directed to follow the ark, and ſanctify themſelves,* ver. 1—5. *The prieſts are ordered to go firſt,* ver. 6. Joſhua *being encouraged and directed of God, tells the people what God is about to do,* ver. 7—13. Jordan *is divided, and* Iſrael *marches through,* ver. 14—17.

1 AND Joſhua roſe early in the morning, and they removed from
Shittim, and came to Jordan, he, and all the children of
2 Iſrael, and lodged there before they paſſed over. And it came to
3 paſs after three days, that the officers went through the hoſt; And
they commanded the people, ſaying, When ye ſee the ark of the
covenant of the LORD your God, and the prieſts the Levites bearing

V. 21. *In the window*—Forthwith, partly that the ſpies might ſee it hung out before their departure, and ſo the better know it at ſome diſtance; partly leſt ſome accident might occaſion a neglect about it.

V. 22. *Three days*—Supporting themſelves there with the proviſions, which *Rahab* had furniſhed them with. *The ways*—That is, in the road to *Jordan*, and the places near it, but not in the mountains.

V. 23. *Paſſed over*—*Jordan* unto *Joſhua*.

V. 1. *In the morning*—Not after the return of the ſpies, but after the three days, chap. i. 11. as it follows, ver. 2. *Lodge there*—That night, that they might go over in the day time, that the miracle might be more evident and unqueſtionable, and ſtrike the greater terror into their enemies.

V. 2. *After three days*—Either at the end of them, or upon the laſt of them. *Through the hoſt*—The ſecond time to give them more particular directions, as they had given them a general notice, chap. i. 10, 11.

V. 3. *Commanded the people*—In *Joſhua*'s name, and by his authority. *Prieſts and Levites*—Who were not only Levites, but prieſts alſo. For altho' the Levites were to carry the ark, *Numb.* iv. yet the prieſts might perform that office, and did ſo upon ſome ſolemn occaſions. *Go after it*—Towards *Jordan*, to go over it in ſuch a manner as I am about to deſcribe. 'Till this time the ark went in the middle of the cloudy pillar, now it goes in the front. Probably the pillar of fire and cloud was ſtill hovering over the ark.

4 it, then ye ſhall remove from your place, and go after it. Yet
there ſhall be a ſpace between you and it, about two thouſand cu-
bits by meaſure: come not near unto it, that ye may know the way
by which ye muſt go: for ye have not paſſed *this* way heretofore.
5 And Joſhua ſaid unto the people, Sanctify yourſelves: for to-
6 morrow the LORD will do wonders among you. And Joſhua
ſpake unto the prieſts, ſaying, Take up the ark of the covenant,
and paſs over before the people. And they took up the ark of the
7 covenant, and went before the people. And the LORD ſaid unto
Joſhua, This day will I begin to magnify thee in the ſight of all
Iſrael, that they may know that as I was with Moſes, *ſo* I will be
8 with thee. And thou ſhalt command the prieſts that bear the ark
of the covenant, ſaying, When ye are come to the brink of the
9 water of Jordan, ye ſhall ſtand ‡ ſtill in Jordan. And Joſhua ſaid
unto the children of Iſrael, Come hither, and hear the words of the

V. 4. *Two thouſand cubits*—A thouſand yards, at which diſtance from it the *Iſraelites* ſeem to have been encamped in the wilderneſs. And becauſe they generally went from their tents to the ark to worſhip God, eſpecially on the ſabbath-days; hence it hath been conceived, that a *ſabbath-day's journey* reached only to two thouſand cubits. But that may be doubted; for thoſe who encamped neareſt the ark, were at that diſtance from it, and came ſo far; but the reſt were farther from it, and their ſabbath-day's journey was conſiderably longer. *Near unto it*—Partly from the reſpect they ſhould bear to the ark; but chiefly, that the ark marching ſo far before you into the river, and ſtanding ſtill there 'till you paſs over, may give you the greater aſſurance of your ſafe paſſage. *Ye have not paſſed this way heretofore*—While we are here, we muſt expect unuſual events, to paſs ways that we have not paſſed before: and much more when we go hence, when we paſs thro' *the valley of the ſhadow of death*. But if we have the aſſurance of God's preſence, what have we to fear?

V. 5. *And Joſhua ſaid*—Or rather, *had ſaid*, the day before their paſſage; for it follows, *to-morrow*. *Sanctify yourſelves*—Both in ſoul and body, that you may be meet to receive ſuch a favour, and with more reverence obſerve this great work, and fix it in your hearts.

V. 6. *Take up*—Namely, upon your ſhoulders; for ſo they were to carry it, *Numb.* vii. 9. *Before the people*—Not in the middle of them, as you uſed to do.

V. 7. *Magnify thee*—That is, to gain thee authority among them, as the perſon whom I have ſet in *Moſes*'s ſtead, and by whom I will conduct them to the poſſeſſion of the promiſed land.

V. 8. *The brink*—Heb. *to the extremity*, ſo far as the river then ſpread itſelf, which was now more than ordinary, ver. 15. *In Jordan*—Within the waters of *Jordan*, in the firſt entrance into the river; where they ſtood for a ſeaſon, 'till the river was divided, and then they went into the midſt of it, and there abode 'till all the people were paſſed over.

V. 9. *Come hither*—To the ark or tabernacle, the place of public aſſemblies. *The Lord your God*—Who is now about to give a proof that he is both the *Lord*, the omnipotent governor of heaven and earth, and all

‡ *Iſa.* xxx. 15.

10 LORD your God. And Joſhua ſaid, § Hereby ye ſhall know that
the living God *is* among you, and *that* he will without fail drive
out from before you the Canaanites, and the Hittites, and the Hi-
vites, and the Perizzites, and the Girgaſhites, and the Amorites, and
11 the Jebuſites. Behold, the ark of the covenant, ‖ of the LORD of
12 all the earth, paſſeth over before you into Jordan. Now therefore
take ye twelve men out of the tribes of Iſrael, out of every tribe
13 a man. And it ſhall come to paſs as ſoon as the ſoles of the feet of
the prieſts that bear the ark of the LORD, the LORD of all the earth,
ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be
cut off *from* the waters that come down from above: and they ‡
14 ſhall ſtand upon an heap. And it came to paſs when the people
removed from their tents, to paſs over Jordan, and the prieſts
15 bearing the † ark of the covenant before the people; And as they
that bare the ark were come unto Jordan, and the feet of the
prieſts that bare the ark were dipped in the brim of the water, (for *

all creatures; *and your God*, in covenant with you, having a tender care and affection for you.

V. 10. *Ye ſhall know*—By experience and ſenſible evidence. *The living God*—Not a dull, dead, ſenſeleſs God, ſuch as the gods of the nations are; but a God of life, and power, and activity to watch over you, and work for you. *Among you*—Is preſent with you to ſtrengthen and help you.

V. 12. *Twelve men*—For the work deſcribed, chap. iv. 2, 3.

V. 13. *The ark of the Lord*—That ſo it may appear this is the Lord's doing, and that in purſuance of his covenant made with *Iſrael*. *Of all the earth*—The Lord of all this globe of earth and water, who therefore can diſpoſe of this river and the adjoining land as he pleaſeth. *Cut off*—The waters which now are united ſhall be divided, and part ſhall flow down the channel towards the dead ſea, and the other part that is nearer the ſpring of the river, and flows down from it, ſhall ſtand ſtill. *An heap*—Being as it were congealed, as the red-ſea was, *Exod.* xv. 8. and ſo kept from overflowing the country.

V. 15. *All the time of harveſt*—This is meant not of wheat-harveſt, but of the barley-harveſt, as is manifeſt from their keeping the paſſover at their firſt entrance, chap. v. 10. which was kept on the fourteenth day of the firſt month, when they were to bring a ſheaf of their firſt-fruits, which were of barley. So that this harveſt in thoſe hot countries fell very early in the ſpring, when rivers uſed to ſwell moſt; partly becauſe of the rains which have fallen all the winter, partly becauſe of the ſnows which melt and come into the rivers. And this time God choſe that the miracle might be more glorious, more amazing and terrible to the *Canaanites*; and that the *Iſraelites* might be entertained at their firſt entrance with plentiful and comfortable proviſions.

§ *Pſal.* ix. 16. *Jer.* x. 10. 1 *Theſſ.* i. 9. *Heb.* x. 31. ‖ *Mich.* iv. 13. *Zech.* iv. 14.
‡ *Pſal.* cxiv. 3. † *Acts* vii. 45. * 1 *Chron.* xii. 15. *Jer.* xii. 5. xlix. 19.

16 Jordan overfloweth all his banks all the time of harveſt.) That the waters which came down from above, ſtood *and* roſe up upon an heap very far from the city Adam that is beſide Zaretan; and thoſe that came down toward the ſea of the plain, *even* the ſalt ſea, failed, *and* were cut off: and the people paſſed over right againſt
17 Jericho. And the prieſt that bare the ark of the covenant of the LORD, ſtood firm on dry ground in the midſt of Jordan, and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.

CHAP. IV.

Twelve ſtones taken up out of the midſt of Jordan, *and twelve ſet up there for a memorial,* ver. 1—9. *The march of the people through* Jordan, ver. 10—13. *God magnifies* Joſhua, *who commands the prieſts to come out of* Jordan, ver. 14—17. *The waters cloſe again,* ver. 18, 19. Joſhua *erects twelve ſtones for a memorial,* ver. 20—24.

1 AND it came to paſs, when all the people were clean paſſed * over Jordan, that the LORD ſpake unto † Joſhua, ſaying,
2 Take you twelve men out of the people, out of every tribe a man,
3 And command you them, ſaying, Take you hence out of the midſt of Jordan, out of the place where the prieſts feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in

V. 16. *Adam*—The city *Adam* being more obſcure, is deſcribed by its nearneſs to a more known place, then eminent, but now unknown. The meaning is, that the waters were ſtopped in their courſe at that place, and ſo kept at a diſtance from the *Iſraelites* whilſt they paſſed over. *Againſt Jericho*—Here God carried them over, becauſe this part was, 1. The ſtrongeſt, as having in its neighbourhood an eminent city, a potent king, and a ſtout and warlike people. 2. The moſt pleaſant and fruitful, and therefore more convenient both for the refreſhment of the *Iſraelites* after their long and tedious marches, and for their encouragement.

V. 17. *Stood firm*—That is, in one and the ſame place and poſture; their feet neither moved by any waters flowing in upon them, nor ſinking into any mire, which one might think was at the bottom of the river. And this may be oppoſed to their *ſtanding in the brink of the water* when they came to it, commanded, ver. 8. which was but for a while, 'till the waters were divided and gone away; and then they were to go farther, even *into the midſt of Jordan*, where they are to ſtand *conſtantly* and *fixedly*, as this Hebrew word ſignifies, *until all were paſſed over*. *The midſt of Jordan*—In the middle and deepeſt part of the river.

V. 1. *Spake*—This was commanded before, *Joſh.* iii. 12. and is here repeated with enlargement, as being now to be put in execution.

V. 2. *Out of every tribe a man*—For the greater evidence, and the more effectual ſpreading the report of this marvellous work among all the tribes.

V. 3. *Lodge this night*—That is, in *Gilgal*, as is expreſſed below, ver. 19, 20.

V. 4. *Repaired*

* *Deut.* xxvii. 2. † Chap. iii. 12.

4 the lodging-place where ye ſhall lodge this night. Then Joſhua
called the twelve men, whom he had prepared of the children of
5 Iſrael, out of every tribe a man. And Joſhua ſaid unto them, Paſs
over before the ark of the LORD your God into the midſt of Jordan,
and take ye up every man of you a ſtone upon his ſhoulder, ac-
cording unto the number of the tribes of the children of Iſrael:
6 That this may be a ſign among you, *that* when your children aſk
their fathers in time to come, ſaying, What *mean* you by theſe ſtones?
7 Then ye ſhall anſwer them, That the waters of Jordan were cut off
before the ark of the covenant of the LORD, when it paſſed over
Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall
8 be for a memorial unto the children of Iſrael for ever. And the
children of Iſrael did ſo as Joſhua commanded, and took up
twelve ſtones out of the midſt of Jordan, as the LORD ſpake unto
Joſhua, according to the number of the tribes of the children of
Iſrael, and carried them over with them unto the place where they
9 lodged, and laid them down there. And Joſhua ſet up twelve
ſtones in the midſt of Jordan, in the place where the feet of the
prieſts, which bare the ark of the covenant, ſtood: and they are
10 there unto this day. For the prieſts which bare the ark, ſtood
in the midſt of Jordan, until every thing was finiſhed that the
LORD commanded Joſhua to ſpeak unto the people, according to
all that Moſes commanded Joſhua: and the people haſted and
11 paſſed over. And it came to paſs when all the people were clean

V. 4. *Prepared*—That is, appointed for that work, and commanded to be ready for it.

V. 5. *Before the ark*—That is, go back again to the place where the ark ſtands.

V. 6. *A ſign*—A monument or memorial of this day's work.

V. 9. *Twelve ſtones*—Theſe ſtones are not the ſame with thoſe which a man could carry upon his ſhoulder, ver. 5. They might be very much larger; and being ſet up in two rows one above another, might be ſeen, at leaſt when the water was low, eſpecially where it was ſhallow, as it was ordinarily, though not at this time, when *Jordan* overflowed all its banks. Add to this, that the waters of *Jordan* are very clear; therefore theſe ſtones might be ſeen in it, either by thoſe who ſtood upon the ſhore, becauſe the river was not broad; or by thoſe that paſſed in boats. *Unto this day*—This might be written, either 1. by *Joſhua* who probably wrote this book near 20 years after this was done: or, 2. by ſome other holy man divinely inſpired, who inſerted this and ſome ſuch paſſages both in this book and in the writings of *Moſes*.

V. 10. *Commanded Joſhua*—Not particularly, but in general; becauſe he commanded *Joſhua* to obſerve and do all that God had commanded him by *Moſes*, and all that he ſhould command him any other way, *Haſted*—That is, paſſed over with haſte,

paſſed over, that the ark of the LORD paſſed over, and the prieſts
12 in the preſence of the people. And ‡ the children of Reuben,
and the children of Gad, and half the tribe of Manaſſeh, paſſed
over armed before the children of Iſrael, as Moſes ſpake unto
13 them: About forty thouſand prepared for war, paſſed over
14 before the LORD unto battle, to the plains of Jericho. On that
day the LORD § magnified Joſhua in the ſight of all Iſrael, and they
15 feared him, as they feared Moſes, all the days of his life. And
16 the LORD ſpake unto Joſhua, ſaying, Command the prieſts that
bear the ark of the teſtimony, that they come up out of Jordan.
17 Joſhua therefore commanded the prieſts, ſaying, Come ye up out
18 of Jordan. And it came to paſs, when the prieſts that bare the
ark of the covenant of the LORD, were come up out of the midſt of
Jordan, *and* the ſoles of the prieſts feet were lifted up unto the dry
land, that the waters of Jordan returned unto their place, and
19 flowed over all his banks, as *they did* before. And the people
came out of Jordan on the tenth *day* of the firſt month, and en-
20 camped in Gilgal, in the eaſt border of Jericho. And thoſe
twelve ſtones which they took out of Jordan, did Joſhua pitch in
21 Gilgal. And he ſpake unto the children of Iſrael, ſaying, When
your children ſhall aſk their fathers in time to come, ſaying, What
22 *mean* theſe ſtones? Then ye ſhall let your children know, ſaying,

haſte, an argument of their fear, or weakneſs of their faith; as on the contrary, the prieſts are commended that they ſtood firm, and ſettled in their minds, as well as in the poſture of their bodies.

V. 13. *Before the Lord*—Either, 1. before the ark, or, 2. in the preſence of God who obſerved whether they would keep their covenant made with their brethren, or not.

V. 16. *Out of Jordan*—For being now in the middle, and deepeſt place of the river, they are moſt properly ſaid to *go up* to the land.

V. 17. *The prieſts*—Who ſtayed contentedly in the river, 'till God by *Joſhua* called them out.

V. 18. *Their place*—Returned into their proper channel, according to their natural and uſual courſe.

V. 19. *The firſt month*—Namely, of *Niſan*, which wanted but five days of forty years from the time of their coming out of *Egypt*, which was on the fifteenth day of this month. So punctual is God in the performing of his word, whether promiſed or threatned. And this day was very ſeaſonable for the taking up of the lambs which were to be uſed four days after, according to *the law*, *Exod.* xii. 3. 6. *Gilgal*—A place afterwards ſo called, chap. v. 9.

V. 20. *In Gilgal*—Probably in order, like ſo many little pillars, to keep up the remembrance of this miraculous benefit.

V. 23. *Before*

‡ *Numb.* xxxii. 20. 27. ‖ Chap. iii. 7.

23 Iſrael came over this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were paſſed over, as the LORD your God did to the Red-ſea, ‖ which he
24 dried up from before us, until we were gone over: That all the people of the earth might know the hand of the LORD, that it *is* mighty, * that ye might fear the LORD your God for ever.

CHAP. V.

The Canaanites *terrified*, ver. 1. *Circumciſion renewed*, ver. 2—9. *The paſſover kept*, ver. 10. *The* Iſraelites *eat corn, and the manna ceaſes*, ver. 11—12. Chriſt *appears to* Joſhua, ver. 13—15.

1 AND it came to paſs when all the kings of the Amorites, which were on the ſide of Jordan weſtward, and all the kings of the Canaanites, which were by the ſea, † heard that the LORD had dried up the waters of Jordan from before the children of Iſrael, until we were paſſed over, that their heart melted, neither was there ſpirit in them any more, becauſe of the children of Iſrael.
2 At that time the LORD ſaid unto Joſhua, Make thee † ſharp knives,

V. 23. *Before us*—That is, myſelf and *Caleb*, and all of us here preſent; for this benefit, though done to their fathers, is juſtly ſaid to be done to themſelves, becauſe they were then in their parent's loins. It greatly magnifies later mercies, to compare them with former mercies; for hereby it appears, that God is the ſame yeſterday, to day and forever.

V. 1. *Amorites*—Theſe and the *Canaanites* are mentioned for all the reſt, as being the chief of them for number, and power, and courage. *Weſtward*—This is added to diſtinguiſh them from the other *Amorites*, eaſtward from *Jordan*, whom *Moſes* had ſubdued. *Canaanites*—So the proper place of this nation was on both ſides of *Jordan*. *The ſea*—The midland ſea, all along the coaſt of it, which was the chief ſeat of that people, though divers colonies of them were come into, and ſettled in other places. *Jordan*—Which was their bulwark on the eaſt-ſide, where the *Iſraelites* were; for it is very probable they had taken away all bridges near thoſe parts; and the *Iſraelites* having been ſo long in that neighbouring country, and yet not making any attempt upon them, they were grown ſecure; eſpecially now, when *Jordan* ſwell'd beyond its ordinary bounds; and therefore they did not endeavour to hinder their paſſage. *Melted*—They loſt all their courage, and durſt attempt nothing upon the *Iſraelites*; not without God's ſpecial providence, that the *Iſraelites* might quietly participate of the two great ſacraments of their church, circumciſion and the paſſover, and thereby be prepared for their high and hard work, and for the poſſeſſion of the holy and promiſed land; which would have been defiled by an uncircumciſed people.

V. 2. *At that time*—As ſoon as ever they were come to *Gilgal*, which was on the tenth day; and ſo this might be executed the

‖ *Exod.* xiv. 21. * *Jer.* x. 7. † *Numb.* xiii. 22. *Exod.* xv. 14.

3 and circumciſe again the children of Iſrael the ſecond time. And
Joſhua made him ſharp knives, and circumciſed the children of
4 Iſrael at the hill of the foreſkins. And this is the cauſe why Jo-
ſhua did circumciſe: All the people that came out of Egypt, that
were males, *even* all the men of war § died in the wilderneſs by the
5 way; after they came out of Egypt. Now all the people that came
out, were circumciſed: but all the people *that were* born in the
wilderneſs by the way as they came forth out of Egypt, *them* they
6 had not circumciſed. For the children of Iſrael walked forty years
in the wilderneſs, till all the people *that were* men of war, which
came out of Egypt, were conſumed, becauſe they obeyed not the
voice of the LORD, unto whom the LORD ſware ‖ that he would not
ſhew them the land which the LORD ſware unto their fathers, that

the eleventh day, and that in the morning: on the thirteenth day they were ſore of their wounds, and on the fourteenth day they recovered, and at the even of that day kept the paſſover. *Make*—Or, *prepare*, or *make ready*, as this word ſometimes uſed. As it was not neceſſary for thoſe who had ſuch knives already to make others for that uſe; ſo it is not probable that ſuch were commanded to do ſo, but only to make them ſharp and fit for that work. *The ſecond time*—He calleth this a *ſecond circumciſion*, not as if theſe ſame perſons had been circumciſed before, but with reſpect to the body of the people, whereof one part had been circumciſed before, and the other at this time, which is called a *ſecond time*, in relation to ſome former time wherein they were circumciſed, either, in *Egypt*, when many of the people, who poſſibly for fear or favour of the *Egyptians*, had neglected this duty, were by the command of *Moſes* circumciſed. Or at *Sinai*, when they received the paſſover, *Numb.* ix. 5. which no uncircumciſed perſon might do.

V. 3. *And circumciſed*—That is, he cauſed this to be done; and, becauſe it was to be done ſpeedily, the paſſover approaching, it was neceſſary to uſe many hands in it. *Children of Iſrael*—That is, ſuch of them as were uncircumciſed. And, though it be not mentioned, it is more than probable, that the *Iſraelites* beyond *Jordan* were circumciſed at the ſame time.

V. 4. *Out of Egypt*—This is to be reſtrained to ſuch as were then above twenty years old, and ſuch as were guilty of that rebellion, *Numb.* xiv. as it is expreſſed below, ver. 6.

V. 5. *Them*—Either their parents, or the rulers of *Iſrael*, by Divine permiſſion and indulgence; becauſe they were now on a journey, in which caſe the paſſover alſo might be neglected, *Numb.* ix. 10. 13. Rather, it was a continued token of God's diſpleaſure againſt them, for their unbelief and murmuring: a token that they ſhould never have the benefit of that promiſe, whereof circumciſion was the ſeal.

V. 6. *The people*—The Hebrew word commonly ſignifies the *Gentiles*; ſo he calls them, to note that they were unworthy the name of Iſraelites. *Shew them*—That is, not give them ſo much as a ſight of it, which he granted to *Moſes*, much leſs the poſſeſſion.

V. 7. *Circumciſed*

§ 1 *Cor.* x. 5. *Heb.* iii. 7. ‖ *Numb.* xiv. 23.

7 he would give us a land that floweth with milk and honey. And
their children *whom* he raiſed up in their ſtead, them Joſhua cir-
cumciſed, for they were uncircumciſed: becauſe they had not
8 circumciſed them by the way. And it came to paſs when they
had done circumciſing all the people, that they abode in their
9 places in the camp, 'till they were whole. And the LORD ſaid
unto Joſhua, This day have I rolled away the reproach of Egypt
from off you: wherefore the name of the place is called Gilgal,
10 unto this day. And the children of Iſrael incamped in Gilgal,
and kept the Paſſover, on the fourteenth § day of the month at
11 even, in the plains of Jericho. And they did eat of the old corn

V. 7. *Circumciſed*—Which God would have done, 1. As a teſtimony of God's reconciliation to the people, and that he would not farther impute their parents rebellion to them. 2. Becauſe the great impediment of circumciſion was now removed, their continued travels, and frequent and uncertain removal. 3. To prepare them for the approaching paſſover. 4. To diſtinguiſh them from the *Canaanites*, into whoſe land they were now come. 5. To ratify the covenant between God and them, whereof circumciſion was a ſign and ſeal, to aſſure them that God would now make good his covenant, in giving them this land; and to oblige them to perform all the duties to which that covenant bound them, as ſoon as they came into *Canaan*, *Exod.* xii. 25. *Levit.* xxiii. 10. *Numb.* xv. 2.

V. 8. *Whole*—Free from that pain and foreneſs which circumciſion cauſed, it was indeed an act of great faith, to expoſe themſelves to ſo much pain and danger too, in this place where they were hemmed in by *Jordan* and their enemies.

V. 9. *The reproach of Egypt*—That is, uncircumciſion, was both in truth, and in the opinion of the *Jews*, a matter of great reproach, and although this was a reproach common to moſt nations of the world, yet it is particularly called *the reproach of Egypt*, either, 1. becauſe the other neighbouring nations, being the children of *Abraham* by the concubines, are ſuppoſed to have been circumciſed, which the *Egyptians* at this time were not, as may be gathered from *Exod.* ii. 6. where they knew the child to be an *Hebrew* by this mark. Or 2, becauſe they came out of *Egypt*, and where eſteemed to be a ſort of *Egyptians*, *Numb.* xxii. 5. which they juſtly thought a great reproach; but by their circumciſion they were now diſtinguiſhed from them, and manifeſted to be another people. Or 3. becauſe many of them lay under this reproach in *Egypt*, having wickedly neglected this duty there for worldly reaſons; and others of them continued in the ſame ſhameful condition for many years in the wilderneſs. *Gilgal*—That is, rolling.

V. 10. *The paſſover*—Which was their third paſſover: the firſt was in *Egypt*, *Exod.* xii. the ſecond at *mount Sinai*, *Numb.* ix. the third here; for in their wilderneſs-travels, theſe and all other ſacrifices were neglected, *Amos* v. 25. While they were in the wilderneſs, they were denied the comfort of this ordinance, as a farther token of God's diſpleaſure. But now God comforted them again, after the time that he had afflicted them.

V. 11. *Old corn*—The corn of the laſt year, which the inhabitants of thoſe parts had

§ *Exod.* xii. 6.

of the land, on the morrow after the paſſover; unleavened cakes,
12 and parched *corn*, in the ſelf-ſame day. And the ‖ manna ceaſed on the morrow after they had eaten of the old corn of the land, neither had the children of Iſrael manna any more, but they did
13 eat of the fruit of the land of Canaan that year. And it came to paſs when Joſhua was by Jericho, that he lift up his eyes, and looked, and behold, there ſtood * a man over againſt him with his ſword drawn in his hand: and Joſhua went unto him, and ſaid un-
14 to him, *Art* thou for us, or for our adverſaries? And he ſaid, Nay, but *as* captain of the hoſt of the LORD am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him,
15 What ſaith my LORD unto his ſervant? And the captain of the LORD's hoſt ſaid unto Joſhua, † Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt *is* holy: and Joſhua did ſo.

had left in their barns, being fled into their ſtrong cities, or other remoter parts. *The morrow*—That is, on the ſixteenth day; for the paſſover was killed between the two evenings of the fourteenth day, and was eaten in that evening or night, which, according to the *Jewiſh* computation, whereby they begin their days at the evening, was a part of the fifteenth day, all which was the feaſt of the paſſover; and ſo the morrow of the ſixteenth day, was *the morrow after the paſſover*, when they were obliged to offer unto God the firſt ſheaf, and then were allowed to eat of the reſt. *Parched corn*—Of that year's corn, which was moſt proper for that uſe. *Self-ſame day*—Having an eager deſire to enjoy the fruits of the land. And this corn came very ſeaſonably; for after the paſſover, they were to *keep the feaſt of unleavened bread*, which they could not do, when they had nothing but manna to live upon.

V. 12. *The manna ceaſed*—Which God now withheld, to ſhew that *Manna* was not an ordinary production of nature, but an extraordinary and ſpecial gift of God to ſupply their neceſſity. And becauſe God would not be prodigal of his favours, by working miracles where ordinary means were ſufficient. *The morrow*—That is, on the ſeventeenth day.

V. 13. *By Jericho*—Heb. *In Jericho*, that is, in the territory adjoining to it; whither he went to view thoſe parts, and diſcern the fitteſt places for his attempt upon *Jericho*. *A man*—One in the appearance of a man. *Drawn*—In readineſs to fight, not, as *Joſhua* thought, againſt him, but for him and his people.

V. 14. *As captain*—I am the chief captain of this people, and will conduct and aſſiſt thee and them in this great undertaking. Now this perſon is not a created angel, but the ſon of God, who went along with the *Iſraelites* in this expedition, as their chief and captain. And this appears, 1. By his acceptance of adoration here, which a created angel durſt not admit of, *Rev.* xxii. 8, 9. 2. Becauſe the place was made holy by his preſence, ver. 15. which was God's prerogative, *Exod.* iii. 5. 3. Becauſe he is called *the Lord*, Heb. *Jehovah*, chap. vi. 2. *My Lord*—I acknowledge thee for my Lord and captain, and therefore wait for thy commands, which I am ready to obey.

V. 15. *From off thy foot*—In token of reverence and ſubjection. *Holy*—Conſecrated

‖ *Exod.* xvi. 35. * *Exod.* xxiii. 23. *Zech.* i. 8. † *Exod.* iii. 5. *Acts* vi. 33.

CHAP. VI.

Directions given to Joſhua *concerning* Jericho, ver. 1—5. *The people compaſs the city ſeven days,* ver. 6—14. *The taking it, with the charge to deſtroy it utterly,* ver. 15—21. *The preſervation of* Rahab *and her relations,* ver. 22—25. *A curſe pronounced on any that ſhould rebuild it,* ver. 26, 27.

1 NOW Jericho was ſtraitly ſhut up, becauſe of the children of
2 Iſrael, none went out, and none came in. And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and
3 the king thereof, *and* the mighty men of valour. And ye * ſhall compaſs the city, all *ye* men of war, *and* go round about the city
4 once: thus ſhalt thou do ſix days. And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow
5 with the trumpets. And it ſhall come to paſs, that when they make a long *blaſt* with the rams horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down flat, and the people ſhall aſcend

crated by my preſence. The very ſame orders which God gave to *Moſes* at the buſh, when he was ſending him to bring *Iſrael* out of *Egypt*, he here gives to *Joſhua*, for the confirming his faith, that as he had been with *Moſes*, ſo he would be with him.

V. 3. *Round about the city once*—At a convenient diſtance, out of the reach of their arrows. *Six days*—Every day once. This and the following courſe might ſeem ridiculous and abſurd, and is therefore preſcribed by God, that they might learn to take new meaſures of things, and to expect ſucceſs not from their own valour, or ſkill, but merely from God's appointment and bleſſing; and in general, not to judge of any of God's inſtitutions by mere carnal reaſon, to which divers of their ceremonies would ſeem no leſs fooliſh than this action.

V. 5. *The wall*—Not all of it; which was unneceſſary, and might have given the people better opportunity of eſcaping, but only a conſiderable part of it, where the *Iſraelites* might fitly enter: for *Rahab*'s houſe was not overthrown, ver. 22. *Flat*—Heb. *under it*, it was not battered down with engines which would have made part of it fall out of its place; but it fell of its own accord, and therefore in the place it did formerly ſtand in. God choſe this way, to try the faith and obedience of the people: whether they would obſerve a precept, which to human policy ſeemed fooliſh, and believe a promiſe, which ſeemed impoſſible to be performed: whether they could patiently bear the reproaches of their enemies, and patiently wait for the ſalvation of God. Thus by faith, not by force, *the walls of Jericho fell down.*

* 1 *Cor.* i. 21. 15. 2 *Cor.* iv. 7. xii. 9.

6 up every man ſtraight before him. And Joſhua the ſon of Nun
called the prieſts, and ſaid unto them, take up the ark of the cove-
vant, and let ſeven prieſts bear ſeven trumpets of rams horns be-
7 fore the ark of the LORD. And he ſaid unto the people, Paſs on,
and compaſs the city, and let him that is armed paſs on before the
8 ark of the LORD. And it came to paſs when Joſhua had ſpoken
unto the people, that the ſeven prieſts bearing the ſeven trumpets
of rams horns paſſed on before the LORD, and blew with the trum-
pets: and the ark of the covenant of the LORD followed them.
9 And the armed men went before the prieſts that blew with the
trumpets: and the rereward came after the ark, *the prieſts* going on,
10 and blowing with the trumpets. And Joſhua had commanded the
people, ſaying, Ye ſhall not ſhout, nor make any noiſe with your
voice, neither ſhall *any* word proceed out of your mouth, until the
11 day I bid you ſhout, then ſhall ye ſhout. So the ark of the LORD
compaſſed the city, going about *it* once; and they came into the
12 camp, and lodged in the camp. And Joſhua roſe early in the
13 morning, and the prieſts took up the ark of the LORD. And ſeven
prieſts bearing ſeven trumpets of rams horns before the ark of the
LORD, went on continually, and blew with the trumpets: and
the armed men went before them, but the rereward came after the
ark of the LORD, *the prieſts* going on, and blowing with the trum-
14 pets. And the ſecond day they compaſſed the city once, and re-
15 turned into the camp: ſo they did ſix days. And it came to paſs
on the ſeventh day, that they roſe early about the dawning of the
day, and compaſſed the city after the ſame manner, ſeven times:
16 only on that day they compaſſed the city ſeven times. And it
came to paſs at the ſeventh time, when the prieſts blew with the
trumpets, Joſhua ſaid unto the people, Shout, for the LORD hath

V. 6. *Of rams horns*—Of the baſeſt matter, and the dulleſt ſound, that the excellency of the power might be of God.

V. 7. *Him that is armed*—God would have them armed both for the defence of themſelves and the ark, in caſe the enemies ſhould make a ſally upon them, and for the execution of the Lord's vengeance upon that city.

V. 9. *The rereward*—Which being oppoſed to *the armed men*, may ſeem to note the unarmed people, who were deſirous to be ſpectators of this wonderful work.

V. 10. *Ye ſhall not ſhout*—Becauſe ſhouting before the time appointed, would be ineffectual, and ſo might give them ſome diſcouragement, and their enemies matter of inſulting.

V. 16. *Shout*—To teſtify your faith in God's promiſe, and thankfulneſs for this glorious mercy; to encourage yourſelves and brethren, and to ſtrike a terror into your

17 given you the city. And the city ſhall be accurſed, *even* it, and
all that *are* therein, to the LORD: only Rahab the harlot ſhall live,
ſhe, and all that *are* with her in the houſe, becauſe † ſhe hid the
18 meſſengers that we ſent. And you ‡ in any wiſe keep *yourſelves*
from the accurſed thing, leſt ye make *yourſelves* accurſed, when ye
take of the accurſed thing, and make the camp of Iſrael a curſe,
19 and trouble it. But all the ſilver, and gold, and veſſels of braſs
and iron, *are* conſecrated unto the LORD: they ſhall come into the
20 treaſury of the LORD. So the people ſhouted when *the prieſts* blew
with the trumpets: and it came to paſs when the people heard the
ſound of the trumpet, and the people ſhouted with a great ſhout,
that § the wall fell down flat, ſo that the people went up into the
21 city, every man ſtraight before him, and they took the city. And
they utterly deſtroyed all that *was* in the city, both man and wo-
man, young and old, and ox, and ſheep, and aſs, with the edge
22 of the ſword. But Joſhua had ſaid unto the two men that had
ſpied out the country, Go into the harlot's houſe, and bring out
thence the woman, and all that ſhe hath, ‖ as ye ſware unto her.

your enemies. *Given you the city*—It is given to them, to be devoted to God, as the firſt, and perhaps the worſt of all the cities of *Canaan*.

V. 17. *Accurſed*—That is, devoted to utter deſtruction. This he ſpeaks by direction from God, as is evident from 1 *Kings* xvi. 34. *To the Lord*—Partly becauſe the firſt-fruits were appropriated to God; partly leſt the ſoldiers being glutted with the ſpoil of this rich city, ſhould grow ſluggiſh in their work; and partly to ſtrike the greater terror into the reſt of their enemies.

V. 18. *A curſe*—By provoking God to puniſh them for your ſin, in which they may be one way or other involved; or the whole camp having ſins of their own, God might take what occaſion he ſaw fit to inflict this puniſhment.

V. 19. *Veſſels of braſs and iron*—Except that of which images were made, which were to be utterly deſtroyed. *Unto the Lord*—Being firſt made to paſs through the fire, *Numb.* xxxi. 22, 23. *Treaſury of the Lord*—To be employed wholly for the uſes of the tabernacle, not to be applied to the uſe of any private perſon or prieſt.

V. 21. *Young and old*—Being commanded to do ſo by the ſovereign Lord of every man's life; and being informed by God before that the *Canaanites* were abominably wicked, and deſerved the ſevereſt puniſhments. As for the infants, they were guilty of original ſin, and otherwiſe at the diſpoſal of their creator; but if they had been wholly innocent, it was a great favour to them to take them away in infancy, rather than reſerve them to thoſe dreadful calamities which thoſe who ſurvived them, were liable to.

V. 22. *Harlot's houſe*—Which together with

† Chap. ii. 4. ‡ *Deut.* vii. 26. xiii. 17. § *Heb.* xi. 30. ‖ Chap. ii. 14. *Heb.* xi. 31.

23 And the young men that were ſpies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had: and they brought out all her kindred, and left
24 them without the camp of Iſrael. And they burnt the city with fire, and all that *was* therein: only the ſilver, and the gold, and the veſſels of braſs, and of iron, they put into the treaſury of the
25 houſe of the LORD. And Joſhua ſaved Rahab the harlot alive, and her father's houſhold, and all that ſhe had: and ſhe dwelleth in Iſrael *even* unto this day, becauſe ſhe hid the meſſengers which
26 Joſhua ſent to ſpy out Jericho. And Joſhua adjured them at that time, ſaying, * Curſed *be* the man before the LORD, that riſeth up and buildeth this city Jericho, he ſhall lay the foundation thereof in his firſt-born, and in his youngeſt *ſon* ſhall he ſet up the gates of
27 it. So the LORD was with Joſhua, and his fame was noiſed throughout all the country.

with the wall upon which it leaned, was left ſtanding, by a ſpecial favour of God to her.

V. 23. *Without the camp of Iſrael*—'Till they were cleanſed from the impurities of their *Gentile* ſtate, and inſtructed in the *Jewiſh* religion, and ſolemnly admitted into that church, for which *Rahab*'s good counſel and example had doubtleſs prepared them.

V. 25. *The harlot alive*—For that general command of rooting out the *Canaanites* ſeems to have had ſome exception, in caſe any of them had ſincerely and ſeaſonably caſt off their wickedneſs, and ſubmitted to the *Iſraelites*.

V. 26. *Adjured them*—Or, *made them to ſwear*; cauſed the people, or ſome in the name of all, to ſwear for the preſent and ſucceeding generations, and to confirm their oath by a curſe. *Before the Lord*—That is, from God's preſence, and by his ſentence, as they are ſaid to *caſt lots before the Lord*, *Joſh.* xviii. 8. 10. that is, expecting the deſign from God. He intimates, that he doth not utter this upon a particular diſlike of that place, but by divine inſpiration. God would have the ruins of this city remain as a ſtanding monument of God's juſtice againſt this wicked and idolatrous people, and of his almighty power in deſtroying ſo great and ſtrong a city by ſuch contemptible means. *Buildeth*—That is, that ſhall attempt to build it. So this curſe is reſtrained to the builder, but no way belongs to thoſe who ſhould inhabit it after it was built, as is evident from 2 *Kings* iv. 18. *Luke* xix. 1. 5. *In his youngeſt ſon*—That is, he ſhall loſe all his children in the work, the firſt at the beginning, others in the progreſs of it by degrees, and the youngeſt in the cloſe of it, when the gates uſe to be ſet up. This was fulfilled, 1 *Kings* xvi. 34.

V. 27. *The word of the Lord was with him*—(So the *Chaldee:*) Even Chriſt himſelf, the ſame that was with *Moſes*. Nothing makes a man appear more truly great, than to have the evidences of God's preſence with him.

CHAP.

* 1 *Kings* xvi. 34.

CHAP. VII.

We have here the ſin of Achan *in taking the accurſed thing,* ver. 1. *The defeat of* Iſrael *before* Ai, ver. 2—5. Joſhua's *humiliation and prayer,* ver. 6—9. *God's directions to him,* ver. 10—15. *The diſcovery, conviction, and execution of the criminal,* ver. 16—26.

1 BUT the children of Iſrael committed a treſpaſs in the accurſed thing: for * Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah of the tribe of Judah, took of the accurſed thing: and the anger of the LORD was kindled againſt the children of
2 Iſrael. And Joſhua ſent men from Jericho to Ai, which *is* beſide Beth-aven, on the eaſt-ſide of Beth-el, and ſpake unto them, ſaying, Go up and view the country. And the men went up and
3 viewed Ai. And they returned to Joſhua, and ſaid unto him, Let not all the people go up: but let about two or three thouſand men go up, and ſmite Ai, *and* make not all the people to labour thither,
4 for they *are but* few. So there went up thither of the people, about

V. 1. *The children of Iſrael*—That is, one of them, by a very uſual figure, as *Matt.* xxvi. 8. where that is aſcribed to the diſciples, which belonged to *Judas* only, *John* xii. 4. *Accurſed thing*—That is, in taking ſome of the forbidden and accurſed goods. *Zabdi*—Called alſo *Zimri*, 1 *Chron.* ii. 6. *Zerah*—Or, *Zarah*, who was *Judah*'s immediate ſon, *Gen.* xxxviii. 30. who went with *Judah* into *Egypt*: and ſo for the filling up the 256 years that are ſuppoſed to come between that and this time, we muſt allow *Achan* to be now an old man, and his three anceſtors to have begotten each his ſon at about ſixty years of age; which at that time was not incredible nor unuſual. *Againſt the children of Iſrael*—Why did God puniſh the whole ſociety for this one man's ſin? All of them were puniſhed for their own ſins, whereof each had a ſufficient proportion; but God took this occaſion to inflict the puniſhment upon the ſociety, partly becauſe divers of them might be guilty of this ſin, either by coveting what he actually did, or by concealing his fault, which it is probable could not be unknown to others; or by not ſorrowing for it, and endeavouring to purge themſelves from it: partly to make ſin the more hateful; as being the cauſe of ſuch dreadful judgments: and partly to oblige all the members of every ſociety to be more circumſpect in ordering their own actions, and more diligent to prevent the miſcarriages of their brethren, which is a great benefit to them, and to the whole ſociety.

V. 2. *To Ai*—They were not to go into the city of *Ai*, but into the country belonging to it, to underſtand the ſtate of the place and the people.

V. 3. *Go up*—Which was done by the wiſe contrivance of Divine providence, that their ſin might be puniſhed, and they awaked and reformed with as little miſchief and reproach, as might be: for if the defeat of theſe cauſed ſo great a conſternation in *Joſhua*, it is eaſy to gueſs what dread it would have cauſed in the people, if a hoſt had been defeated.

V. 4. *They fled*—Not having courage to ſtrike a ſtroke, which was a plain evidence that God had forſaken them; and an uſe-

ful

* 1 *Chron.* ii. 7.

5 three thouſand men, and they fled before the men of Ai. And
the men of Ai ſmote of them about thirty and ſix men: for they
chaſed them *from* before the gate, *even* unto Shebarim, and ſmote
them in the going down: wherefore the hearts of the people melted,
6 and became *as* water. And Joſhua rent his clothes, and fell to
the earth upon his face, before the ark of the LORD, until the
even-tide, he, and the elders of Iſrael, and put duſt upon their
7 heads. And Joſhua ſaid, alas, O LORD God; wherefore haſt thou
at all brought this people over Jordan, to deliver us into the hand
of the Amorites to deſtroy us? Would to God we had been content,
8 and dwelt on the other ſide Jordan. O LORD, what ſhall I ſay,
9 when Iſrael turneth their backs before their enemies? For the
Canaanites, and all the inhabitants of the land ſhall hear *of* it, and
ſhall environ us round, and cut off our name from the earth: and
10 what wilt thou do unto thy great Name? And the LORD ſaid
unto Joſhua, Get thee up; wherefore lieſt thou thus upon thy face?
11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant

ful inſtruction, to ſhew them what they were when God left them: and that it was God, not their own valour, that gave the *Canaanites* into their hands.

V. 5. *About thirty and ſix men*—A dear victory to them, whereby *Iſrael* was awakened and reformed, and they hardened to their own ruin. *The going down*—By which it ſeems it was a down-hill way to *Jericho*, which was nearer *Jordan*. *As water*—Soft and weak, and full of fluctuation and trembling.

V. 6. *Rent his clothes*—In teſtimony of great ſorrow, for the loſs felt, the conſequent miſchief feared, and the ſin which he ſuſpected. *His face*—In deep humiliation and fervent ſupplication. *Until the even-tide*—Continuing the whole day in faſting and prayer. *Put duſt upon their heads*—As was uſual in caſe of grief and aſtoniſhment.

V. 7. *Over Jordan*—This and the following clauſe, tho' well intended, yet ſavour of human infirmity, and fall ſhort of that reverence and modeſty, and ſubmiſſion, which he owed to God; and are mentioned as inſtances that the holy men of God were ſubject to like paſſions and infirmities with other men.

V. 8. *What ſhall I ſay*—In anſwer to the reproaches of our inſulting enemies. *When Iſrael*—God's people, which he hath ſingled out of all nations for his own.

V. 9. *Thy great name*—Which will upon this occaſion be blaſphemed and charged with inconſtancy, and with inability to reſiſt them, or to do thy people that good which thou didſt intend them. The name of God is a great name, above every name. And whatever happens, we ought to pray, that this *may not be polluted*. This ſhould be our concern more than any thing elſe: on this we ſhould fix our eye: and we cannot urge a better plea than this, *Lord, what wilt thou do for thy great name?* Let God in all be glorified, and then welcome his whole will!

V. 10. *Upon thy face*—This buſineſs is not to be done by inactive ſupplication, but by vigorous endeavours for reformation.

V. 11. *Iſrael*—Some or one of them. *Tranſgreſſed my covenant*—That is, broken the

which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they
12 have put *it* even amongſt their own ſtuff. Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed, neither will I be with you any more, except ye deſtroy the accurſed
13 from among you. Up, ſanctify the people, and ſay, ſanctify yourſelves againſt to-morrow: for thus ſaith the LORD God of Iſrael, There is an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until he take away the
14 accurſed thing from among you. In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be that the tribe which the LORD taketh, ſhall come according to their families *thereof:* and the family which the LORD ſhall take, ſhall come by houſholds: and the houſholds which the LORD ſhall take, ſhall come
15 man by man. And it ſhall be, *that* he that is taken with the accurſed thing, ſhall be burnt with fire, he and all that he hath: becauſe he hath tranſgreſſed the covenant of the LORD, and becauſe he

the conditions of my covenant which they have promiſed to perform, whereof this was one, not to meddle with the accurſed thing. *Stolen*—That is, taken my portion which I had reſerved, *Joſh.* vi. 19. *Diſſembled*—Covered the fact with deep diſſimulation. Poſſibly *Achan* might be ſuſpected, and being accuſed, had denied it. *Among their own ſtuff*—Converted it to their own uſe, and added obſtinacy to the crime.

V. 12. *Were accurſed*—They have put themſelves out of my protection, and therefore are liable to the ſame deſtruction which belongs to this accurſed people.

V. 13. *Sanctify yourſelves*—Purify yourſelves from that defilement which you have all in ſome ſort contracted by this accurſed fact, and prepare yourſelves to appear before the Lord, expecting the ſentence of God for the diſcovery and puniſhment of the ſin, and that the guilty perſon might hereby be awakened, and brought to a free confeſſion of his fault. And it is a marvellous thing that *Achan* did not on this occaſion acknowledge his crime; but this is to be imputed to the heart-hardening power of ſin, which makes men, grow worſe and worſe; to his pride, being loath to take to himſelf the ſhame of ſuch a miſchievous and infamous action; and to his vain conceit, whereby he might think others were guilty as well as he, and ſome of them might be taken, and he eſcape.

V. 14. *The Lord taketh*—Which ſhall be declared guilty by the lot, which is diſpoſed by the Lord, *Prov.* xvi. 33. and which was to be caſt in the Lord's preſence before the ark. Of ſuch uſe of lots, ſee 1 *Sam.* xiv. 41, 42. *Jon.* i. 7. *Acts* i. 26.

V. 15. *Shall be burnt with fire*—As perſons and things accurſed were to be. *All that he hath*—His children and goods, as is noted, ver. 24. according to the law, *Deut.* xiii. 16. *Wrought folly*—So ſin is often called in ſcripture, in oppoſition to the idle opinion of ſinners, who commonly eſteem it to be their wiſdom. *In Iſrael*—That is, among the church and people of

16 hath wrought folly in Iſrael. So Joſhua roſe up early in the morning, and brought Iſrael by their tribes, and the tribe of Judah
17 was taken. And he brought the family of Judah, and he took the family of the Zarhites: and he brought the family of the Zarhites,
18 man by man, and Zabdi was taken. And he brought his houſhold, man by man, and Achan the ſon of Carmi, the ſon of Zabdi,
19 the ſon of Zerah, of the tribe of Judah was taken. And Joſhua ſaid unto Achan, My ſon, give I pray thee, * glory to the LORD God of Iſrael, and make confeſſion unto him, and tell me now
20 what thou haſt done; hide *it* not from me. And Achan anſwered Joſhua, and ſaid, Indeed, I have ſinned againſt the LORD God of
21 Iſrael, and thus and thus have I done. When I † ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold, of fifty ſhekels weight; then I ‡ coveted them, and took them, and behold, they *are* § hid in the

God who had ſuch excellent laws to direct them, and ſuch an all-ſufficient and gracious God to provide for them, without any ſuch unworthy practices. It was ſacriledge, it was invading God's rights, and converting to a private uſe that which was devoted to his glory, which was to be thus ſeverely puniſhed, for a warning to all people in all ages, to take heed how they rob God.

V. 17. *The family*—Either, 1. the tribe or people, as the word *family* ſometimes ſignifies, or, 2. the families, as ver. 14. the ſingular number for the plural, the chief of each of their five families, *Numb.* xxvi. 20. 21. *Man by man*—Not every individual perſon, as is evident from ver. 18. but every head of the ſeveral houſes, or leſſer families of that greater family of the *Zarhites*, of which ſee 1 *Chron.* ii. 6.

V. 19. *My ſon*—So he calls him, to ſhew, that this ſevere inquiſition and ſentence did not proceed from any hatred to his perſon, which he loved as a father doth his ſon, and as a prince ought to do each of his ſubjects. *The Lord God of Iſrael*—As thou haſt highly diſhonoured him, now take the blame to thyſelf, and aſcribe unto God the glory of his omniſcience in knowing thy ſin, of his juſtice in puniſhing it in thee, and others for thy ſake; of his omnipotency, which was obſtructed by thee; and of his kindneſs and faithfulneſs to his people, which was eclipſed by thy wickedneſs; all which will now be evident by thy ſin confeſſed and puniſhed.

V. 20. *Indeed I have ſinned*—He ſeems to make a ſincere and ingenuous confeſſion, and loads his ſin with all juſt aggravations. *Againſt the Lord*—Againſt his expreſs command, and glorious attributes. *God of Iſrael*—The true God, who hath choſen me and all *Iſrael* to be the people of his peculiar love and care.

V. 21. *When I ſaw*—He accurately deſcribes the progreſs of his ſin, which began at his eye, which he permitted to gaze upon them, which inflamed his deſire, and made him *covet* them; and that deſire made him *take* them; and having taken, reſolve to keep them; and to that end *hide* them in his tent. *Babyloniſh garment*—Which were compoſed with great art with divers

* *Mal.* ii. 2. *Rom.* iv. 20. *Rev.* xiv. 17. xvi. 9. † *John* ii. 16. ‡ *Prov.* xxviii. 16. § *Job* xx. 15.

22 earth in the midſt of my tent, and the ſilver under it. So Joſhua ſent meſſengers, and they ran unto the tent, and behold, *it* was hid in
23 his tent, and the ſilver under it. And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all
24 the children of Iſrael, and laid them out before the LORD. And Joſhua, and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the
25 valley of Achor. And Joſhua ſaid, Why haſt thou troubled us? The LORD ſhall trouble thee this day. And all Iſrael ſtoned him with

divers colours, and of great price, as appears both from ſcripture, and Heathen authors. *Two hundred ſhekels*—To wit, in weight, not in coin; for as yet they received and payed money by weight. *The ſilver under it*—That is, under the *Babyloniſh* garment; covered with it, or wrapt up in it.

V. 22. *Sent meſſengers*—That the truth of his confeſſion might be unqueſtionable, which ſome, peradventure might think was forced from him. *And they ran*—Partly longing to free themſelves and all the people from the curſe under which they lay; and partly that none of *Achan*'s relations might get thither before them, and take away the things. *It was hid*—That is, the parcel of things mentioned, ver. 21. and 24

V. 23. *Before the Lord*—Where *Joſhua* and the elders continued yet in their aſſembly waiting for the iſſue.

V. 24. *His ſons, and his daughters*—Their death was a debt they owed to their own ſins, which debt God may require when he pleaſeth; and he could not take it in more honourable circumſtances than theſe, that the death of a very few in the beginning of a new empire, and of their ſettlement in the land, might be uſeful to prevent the death of many thouſands who took warning by this dreadful example, whom, if the fear of God did not, yet the love of their own, and of their dear children's lives would reſtrain from ſuch pernicious practices. And it is very probable they were conſcious of the fact, as the *Jewiſh* doctors affirm. If it be pretended that ſome of them were infants; the text doth not ſay ſo, but only calls them *ſons* and *daughters*. And conſidering that *Achan* was an old man, as is moſt probable, becauſe he was the fifth perſon from *Judah*, it ſeems moſt likely, that the children were grown up, and ſo capable of knowing, and concealing, or diſcovering this fact. *His oxen, and his aſſes, and his ſheep*—Which, though not capable of ſin, nor of puniſhment, properly ſo called, yet as they were made for man's uſe, ſo they are rightly deſtroyed for man's good; and being daily killed for our bodily food, it cannot ſeem ſtrange to kill them for the inſtruction of our minds, that hereby we might learn the contagious nature of ſin, which involves innocent creatures in its plagues; and how much ſorer puniſhments are reſerved for man, who having a law given to him, and that excellent gift of reaſon and will to reſtrain him from the tranſgreſſions of it, his guilt muſt needs be unſpeakably greater, and therefore his ſufferings more ſevere and terrible. Farther, by this enumeration it appears, that he had no colour of neceſſity to induce him to this fact.

V. 25. *With ſtones*—And burned him with fire; which is eaſily underſtood both

ſtones, and burned them with fire, after they had ſtoned them with
26 ſtones. And they raiſed over him a great heap of ſtones unto this day: ſo the LORD turned from the fierceneſs of his anger wherefore the name of that place was called, the valley of Achor unto this day.

CHAP. VIII.

Here is God's encouragement to Joſhua, ver. 1, 2. Joſhua's *orders to the men of war*, ver. 3—8. *The ſtratagem ſucceeds*, ver. 9—22. Joſhua *takes and deſtroys the city*, ver. 23—29. *The ſolemn writing and reading of the law before all* Iſrael, ver. 30—35.

1 AND the LORD ſaid unto Joſhua, * Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thine hand the king of Ai,
2 and his people, and his city, and his land. And thou ſhalt do to Ai and her king, as thou didſt unto † Jericho and her king: ‡ only the ſpoil thereof, and the cattle thereof, ſhall ye take for a prey
3 unto yourſelves: lay thee an ambuſh for the city behind it. So Joſhua aroſe, and all the people of war, to go up againſt Ai: And Joſhua choſe out thirty thouſand mighty men of valour, and ſent

out of the following words, and from God's command to do ſo. They were ſtoned (which was the puniſhment of ſuch offenders, *Lev.* xxiv. 14. *Numb.* xv. 35.) and not burned to death; but God would have their dead carcaſes burned to ſhew his utmoſt deteſtation of ſuch perſons as break forth into ſins of ſuch a public ſcandal and miſchief.

V. 26. *A great heap of ſtones*—As a monument of the ſin and judgment here mentioned, that others might be warned by the example; and as a brand of infamy, as *Joſh.* viii. 29. 2 *Sam.* xviii. 17. *The valley of Achor*—Or, *the valley of trouble*, from the double trouble expreſſed ver. 25.

V. 1. *Take all the people*—That all of them might be partakers of this firſt ſpoil, and thereby encouraged to proceed in their work. The weak multitude indeed were not to go, becauſe they might have hindered them in the following ſtratagem; and it was but fit that the military men who run the greateſt hazards, ſhould have the precedency in the ſpoils.

V. 2. *To Ai*—That is, the city and people of *Ai*. *Unto Jericho and her king*—That is, overcome and deſtroy them. This was enjoined to chaſtiſe their laſt inſolence, and the triumphs and blaſphemies which doubtleſs their ſucceſs had produced: and to revive the dread and terror which had been impreſſed upon the *Canaanites* by *Jericho*'s ruin, and had been much abated by the late ſucceſs of *Ai*.

V. 3. *To go up againſt Ai*—That is, to conſider about this expedition; not as if all the people of war did actually go up, which was both unneceſſary and burdenſome: but it ſeems to be reſolved by *Joſhua* and all the council of war, that the thirty thouſand here following ſhould be ſelected for the enterprize. Either, 1. the thirty thouſand now mentioned; or,

* *Deut.* i. 21. *Iſa.* xii. 1. † Chap. vi. 21. ‡ *Deut.* xx. 14.

4 them away by night. And he commanded them ſaying, Behold,
ye ſhall lie in wait againſt the city, *even* behind the city: go not
5 very far from the city, but be ye all ready: And I, and all the
people that are with me, will approach unto the city: and it ſhall
come to paſs, when they come out againſt us, as at the firſt, that
6 we will flee before them. (For they will come out after us) till
we have drawn them from the city; for they will ſay, They flee
before us, as at the firſt: therefore we will flee before them.
7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city:
8 for the LORD your God will deliver it into your hand. And it
ſhall be when ye have taken the city, *that* ye ſhall ſet the city on
fire: according to the commandment of the LORD ſhall ye do. See,
9 I have commanded you. Joſhua therefore ſent them forth, and
they went to lie in ambuſh, and abode between Bethel and Ai,
on the weſt-ſide of Ai: but Joſhua lodged that night among the
10 people. And Joſhua roſe up ‡ early in the morning, and num-
bered the people, and went up; he, and the elders of Iſrael, be-
11 fore the people to Ai. And all the people, *even the people* of war

or, 2. part of them; namely, ſuch as were to lie in wait; and theſe were only five thouſand men, as is expreſſed, ver. 12.

V. 4. *Them*—The ſame party laſt ſpoken of, even the five thouſand mentioned ver 12. there are only two parties engaged in the taking of *Ai*, and but one ambuſh, as plainly appears by comparing ver. 9. with ver. 12. which ſpeaks only of five thouſand, who are juſtly ſuppoſed to be a part of thoſe thirty thouſand named, ver. 3.

V. 5. *That are*—Or, *that* ſhall be: for at preſent he ſent them away, ver. 9. but the next morning followed, and joined himſelf with them, ver. 10, 11. *That we*—I and the twenty five thouſand with me.

V. 9. *Sent them*—The ſame party. *Among the people*—Heb. *that people*, *the people of war* as they are called, ver. 11. that is, the main body of the hoſt conſiſting of thirty thouſand.

V. 10. *The people*—Heb. *that people*, not all the people of *Iſrael*; which was needleſs, and required more time than could now be ſpared; but the reſt of that hoſt of thirty thouſand, whereof five thouſand were ſent away; the remainder are numbered, to ſee whether ſome of them had not withdrawn themſelves, taking the advantage of the night, and of the deſign of laying an ambuſh; and that it might be evident, this work was done without any loſs of men, whereby they might be encouraged to truſt in God, and to proceed reſolutely in their work. *The elders of Iſrael*—The chief magiſtrates and rulers of *Iſrael* under *Joſhua*; and theſe, I ſuppoſe, went with *Joſhua*, and with the army, to take care that the cattle and the ſpoil of the city, which was given by God to all *Iſrael* for a prey, ver, 2. 27. might be juſtly and equally divided between thoſe that went to battle, and the reſt of the people.

V. 11. *That were with him*—Namely, the thirty

‡ *Jer.* xlviii. 10.

that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north-ſide of Ai: now *there was* a valley
12 between them and Ai. And he took about five thouſand men, and ſet them to lie in ambuſh between Bethel, and Ai, on the weſt-ſide
13 of the city. And when they had ſet the people, *even* all the hoſt that *was* on the north-ſide of the city, and their liers in wait on the weſt of the city, Joſhua went that night into the midſt of the val-
14 ley. And it came to paſs when the king of Ai ſaw *it*, that they haſted, and roſe up early, and the men of the city went out againſt Iſrael to battle, he, and all his people, at a time appointed, before the plain, but he § knew not that *there were* liers in ambuſh
15 againſt him, behind the city. And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the
16 wilderneſs. And all the people that *were* in Ai, were called toge-

thirty thouſand mentioned, ver. 3. or the moſt of them.

V. 12. *And he took*—Or rather, *but he had taken*, namely, out of the ſaid number of thirty thouſand, for this is added by way of recapitulation and farther explication of what is ſaid in general, ver. 9.

V. 13. *Joſhua went*—Namely, accompanied with a ſmall part of the hoſt now mentioned, that is, very early in the morning, *when it was yet dark*, as is ſaid in a like caſe, *John* xx. 1. whence it is here called *night*, though it was *early in the morning*, as is ſaid, ver. 10. for it ſeems moſt probable, that all was done in one night's ſpace, and in this manner; *Joſhua* ſends away the ambuſh *by night*, ver. 3. and lodgeth that night with twenty-five thouſand men, ver. 9. not far from the city. But not able or willing to ſleep all night, he riſes very early, ver. 20. and numbers his men, which by the help of the ſeveral officers was quickly done, and ſo immediately leads them towards *Ai*; and while it was yet duſkiſh or night, he goes into the midſt of the valley, ver. 13. and when the day dawns he is diſcovered by the king and people of *Ai*, who thereupon *roſe up early* to fight with them, ver. 14, *The valley*—Which was near the city, thereby to allure them forth.

V. 14. *His people*—Namely, all his men of war, for the reſt were left in *Ai*, ver. 16. *At a time appointed*—At a certain hour agreed upon between the king and people of *Ai*, and of *Bethel* too, who were their confederates in this enterprize, as it may ſeem from ver. 16. Poſſibly they might appoint the ſame hour of the day on which they had fought againſt *Iſrael* with good ſucceſs, looking upon it as a lucky hour. *Before the plain*—That is, towards or in ſight of that plain or valley in which the *Iſraelites* were, that ſo they might put themſelves in battle-array. *Againſt him*—The former ſucceſs having made him ſecure, as is uſual in ſuch caſes; God alſo blinding his mind, and infatuating him, as he uſeth to do with thoſe whom he intends to deſtroy.

V. 15. *Made as if they were beaten*—That is, fled from them, as it were for fear of a ſecond blow. *The wilderneſs*—Which lay between *Ai* and *Jericho*, whither they now ſeemed to flee.

V. 16. *All the people*—Namely, all that were

§ 1 *Theſſ.* v. 3.

ther to purſue after them, and they purſued after Joſhua, and were
17 drawn away from the city. And there was not a man left in Ai, or
Bethel, that went not out after Iſrael: and they left the city open,
18 and purſued after Iſrael. And the LORD ſaid unto Joſhua, Stretch
out the ſpear, that *is* in thy hand toward Ai, for I will give it into
thine hand. And Joſhua ſtretched out the ſpear that *he had* in his
19 hand toward the city. And the ambuſh aroſe quickly out of their
place, and they ran as ſoon as he had ſtretched out his hand: and
they entered into the city, and took it, and haſted, and ſet the
20 city on fire. And when the men of Ai looked behind them, they
ſaw, and behold, the ſmoak of the city aſcended up to heaven,
and they had no power to flee this way, or that way, and the peo-
ple that fled to the wilderneſs, turned back upon the purſuers.
21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the
city, and that the ſmoak of the city aſcended, then they turned
22 again, and ſlew the men of Ai. And the other iſſued out of the
city againſt them, ſo they were in the midſt of Iſrael, ſome on this
ſide, and ſome on that ſide, and they ſmote them ſo that they ‖ let
23 none of them remain or eſcape. And the king of Ai they took
24 alive, and brought him to Joſhua. And it came to paſs when
Iſrael had made an end of ſlaying all the inhabitants of Ai, in the
field, in the wilderneſs wherein they chaſed them, and *when* they
were all fallen on the edge of the ſword, until they were conſu-
med, that all the Iſraelites returned unto Ai, and ſmote it with the

were able to bear arms, for old men and children were unfit for the purſuit or fight; and that they were yet left, may ſeem from ver. 24, 25.

V. 17. *Not a man*—Namely, fit for war. *Bethel*—Which, being a neighbouring city, and encouraged by the former ſucceſs, had ſent ſome forces to aſſiſt them; and now, upon notice ſent to them of the flight of their common enemies, or upon ſome other ſignal given, all their men of war join with thoſe of *Ai* in the purſuit.

V. 18. *Stretch out the ſpear*—This was, either, 1. for a ſign to his hoſt preſent with him, to ſtop their flight, and make head againſt the purſuers: or, 2. for a ſignal to the liers in wait, or 3. as a token of God's preſence and aſſiſtance with them, and of their victory.

V. 19. *Set the city on fire*—Not all of it, as appears from ver. 28. and becauſe then they had loſt that prey which God had allowed them; but part of it, enough to raiſe a ſmoke, and give notice to their brethren of their ſucceſs.

V. 21. *All Iſrael*—That is, all the *Iſraelites* there preſent.

V. 22. *The other*—They who lay in ambuſh.

V. 23. *Took alive*—Reſerving him to a more ignominious puniſhment.

V. 24. *Smote it*—That is, the inhabi-

tants

‖ *Deut.* vii. 2.

25 edge of the ſword. And *ſo* it was, *that* all that fell that day, both
of men and woman, *were* twelve thouſand, *even* all the men of Ai.
26 For Joſhua drew not his hand back, wherewith he ſtretched out
the ſpear, until he had utterly deſtroyed all the inhabitants of Ai.
27 * Only the cattle, and the ſpoil of that city, Iſrael took for a prey
unto themſelves, according unto the word of the LORD, which he
28 † commanded Joſhua. And Joſhua burnt Ai, and made it an
29 heap for ever, *even* a deſolation unto this day. And the king of
Ai he hanged on a tree, until even-tide: and as ſoon as the ſun
was down, Joſhua commanded, that they ſhould take his carcaſe
down from the tree, and caſt it at the entering of the gate of the
city, and ‡ raiſe thereon a great heap of ſtones, *that remaineth*
30 unto this day. Then Joſhua built an altar unto the LORD God of

tants of it, the *men*, who through age or infirmity were unfit for war, and *the women*, ver. 25.

V. 25. *Of Ai*—Not ſtrictly, but largely ſo called, who were now in *Ai*, either as conſtant and ſettled inhabitants, or as ſojourners and ſuch as came to them for their help.

V. 26. *Drew not his hand back*—He kept his hand and ſpear in the ſame poſture, both ſtretched out and lifted up, as a ſign both to encourage them, and to direct them to go on in the work.

V. 29. *Hanged on a tree*—He dealt more ſeverely with the kings of *Canaan* than with the people, becauſe the abominable wickedneſs of that people was not reſtrained and puniſhed (as it ſhould have been) but countenanced and encouraged by their evil examples; and becauſe they were the principal authors of the deſtruction of their own people, by engaging them in an obſtinate oppoſition againſt the *Iſraelites*. *Down from the tree*—According to God's command in that caſe, *Deut.* xxi. 22. *The gate of the city*—Which place he choſe either as moſt commodious, now eſpecially when all the city within the gate was already turned into an heap of ſtones and rubbiſh; or becauſe this was the uſual place of judgment; and therefore proper to bear the monument of God's juſt ſentence againſt him, not without reflection upon that injuſtice which he had been guilty of in that place.

V. 30. *Then*—Namely, after the taking of *Ai*. For they were obliged to do this, when they were brought over *Jordan* into the land of *Canaan*, *Deut.* xi. 29. xxvii. 2, 3. which is not to be underſtood ſtrictly, as if it were to be done the ſame day; for it is manifeſt they were firſt to be circumciſed, and to eat the paſſover, which they did, and which was the work of ſome days; but as ſoon as they had opportunity to do it, which was now when theſe two great frontier cities were taken and deſtroyed, and thereby the coaſt cleared, and the bordering people under great conſternation, ſo that all the *Iſraelites* might ſecurely march thither. And indeed this work was fit to be done as ſoon as might be, that thereby they might renew their covenant with God, by whoſe help alone they could expect ſucceſs in their great and difficult enterprize. *Built an altar*—Namely, for the offering of ſacrifices, as appears from the following verſe. *Mount Ebal*—God's altar was to be but in one place, *Deut.* xii. 13, 14. and this place was

* *Numb.* xxxi. 22. 26. † Verſe 2. ‡ Chap. vii. 26.

31 Iſrael in mount Ebal. As Moſes the ſervant of the LORD com-
manded the children of Iſrael, as it is written in the § book of the
law of Moſes, an altar of whole ſtones, over which no man hath
lift up *any* iron; and they offered thereon burnt-offerings unto the
32 LORD, and ſacrificed peace-offerings. And he wrote there upon
the ſtones a copy of the law of Moſes, which he wrote in the pre-
33 ſence of the children of Iſrael. And all Iſrael, and their elders,
and officers, and their judges ſtood on this ſide the ark, and on
that ſide before the prieſts the Levites, who bare the ark of the
covenant of the LORD, as well the ſtranger, as he that was born
among them: half of them over againſt mount Gerizzim, and half
of them over againſt mount Ebal: ‖ as Moſes the ſervant of the
LORD had commanded before, that they ſhould bleſs the people of
34 Iſrael. And afterward he read all the words of the law, the bleſ-
ſings and curſings, according to all *that is* written in the book of
35 the law. There was not a word of all that Moſes commanded,
which Joſhua read not before all the congregation of Iſrael, * with
the women, and the little ones, and the ſtrangers that † were con-
verſant among them.

was appointed to be mount *Ebal*, *Deut.* xxvii. 4, 5. which alſo ſeems moſt proper, that in that place whence the curſes of the law were denounced againſt ſinners, there might alſo be the tokens and means of grace, and peace, and reconciliation with God, for the removing of the curſes, and the procuring of God's bleſſing to ſinners.

V. 32. *Upon the ſtones*—Not upon the ſtones of the altar, which were to be rough and unpoliſhed, ver. 13. but upon other ſtones, ſmooth and plaiſtered, as is manifeſt from *Deut.* xxvii. 2. *The law of Moſes*—Not certainly the whole five books of *Moſes*, for what ſtones and time would have ſufficed for this, but the moſt weighty parts of the law, and eſpecially the law of the ten commandments.

V. 33. *All Iſrael*—That is, the whole congregation, old and young, male and female. *That ſide*—Some on one ſide of it, and ſome on the other. *Mount Gerizzim*—Theſe two places were in the tribe of *Ephraim*, not far from *Shechem*, as appears both from ſcripture, and from other authors. *Bleſs*—Or curſe, which is eaſily underſtood out of the following verſe.

V. 34. *Afterward*—After the altar was built, and the ſtones plaiſtered and writ upon. *He read*—That is, he commanded the prieſts or *Levites* to read, *Deut.* xxvii. 14. *Bleſſings and curſings*—Which words come in not by way of explication, as if the words of the law were nothing elſe beſides the bleſſings and curſes; but by way of addition, to note that theſe were read over and above the words of the law.

V. 35. *Read not*—Therefore he read not the bleſſings and and curſes only, as ſome think, but the whole law, as the manner was when all *Iſrael*, men and women, were aſſembled together, or the ten commandments.

§ *Exod.* xx. 25. *Deut.* xxvi. 5. ‖ *Deut.* xi. 29. * *Deut.* xxxi. 12.

CHAP. IX.

The confederacy of the kings of Canaan *againſt* Iſrael, ver. 1, 2. *The confederacy of the* Gibeonites *with* Iſrael, ver. 3—18. *Their employment*, ver. 19—27.

1 AND it came to paſs when all the kings which *were* on this ſide Jordan, in the hills, and in the vallies, and in all the coaſt of the great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite heard 2 *thereof*: That they gathered themſelves together to fight with Jo- 3 ſhua, and with Iſrael with one accord. But when the inhabitants of Gibeon heard what Joſhua had done unto Jericho, and to Ai, 4 They did work wilily, and went and made as if they had been ambaſſadors, and took old ſacks upon their aſſes, and wine-bottles, 5 old and rent, and bound up, And old ſhoes, and clouted upon their feet, and old garments upon them; and all the bread of their 6 proviſion was dry *and* mouldy: And they went to Joſhua, unto the camp at Gilgal, and ſaid untò him, and to the men of Iſrael, We are come from a far country: now therefore make a league 7 with us. And the men of Iſrael ſaid unto the Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you? 8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid

mandments. *Among them*—Who were proſelytes, for no others can be ſuppoſed to be with them at this time.

V. 2. *Together*—They entered into a league to do this. Tho' they were many kings of different nations, and doubtleſs of different intereſts, often at variançe with each other, yet they are all determined to unite againſt *Iſrael*. O that *Iſrael* would learn this of *Canaanites*, to ſacrifice private intereſts to the public good, and to lay aſide all animoſities among themſelves, that they may cordially unite againſt the common enemy.

V. 3. *Gideon*—A great and royal City of the *Hivites*.

V. 4. *Been ambaſſadors*—Sent from a far country.

V. 6. *The camp at Gilgal*—The place of their head-quarters. *Men of Iſrael*—To thoſe who uſed to meet in council with Joſhua, to whom it belonged to make leagues, even the princes of the congregation. *Now therefore*—Becauſe we are not of this people, whom, as we are informed, you are obliged utterly to deſtroy.

V. 7. *The Hivites*—That is, the *Gibeonites* who were *Hivites*, Joſh. xi. 19. *Among us*—That is, in this land, and ſo are of that people with whom we are forbidden to make any league or covenant.

V. 8. *Thy ſervants*—We deſire a league with you upon your own terms; we are ready to accept of any conditions. *From whence came ye*—For this free and general conceſſion gave *Joſhua* cauſe to ſuſpect that they were *Canaanities*.

V. 9. *Name*

9 unto them, Who *are* ye? And from whence come ye? And they
said unto him, From a very far country thy ſervants are come, be-
cauſe of the name of the LORD thy God: for we have heard of
10 the fame of him, and all that he did in Egypt. And * all that he
did to the two kings of the Amorites, that *were* beyond Jordan, to
Sihon king of Heſhbon, and to Og king of Baſhan, which *dwelt* at
11 Aſhtaroth. Wherefore our elders and all the inhabitants of our
country, ſpake to us ſaying, Take victuals with you for the journey,
and go to meet them, and ſay unto them, We *are* your ſervants,
12 therefore now make ye a league with us. This our bread we took
hot for our proviſion out of our houſes, on the day we came forth to
13 go unto you: but now behold, it is dry, and it is mouldy. And
theſe bottles of wine which we filled, *were* new, and behold, they
be rent: and theſe our garments and our ſhoes are become old by
14 reaſon of the very long journey. And the men took of their vic-
15 tuals, and aſked not *counſel* at the mouth of the LORD. And Joſhua
made peace with them, and made a league with them, to let them

V. 9. *Name of the Lord*—Being moved thereunto by the report of his great and glorious nature and works; ſo they gave them hopes that they would embrace their religion. *In Egypt*—They cunningly mention thoſe things only which were done ſome time ago, and ſay nothing of dividing *Jordan*, or the deſtruction of *Jericho* and *Ai*, as if they lived ſo far off that the fame of thoſe things had not yet reached them.

V. 13. *The bottles*—Leathern bottles.

V. 14. *The men*—That is, the princes. *Their victuals*—That they might examine the truth of what they ſaid. *The mouth of the Lord*—As they ought to have done upon all ſuch weighty occaſions. So they are accuſed of raſhneſs and neglect of their duty. For though it is probable, if God had been conſulted, he would have conſented to the ſparing of the *Gibeonites*; yet it ſhould have been done with more caution, and an obligation upon them to embrace the true religion. In every buſineſs of importance, we ſhould ſtay to take God along with us, and by the word and prayer conſult him. Many a time our affairs miſcarry, becauſe we *aſked not council at the mouth of the Lord.* Did we acknowledge him in all our ways, they would be more ſafe, eaſy and ſucceſsful.

V. 15. *To let them live*—That is, they ſhould not deſtroy them. That this league was lawful and obliging, appears, 1. Becauſe *Joſhua* and all the princes, upon the review concluded it ſo to be, and ſpared them accordingly. 2. Becauſe God puniſhed the violation of it long after, 2 *Sam* xxi. 1. 3. Becauſe God is ſaid to have hardened the hearts of all other cities, not to ſeek peace with *Iſrael*, that ſo he might utterly deſtroy them, chap. xi. 19, 20. which ſeems to imply that their utter deſtruction did not neceſſarily come upon them by virtue of any peremptory command of God, but by their own obſtinate hardneſs, whereby they refuſed to make peace with the *Iſraelites.*

* *Numb.* xxi. 24, 33.

16 live: and the princes of the congregation ſware unto them. And
it came to paſs at the end of three days, after they had made a
league with them, that they heard that they *were* their neighbours,
17 and *that* they dwelt among them. And the children of Iſrael jour-
neyed, and came unto their cities on the third day: now their cities
18 *were* Gibeon and Chephira, and Beeroth, and Kirjath-jearim. And the
children of Iſrael ſmote them not, becauſe the princes of the con-
gregation had † ſworn unto them by the LORD God of Iſrael: and all
19 the congregation murmured againſt the princes. But all the
princes ſaid unto all the congregation, We have ſworn unto them
by the LORD God of Iſrael: now therefore we may not ‡ touch
20 them. This we will do to them; we will even let them live, leaſt wrath
21 be upon us, becauſe of the oath which we ſware unto them. And
the princes ſaid unto them, Let them live (but let them be hewers
of wood and drawers of water unto all the congregation) as the
22 princes had § promiſed them. And Joſhua called for them, and
he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſay-
23 ing, We *are* very far from you; when ye dwell among us? Now
therefore ye *are* curſed, and there ſhall none of you be freed from
being bond-men, and hewers of wood and drawers of water for
24 the houſe of my God. And they anſwered Joſhua, and ſaid, Be-
cauſe it was certainly told thy ſervants, how that the LORD thy
God ‖ commanded his ſervant Moſes to give you all the land, and

V. 16. *Three days*—That is, at the laſt of them, or upon the third day, as it is ſaid, ver. 17.

V. 17. *And Kirjath-jearim*—Which cities were ſubject to *Gibeon*, the royal city, chap. x. ii.

V. 18. *Againſt the princes*—Both from that proneneſs which is in people to cenſure the actions of their rulers; and from their deſire of the ſpoil of theſe cities.

V. 21. *Unto all the congregation*—That is, Let them be public ſervants, and employed in the meaneſt offices, (one kind being put for all the reſt) for the uſe of the congregation; to do this partly *for* the ſacrifices and ſervices of *the houſe of God*, which otherwiſe the *Iſraelites* themſelves muſt have done; partly for the ſervice of the camp or body of the people; and ſometimes, even to particular *Iſraelites*.

V. 22. *Called for them*—Probably not only the meſſengers, but the elders of *Gibeon* were now preſent.

V. 23. *Ye are curſed*—You ſhall not eſcape the curſe of God which by divine ſentence belongs to all the *Canaanites*; but only change the quality of it, you ſhall feel that curſe of bondage, which is proper to your race by virtue of that antient decree, *Gen.* ix. 25. *Bond-men*—The ſlavery which is upon you ſhall be entailed on your poſterity. *The houſe of my God*—This only ſervice they mention here, becauſe it was their durable ſervitude, being firſt in the tabernacle, and then in the temple, whence they were called *Nethinim*, 1 *Chron.*

† *Pſal.* xv. 4. ‡ 2 *Sam.* ii. 1, 2. *Ezek.* xvii. 13. 19. § Ver. 15. ‖ *Deut.* vii. 1, 2.

to deſtroy all the inhabitants of the land from before you, there-
fore we were ſore afraid of our lives becauſe of you, and have
25 done this thing. And now behold, we *are* in thine hand: as it
26 ſeemeth good and right unto thee to do unto us, do. And ſo did
he unto them, and delivered them out of the hand of the children
27 of Iſrael, that they ſlew them not. And Joſhua made them that
day hewers of wood, and drawers of water for the congregation,
and for the altar of the LORD, even unto this day, in the place
which he ſhould chooſe.

CHAP. X.

In this chapter we have an account of the confederacy againſt Gibeon, *and the requeſt of the* Gibeonites *to* Joſhua, ver. 1—6. *Of* Joſhua's *marching and defeating the confederate kings,* ver. 7—11. *Of the ſun's ſtanding ſtill,* ver. 12—14. *Of the execution of the kings,* ver. 15—27. *Of the taking their cities, and conquering all that country,* ver. 28—42. *Of the return of the army to* Gilgal, ver. 43.

1 NOW it came to paſs, when Adoni-zedek king of Jeruſalem
had heard how Joſhua had taken Ai, and had utterly de-
ſtroyed it (as he had done to Jericho and her king, ſo he had done
to Ai and her king) and how the inhabitants of Gibeon had made
2 peace with Iſrael, and were among them; That they feared
greatly, becauſe Gibeon *was* a great city, as one of the royal cities,
and becauſe it *was* greater than Ai, and all the men thereof *were*
3 mighty. Wherefore Adoni-zedek king of Jeruſalem ſent unto Ho-

1 *Chron.* ix. 2. *Ezra* ii. 43. whereas their ſervitude to the whole congregation in a great meaſure ceaſed when the *Iſraelites* were diſperſed to their ſeveral habitations.

V. 25. *In thine hand*—That is, in thy power to uſe us as thou wilt. *Unto thee*—We refer ourſelves to thee and thy own piety, and probity, and faithfulneſs to thy word and oath; if thou wilt deſtroy thy humble ſuppliants, we ſubmit. Let us in like manner ſubmit to our Lord Jeſus, and refer ourſelves to him; ſaying, *We are in thy hand; do unto us as it ſeemeth right unto thee.* Only ſave our ſouls: give us our lives for a prey; and let us ſerve thee, juſt as thou wilt!

V. 27. *The altar of the Lord*—By which it appears, that they were not only to do this ſervice in God's houſe, but upon all other occaſions, as the congregation needed their help.

V. 1. *Among them*—That is, were converſant with them, had ſubmitted to their laws, and mingled intereſts with them.

V. 2. *They*—That is, he and his people the *king* being ſpoken of ver. 1. as a publick perſon repreſenting all his people. *Royal cities*—Either really a royal city, or equal to one of the royal cities, though it had no king, but ſeems to have been governed by elders, chap. ix. 11.

V. 3. *Adoni-zedek ſent*—Either becauſe he

ham king of Hebron, and unto Piram king of Jarmuth, and unto Japhai king of Lachiſh, and unto Debir king of Eglon, ſaying,
4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.
5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together and went up, they, and all their hoſts, and encamped before Gibeon, and made war
6 againſt it. And the men of Gibeon ſent unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants, come up to us quickly, and ſave us, and help us: for all the kings of the Amorites, that dwell in the mountains, are gathered together
7 againſt us. So Joſhua aſcended from Gilgal, he, and all the peo-
8 ple of war with him, even all the mighty men of valour. And the LORD ſaid unto Joſhua, Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.
9 Joſhua therefore came unto them ſuddenly, *and* went up from Gil-
10 gal all night. And the LORD * diſcomfited them before Iſrael,

he was ſuperior to them, or becauſe he was neareſt the danger, and moſt forward in the work.

V. 5. *Of the Amorites*—This name being here taken largely for any of the *Canaanites*, as is frequent; for, to ſpeak ſtrictly, the citizens of *Hebron* here mentioned, ver. 3. were *Hittites*. It is reaſonably ſuppoſed, that the *Amorites* being numerous and victorious beyond *Jordan* poured forth colonies into the land of *Canaan*, ſubdued divers places, and ſo communicated their name to all the reſt.

V. 6. *Slack not thy hand*—Do not neglect or delay to help us. Whom thou art obliged to protect both in duty as thou art our maſter; and by thy own intereſt, we being part of thy poſſeſſions; and in ingenuity, becauſe we have given ourſelves to thee, and put ourſelves under thy protection. *In the mountains*—In the mountainous country.

V. 7. *Joſhua aſcended*—Having no doubt aſked advice of God firſt, which is implied by the anſwer God gives him, ver. 8. *All the mighty men*—That is, an army of the moſt valiant men picked out from the reſt; for it is not probable, either that he would take ſo many hundred thouſands with him, which would have hindered one another, or that he would leave the camp without an army to defend it.

V. 9. *Came ſuddenly*—Though aſſured by God of the victory, yet he uſes all prudent means. *All night*—It is not ſaid, that he went from *Gilgal* to *Gibeon* in a night's ſpace; but only that he travelled all night; unto which you may add part either of the foregoing, or of the following day. It is true, God had promiſed, that he would without fail *deliver the enemies into his hand*. But God's promiſes are intended, not to ſlacken, but to quicken our endeavours. *He that believeth doth not make haſte*, to anticipate providence; but doth make haſte to attend it, with a diligent, not a diſtruſtful ſpeed.

V. 10. *At Gibeon*—Heb. *in Gibeon*, not in

* *Iſa.* xxviii. 21.

and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Aze-
11 kah, and unto Makkedah. And it came to paſs as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the LORD caſt down great ſtones from heaven upon them unto Azekah, and they died; They were more which died with hailſtones, than
12 *they* whom the children of Iſrael ſlew with the ſword. Then ſpake Joſhua to the LORD in the day when the LORD delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, † Sun ſtand thou ſtill over Gibeon, and thou moon, over
13 the valley of Ajalon. And the ſun ſtood ſtill, and the moon

in the city, but in the territory belonging to it.

V. 11. *Great ſtones*—That is, hailſtones of extraordinary greatneſs, caſt down with that certainty, as to hit the *Canaanites* and not their purſuers the *Iſraelites*. *Joſephus* affirms, that thunder and lightning were mixed with the hail, which may ſeem probable from *Hab.* iii. 11. They had robbed the true God of his honour, by worſhipping the hoſt of heaven, and now the hoſt of heaven fights againſt them, and triumphs in their ruin. *Beth-horon* lay north of *Gibeon*, *Azekah* and *Makkedah*, ſouth, ſo that they fled each way. But which way ſoever they fled, the hailſtones purſued them. There is no fleeing out of the hands of God!

V. 12. *Spake Joſhua*—Being moved to beg it out of zeal to deſtroy God's enemies, and directed to it by the motion of God's ſpirit, and being filled with holy confidence of the ſucceſs, he ſpeaks the following words before the people, that that they might be witneſſes. *In the ſight*—That is, in the preſence and audience of *Iſrael*. *Over Gibeon*—That is, in that place and poſture in which now it ſtands towards, and looks upon *Gibeon*. Let it not go down lower, and by degrees, out of the ſight of *Gibeon*. It may ſeem, that the ſun, was declining, and *Joſhua* perceiving that his work was great and long, and his time but ſhort, begs of God the lengthning out of the day, and that the ſun and moon might ſtop their courſe. He mentions two places, *Gibeon* and *Ajalon*, not as if the ſun ſtood over the one and the moon over the other, which is abſurd eſpecially theſe places being ſo near the one to the other; but partly to vary the phraſe, as is common in poetical paſſages; partly becauſe he was in his march in the purſuit of his enemies, to paſs from *Gibeon* to *Ajalon*; and he begs that he may have the help of longer light to purſue them, and to that end that the ſun might ſtand ſtill, and the moon alſo; not that he needed the moon's light, but becauſe it was fit, either that both ſun and moon ſhould go, or that both ſhould ſtand ſtill to prevent diſorder in the heavenly bodies. The prayer is thus expreſt with authority, becauſe it was not an ordinary prayer, but the prayer of a prophet, divinely inſpired at this very time for this purpoſe. And yet it intimates to us the prevalency of prayer in general, and may mind us of that honour put upon prayer, *concerning the work of my hands command you me.*

V. 13. *Avenged them on their enemies*—That

† *Iſa.* xxviii. 21. *Hab.* iii. 11.

ſtayed, until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? ‡ ſo the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a
14 whole day. And there was no day like that, before it, or after it, that the LORD hearkened unto the voice of a man: for the LORD
15 fought for Iſrael. And Joſhua returned, and all Iſrael with

That is, till they had utterly deſtroyed them. *Book of Jaſher*—This book was written and publiſhed before *Joſhua* wrote his, and ſo is fitly alluded here. But this, as well as ſome other hiſtorical books, is loſt, not being a canonical book, and therefore not preſerved by the *Jews* with the ſame care as they were. *The Sun ſtood*—Here is no mention of the moon, becauſe the ſun's ſtanding was the only thing which *Joſhua* deſired and needed; and the moon's ſtanding he deſired only by accident to prevent irregularity in the motions of thoſe celeſtial lights. And if it ſeem ſtrange to any one, that ſo wonderful a work ſhould not be mentioned in any Heathen writers; he muſt conſider, that it is confeſſed by the generality of writers, Heathens and others, that there is no certain hiſtory or monument in Heathen authors of any thing done before the *Trojan* war, which was a thouſand years after *Joſhua*'s time; and that all time before that, is called by the moſt learned Heathens, the *uncertain*, *unknown*, or *obſcure time*. *A whole day*—That is, for the ſpace of a whole day. Underſtand an artificial day between ſun-riſing and ſun-ſetting; for that was the day which *Joſhua* needed and deſired, a day to give him light for his work.

V. 14. *No day like that*—Namely, in thoſe parts of the world in which he here ſpeaks, vain therefore is that objection, that the days are longer near the northern and ſouthern poles, where they are conſtantly longer at certain ſeaſons, and that by the order of nature; whereas the length of this day was purely contingent, and granted by God in anſwer to *Joſhua*'s prayer. *The Lord hearkened to a man*—Namely, in ſuch a manner to alter the courſe of nature, and of the heavenly bodies, that a man might have more time to purſue and deſtroy his enemies. *The Lord fought*—This is added as the reaſon why God was ſo ready to anſwer *Joſhua*'s petition, becauſe he was reſolved to fight for *Iſrael*, and that in a more than ordinary manner. But this ſtupendous miracle was deſigned for ſomething more, than to give *Iſrael* light to deſtroy the *Canaanites*. It was deſigned to convince and confound thoſe idolaters, who worſhipped the ſun and moon, by demonſtrating, that theſe alſo were ſubject to the command of the God of *Iſrael:* as alſo to ſignify, that in the latter days, when the world was covered with darkneſs, *the ſun of righteouſneſs*, even our *Joſhua*, ſhould ariſe, and be the true *light of the world*. To which we may add, that when Chriſt conquered our enemies upon the croſs, the miracle wrought on the ſun was the reverſe of this. It was then darkened, as if gone down at noon. For Chriſt needed not the light of the ſun, to compleat his victory: ſo he *made darkneſs his pavillion*.

V. 15. *Joſhua returned*—Not upon the ſame day, but after he had diſpatched the matter which here follows; as appears by ver 43. where the very ſame words are repeated. And they are put here to cloſe the general diſcourſe of the fight which began

‡ 2 *Sam.* i. 18.

16 him, unto the camp to Gilgal. But theſe five kings fled, and hid
17 themſelves in a cave at Makkedah. And it was told Joſhua, ſay-
18 ing, The five kings are found § hid in a cave at Makkedah. And
Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and
19 ſet men by it, for to keep them. And ſtay ye not, *but* purſue af-
ter your enemies, and ſmite the hindermoſt of them; ſuffer them
not to enter into their cities; for the LORD your God hath delivered
20 them into your hand. And it came to paſs when Joſhua and the
children of Iſrael had made an end of ſlaying them with a very
great ſlaughter, 'till they were conſumed, that the reſt *which* re-
21 mained of them, entered into fenced cities. And all the people
returned to the camp to Joſhua at Makkedah in peace: ‖ none
22 moved his tongue againſt any of the children of Iſrael. Then ſaid
Joſhua, Open the mouth of the cave, and bring out thoſe five
23 kings unto me out of the cave. And they did ſo, and brought
forth thoſe five kings unto him out of the cave, the king of Jeru-
ſalem, the king of Hebron, the king of Jarmuth, the king of La-
24 chiſh, *and* the king of Eglon. And it came to paſs when they
brought out thoſe kings unto Joſhua, that Joſhua called for all the
men of Iſrael, and ſaid unto the captains of the men of war which
went with him, Come near, * put your feet upon the necks of
theſe kings. And they came near, and put their feet upon the
25 necks of them. And Joſhua ſaid unto them, Fear not, nor be diſ-
mayed, be ſtrong, and of good courage: for † thus ſhall the

begun ver. 10. and ends here; which being done he particularly deſcribes ſome remarkable paſſages, and cloſeth them with the ſame words.

V. 16. *A cave*—A place of the greateſt ſecrecy; but there is no eſcaping the eye or hand of God. *At Makkedah*—Heb. *in Makkedah*, not in the city, for that was not yet taken; but in the territory of it.

V. 19. *Enter their cities*—Whereby they will recover their ſtrength, and renew the war. *God hath delivered them*—Your work will be eaſy, God hath already done the work to your hands.

V. 20. *The children of Iſrael*—That is, a party of them by the command of *Joſhua*; for *Joſhua* himſelf went not with them, but abode in the ſiege before *Makkedah*, ver. 21.

V. 21. *To the camp*—To the body of the army which were engaged there with *Joſhua* to beſiege that place. *None moved his tongue*—Not only their men of war could not find their hands, but they were ſo confounded, that they could not move their tongues in way of inſult, as doubtleſs they did when the *Iſraelites* were ſmitten at *Ai*; but now they were ſilenced as well as conquered: they durſt no more provoke the *Iſraelites*.

V. 24. *Put your feet on the necks*—This he did not from pride and contempt; but

§ *Pſal.* cxxxix. 8—10. *Amos* ix. 2. ‖ *Exod.* xi. 7. * *Pſal.* cxlix. 8, 9. *Iſa.* xxvi. 6. *Mal.* iv. 3. † 1 *Sam.* xvii. 37. *Pſal.* lxiii. 7. lxxvii. 11. 2 *Cor.* i. 10.

26 LORD do to all your enemies againſt whom ye fight. And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees ‡ until the
27 evening. And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they § took them down off the trees, and caſt them into the cave, wherein they had been hid, and laid great ſtones in the cave's mouth, *which remain* unto
28 this very day. And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed; them, and all the ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, ‖ as he did unto the
29 king of Jericho. Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah.
30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein; he let none remain in it, but did unto
31 the king thereof, as he did unto the king of Jericho. And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and
32 encamped againſt it, and fought againſt it. And the LORD delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done unto Libnah.
33 Then Horam king of Gezer came up to help Lachiſh, and Joſhua ſmote him and his people, until he had left him none remaining.
34 And from Lachiſh, Joſhua paſſed unto Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it.
35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, he utterly deſtroyed

as a puniſhment of their impious rebellion againſt their ſovereign Lord; in purſuance of that curſe of ſervitude due to all this people, and as a token to aſſure his captains, that God would ſubdue the proudeſt of them under their feet.

V. 27. *Took them down*—That neither wild beaſts could come to devour them, nor any of their people to give them honourable burial. Thus that which they thought would have been their ſhelter, was made their priſon firſt, and then their grave. So ſhall we ſurely be diſappointed, in whatever we flee to from God.

V. 28. *And that day*—On which the ſun ſtood ſtill. Nor is it ſtrange that ſo much work was done, and places ſo far diſtant taken in one day, when the day was ſo long, and the *Canaanites* ſtruck with ſuch a terror.

V. 29. *All Iſrael*—Namely, who were with him in this expedition.

V. 35. *On that day*—On which they firſt attempted it.

V. 36. *Unto*

‡ Chap. viii. 29. § *Deut.* xxi. 23. ‖ Chap. xxi.

36 that day, according to all that he had done to Lachiſh. And Joſhua
went up from Eglon, and all Iſrael with him unto Hebron, and
37 they fought againſt it. And they took it, and ſmote it with the
edge of the ſword, and the king thereof, and all the cities thereof,
and all the ſouls that *were* therein; he left none remaining, according
to all that he had done to Eglon; but deſtroyed it utterly, and all the
38 ſouls that *were* therein. And Joſhua returned, and all Iſrael with
39 him to Debir, and fought againſt it, And he took it, and the king
thereof, and all the cities thereof, and they ſmote them with the
edge of the ſword, and utterly deſtroyed all the ſouls that *were*
therein, he left none remaining: as he had done to Hebron, ſo he
did to Debir, and to the king thereof, as he had done alſo to Lib-
40 nah, and to her king. So Joſhua ſmote all the country of the hills,
and of the ſouth, and of the vale, and of the ſprings, and all their
kings, he left none remaining, but utterly deſtroyed all that
41 breathed, as the LORD God of Iſrael * commanded. And Joſhua
ſmote them from Kadeſh-barnea, even unto Gaza, and all the
42 country of Goſhen, even unto Gibeon. And all theſe kings and
their land did Joſhua take at one time, becauſe the LORD God of
43 Iſrael fought for Iſrael. And Joſhua returned, and all Iſrael
with him, unto the camp to Gilgal.

V. 36. *Unto Hebron*—The conqueſt of *Hebron* is here generally related, afterwards repeated, and more particularly deſcribed, chap. xv. 13, 14.

V. 37. *All the cities*—Which were ſubject to its juriſdiction; this being, it ſeems, a royal city as *Gibeon* was, ver. 2. and having cities under it as that had.

V. 38. *Joſhua returned*—He is ſaid to return thither, not as if he had been there before, but becauſe having gone as far weſtward and ſouthward as he thought fit, even as far as *Gaza*, ver. 41. he now returned towards *Gilgal*, which lay northward and eaſtward from him, and in his return fell upon *Debir*.

V. 40. *All that breathed*—That is, all mankind, they reſerved the cattle for their own uſes. *As God had commanded*—This is added for the vindication of the *Iſraelites*, whom God would not have to ſuffer in their reputation for executing his commands; and therefore he acquits them of that cruelty, which they might be thought guilty of, and aſcribes it to his own juſt indignation. And hereby was typified the final deſtruction of all the impenitent enemies of the Lord Jeſus, who having ſlighted the riches of his grace, muſt for ever feel the weight of his wrath.

V. 41. *Kadeſh-barnea*—Which lay in the ſouth of *Canaan*, *Numb.* xxxiv. 4. *Deut.* i. 19. *Joſh.* xv. 3. *Gaza*—Which was in the ſouth-weſt of *Canaan*. So he here ſignifies, that *Joſhua* did in this expedition ſubdue all thoſe parts which lay ſouth and weſt from *Gilgal*. *Goſhen*—Not that *Goſhen* in *Egypt*, but another in *Judah*.

* *Deut.* xx. 16, 17.

CHAP. XI.

The confederacy of many kings againſt Iſrael, ver. 1—5. *God's encouragement to* Joſhua, *and his conqueſt of them and their cities,* ver. 6—20. *The deſtruction of the* Anakims, ver. 21—23.

1 AND it came to paſs when Jabin king of Hazor had heard *theſe*
things, that he ſent to Jobab king of Madon, and to the king
2 of Shimron, and to the king of Achſhaph, And to the kings that
were on the north of the mountains, and of the plains, ſouth of
Cinneroth, and in the vale, and in the borders of Dor, on the weſt,
3 *And* to the Canaanite on the eaſt, and on the weſt, and to the
Amorite, and the Hittite, and the Perizzite, and the Jebuſite in
the mountains, and to the Hivite under Hermon, in the land of
4 Mizpeh. And they went out, they, and all their hoſts with them,
much people, even as the ſand that *is* upon the ſea ſhore in multitude,
5 with horſes and chariots very many. And when all theſe kings
were met together, they came and pitched togteher at the waters
6 of Merom, to fight againſt Iſrael. And the Lord ſaid unto Joſhua,
Be not afraid of them: for to-morrow about this time will I deliver
them up all ſlain before Iſrael: thou ſhalt hough their horſes, and

V. 1. *Hazor*—The chief city of thoſe parts, ver. 10. *Had heard*—This was a remarkable inſtance of the wiſdom and goodneſs of Divine Providence, which ſo governed the minds of the *Canaanites*, that they were not all united under one king, but divided amongſt many petty kings; and next, that theſe did not all unanimouſly join their counſels and forces together to oppoſe the *Iſraelites* at their firſt entrance, but quietly ſuffered the deſtruction of their brethren, thereby preparing the way for their own.

V. 2. *On the north*—The general deſignation of all the particular places following: they were in the northern parts of *Canaan*, as thoſe mentioned chap. 10. were in the ſouthern parts *in the mountain*, either in or near the mountain of *Lebanon*, called *the mountain* by way of eminency; or in the mountainous country. *Cinneroth*—Heb. *in the plain* lying *ſouthward* from *Cinneroth*, or the lake of *Geneſareth*. *Dor*—A place upon the coaſt of the midland-ſea.

V. 3. *The Canaanite*—The *Canaanites* properly ſo called, lived part of them on the eaſt near *Jordan*, and part on the weſt near the ſea, and both are here united. *The Hivite*—That dwelt under mount *Hermon* in the north of *Canaan*, whereby they are differenced from thoſe *Hivites* who lived in *Gibeon*. *Mizpeh*—That *Mizpeh* which was in the northern part of *Gilead*. But there are other cities called by that name, which ſignifying a watching-place, might be eaſily applied to ſeveral places of good proſpect.

V. 5. *Merom*—A lake made by the river *Jordan* in the northern part of it, which was in the territory of the King of *Schimron*, near *Hazor*, *Jabin*'s royal city, and almoſt in the middle of theſe confederate kings.

V. 6. *Hough their horſes*—Cut their hamſtrings that they may be unfit for war. For God forbad them to keep many horſes,

now

7 burn their chariots with fire. So Joſhua came, and all the people of war with him, againſt them by the waters of Merom
8 ſuddenly, and they fell upon them. And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto great Zidon, and unto Miſrephoth-maim, and unto the valley of Mizpeh eaſtward, and they ſmote them, until they left them
9 none remaining. And Joſhua did unto them, as the LORD bade him: he houghed their horſes, and burnt their chariots with fire.
10 And Joſhua at that time turned back, and took Hazor, and ſmote the king thereof with the ſword: for Hazor before time was the
11 head of all thoſe kingdoms. And they ſmote all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them:* there was not any left to breathe, and he burnt Hazor with fire.
12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, * as Moſes the ſervant of the LORD com-
13 manded. But *as for* the cities that ſtood ſtill in their ſtrength, Iſrael burned none of them, ſave Hazor only, that did Joſhua burn.
14 And all the ſpoil of theſe cities, and the cattle, the children of Iſrael took for a prey unto themſelves: but every man they ſmote

now eſpecially, that they might not truſt to their horſes, nor aſcribe the conqueſt of the land to their own ſtrength, but wholly to God, by whoſe power alone a company of raw and unexperienced footmen were able to ſubdue ſo potent a people, who beſides their great numbers, and giants, and walled cities, had the advantage of many thouſands of horſes and chariots.

V. 7. *Suddenly*—When they leaſt expected them, intending there to refreſh, and prepare, and order themſelves for the offenſive war which they deſigned.

V. 8. *Great Zidon*—A great city in the northweſt part of *Canaan*, upon the ſea. *Miſrephoth-maim*—A place not far from *Zidon*, ſuppoſed to be ſo called from the ſalt or glaſs which they made there. *Valley of Mizpeh*—Under mount *Hermon*, as appears by comparing this with ver. 3. and 17. where it ſeems to be called *the valley of Lebanon*. This lay on the eaſt, as *Zidon* did on the weſt; and ſo it ſeems they fled ſeveral ways, and the *Iſraelites* alſo divided themſelves into two bodies, one purſuing eaſt, and the other weſt.

V. 10. *The king*—In his royal city, to which he fled out of the battle. *Head of thoſe kingdoms*—Not of all *Canaan*, but of all thoſe who were confederate with him in this expedition.

V. 11. *Not any left*—That is, no human perſon.

V. 13. *In their ſtrength*—Heb. *with their fence*, walls or bulwarks, that is, which were not ruined with their walls in taking them. *Save Hazor*—Becauſe this city began the war, and being the chief and royal city, might renew the war, if the *Canaanites* ſhould ever ſeize upon it: which in fact they did, and ſettled there, under a king of the ſame name, *Judges* iv. 2.

V. 16. *All*

* *Numb.* xxxii. 22. *Deut.* vii. 2. xx. 16, 17.

with the edge of the ſword, until they had deſtroyed *them*, neither
15 left they any to breathe. † As the LORD commanded Moſes his ſervant: ſo did Moſes command Joſhua, and ſo did Joſhua, he
16 left nothing undone of all that the LORD commanded Moſes. So Joſhua took all that land, the hills, and the ſouth country, and all the land of Goſhen, and the vale, and the plain, and the mountain
17 of Iſrael, and the valley of the ſame: *Even* from the mount Halak, that goeth up to Seir, unto Baal-Gad, in the valley of Lebanon under mount Hermon: and all their kings he took, and ſmote them,
18 and ſlew them. Joſhua made war a long time with all thoſe kings.
19 There was not a city that made peace with the children of Iſrael, ſave ‡ the Hivites the inhabitants of Gibeon; all *other* they took in
20 battle. For it was of the LORD to harden their hearts, that they ſhould come againſt Iſrael in battle, that he might deſtroy them utterly,

V. 16. *All that land*—Of *Canaan*, whoſe parts here follow. *The hill*—Or, *the mountain*, that is, the mountainous country, namely, of *Judea*. A conſiderable part of *Judea* was called *the hilly* or the *mountainous country*, Luke i. 39. 65. *The ſouth country*—That is, not only the mountainous part, but all the country of *Judea*, which lay in the ſouthern part of *Canaan*, and often comes under the name of *the ſouth*. *The vale*—The low countries. *The plain*—The fields or campaign grounds. *The mountain of Iſrael*—The mountains or mountainous country of *Iſrael*.

V. 17. *To Seir*—That is, To the country of *Seir* or *Edom*; namely, that part of it which was ſouth from *Judea*, not that which was eaſtward from it, as appears from hence, that here is mention of the two extreme bounds of the land conquered by *Joſhua*; whereof the other which follows being in the north, this muſt needs be in the ſouth of the land. *Baal-Gad*—A part of mount *Lebanon*.

V. 18. *A long time*—For divers years together, as is evident by the following hiſtory. And this is here expreſſed, leſt it ſhould be thought that as all theſe wars are here recorded in a ſhort narration, ſo they were diſpatched in a ſhort time. And God would have the land to be conquered gradually, for many weighty reaſons; 1. Leſt the ſudden extirpation of thoſe nations ſhould have made a great part of the land deſert, and thereby have encreaſed the number of wild beaſts, *Deut.* vii. 22. 2. Leſt being done ſuddenly and eaſily, it ſhould ſoon be forgotten and deſpiſed, as the nature of man is apt to do in thoſe caſes. 3. That by long exerciſe the *Iſraelites* might grow ſkilful in the art of war. 4. For the trial and exerciſe of their patience and courage, and truſt in God. 5. To oblige them to the greater care to pleaſe God, whom they yet need for their help againſt their enemies.

V. 19. *All other*—Namely, all that were taken by *Joſhua*, were taken by the ſword, and therefore it is no wonder that the war was long, when the enemy was ſo obſtinate.

V. 20. *To harden their hearts*—It was the deſign of God's providence not to ſoften their hearts to a compliance with the *Iſraelites*, but to give them up to their own animoſity, pride, confidence and ſtubornneſs; that ſo their abominable and incorrigible

† *Exod.* xxxiv. 11. ‡ Chap. ix. 3.

and that they might have no favour: but that he might deſtroy
21 them, § as the LORD commanded Moſes. And at that time came
Joſhua and cut off the Anakims from the mountains, from Hebron,
from Debir, from Anab, and from all the mountains of Judah, and
from all the mountains of Iſrael: Joſhua deſtroyed *them* utterly with
22 their cities. There was none of the Anakims left in the land of the
children of Iſrael: only in Gaza, in Gath, and in Aſhdod there
23 remained. So Joſhua took the whole land, according to all that
the LORD ſpake unto Moſes, and Joſhua gave it for an inheritance
unto Iſrael, ‖ according to their diviſions by their tribes: and the
land reſted from war.

corrigible wickedneſs might be puniſhed, and that the *Iſraelites* might not be mixed with them, but be intire among themſelves in the poſſeſſion of the land.

V. 21. *At that time*—In that war, but in divers years. *The mountain*—Or, *mountains*, the ſingular number for the plural; theſe barbarous and monſtrous perſons either choſe to live in the dens or caves, which were frequent in the mountains of thoſe parts, or elſe they were driven thither by the arms and ſucceſs of the *Iſraelites*. *From Debir*—From the territories belonging to theſe cities, as we have often ſeen in this hiſtory, cities mentioned for the country ſubject to them. *The mountains of Iſrael*—It doth not follow from hence, that this book was written by ſome other perſon long after *Joſhua*'s death, even after the diviſion of the *Iſraelites* into two kingdoms, of *Iſrael* and *Judah*; but only that this was one of thoſe clauſes which were added by *Ezra*, or ſome other prophet; though that be not neceſſary: for ſince it was evident to *Joſhua*, from *Gen.* xlix. 10, &c. that the tribe of *Judah* was to be the chief of all the tribes, and ſome dawnings of its eminency appeared in that time, in their having the firſt lot in the land of *Canaan*, chap. xv. 1. and the largeſt inheritance, chap. xix. 9. it is no wonder that it is mentioned apart, and diſtinguiſhed from the reſt of the tribes of *Iſrael*, though that alſo be one of them. But how could *Joſhua* utterly deſtroy theſe, when *Caleb* and *Othniel* deſtroyed ſome of them after *Joſhua*'s death? chap. xiv. 12. *Judg.* i. 10, 11, 12. This might be, either 1. Becauſe theſe places being in part deſtroyed and neglected by the *Iſraelites*, were repoſſeſſed by the giants, and by them kept 'till *Caleb* deſtroyed them. Or rather 2. Becauſe this work, though done by the particular valour of *Caleb*, is aſcribed to *Joſhua* as the general of the army, according to the manner of all hiſtorians; and therefore it is here attributed to *Joſhua*, though afterwards, that *Caleb* might not loſe his deſerved honour, the hiſtory is more particularly deſcribed, and *Caleb* owned as the great inſtrument of it, chap. xiv. and *Judg.* i.

V. 23. *The whole land*—That is, the greateſt and beſt part of it, for ſome parts are expreſsly excepted in the following hiſtory. *All that the Lord ſaid unto Moſes*—God had promiſed to *drive out the nations before them*. And now the promiſe was fulfilled. Our ſucceſſes and enjoyments are then doubly comfortable, when we ſee them flowing to us from the promiſe. This is *according to what the Lord hath ſaid*: our obedience is acceptable, when it has an eye to the precept. And if we make a conſcience of our duty, we need not queſtion the performance of the promiſe.

CHAP.

§ *Deut.* xx. 16, 17. ‖ *Numb.* xxvi. 53.

CHAP. XII.

The conqueſts of Iſrael, *under* Moſes, ver. 1—6. *Under* Joſhua, ver. 7—24.

1 NOW theſe *are* the kings of the land, which the children of
Iſrael ſmote, and poſſeſſed their land on the other ſide Jor-
dan, toward the riſing of the ſun: from the river Arnon unto
2 mount Hermon, and all the plain on the eaſt. * Sihon king of
the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which
is upon the bank of the river *of* Arnon, and from the middle of
the river, and half Gilead, even unto the river Jabbok, *which is*
3 the border of the children of Ammon. And † from the plain unto
the ſea of Cinneroth on the eaſt, and unto the ſea of the plain,
even the ſalt ſea on the eaſt, the way to Beth-jeſhimoth: and on
4 the ſouth under ‡ Aſhdoth-piſgah. And the coaſt of Og king of
Baſhan which was of the § remnant of the giants, that ‖ dwelt at
5 Aſhtaroth, and at Edrei. And reigned in mount Hermon, and in
Salcah, and in all Baſhan, unto the border of the Geſhurites, and
the Maacathites, and half Gilead, the border of Sihon king of
6 Heſhbon. ** Them did Moſes the ſervant of the LORD, and the

V. 1. *Plain on the eaſt*—On the eaſt of *Jordan*, called *the plain*, *Deut.* i. 1.

V. 2. *Middle of the river*—It is not unuſual even among us, for a river to be divided between two lords, and for their territories or juriſdictions to meet in the middle of the river: and beſides, here is a very particular reaſon for this expreſſion, becauſe the city *Ar*, which was no part of *Sihon's* dominions, but belonged to the *Moabites*, *Deut.* ii. 9. 18. was in the middle of the river *Arnon*, *Deut.* ii. 36. iii. 16. and therefore the middle of the river is properly here mentioned, as the bound of *Sihon's* dominion on that ſide. *Half Gilead*—Heb. *and the half Gilead*, that is, half of the country of *Gilead*; this doth not denote the bound from which his dominion began, but the country, over which his dominion was, which began at *Arnon*, and took in half *Gilead*, and ended at *Jabbok*, beyond which was the other half of *Gilead*, which belonged to *Og*.

V. 3. *On the eaſt*—Which words deſcribe the ſituation not of the ſea of *Cinneroth*, which was part of the weſtern border of *Sihon's* dominion, but of the plain, which is here ſaid to lie eaſtward from the ſea of *Cinneroth*, and alſo eaſtward from the ſalt ſea. And this was indeed the ſituation of the plains of *Moab*, which are here ſpoken of; they lay between the two ſeas, that of *Cinneroth* and the ſalt ſea, and eaſtward to them both. *Sea of the plain*—The ſalt ſea was a famous plain, pleaſant and fruitful, before it was turned into a ſea.

V. 4. *Aſhtaroth and Edrei*—Sometimes at the one, ſometimes at the other city; both being his royal manſions. But *Iſrael* made one grave ſerve him, who could not be contented with one palace.

V. 6. *Smite*—Freſh mercies muſt not draw

* *Numb.* xxi. 24. *Deut.* iii. 6. † *Deut.* iii. 17. ‡ *Deut.* iii. 17. iv. 49. § *Deut.* iii. 11. Chap. xiii. 12. ‖ *Deut.* i. 4. ** *Numb.* xxi. 24. 33.

children of Iſrael ſmite, and * Moſes the ſervant of the LORD gave it for a poſſeſſion unto the Reubenites, and Gadites, and the
7 half tribe of Manaſſeh. And theſe *are* the kings of the country, which Joſhua and the children of Iſrael ſmote on this ſide Jordan, on the weſt, from Baal-gad in the valley of Lebanon, even unto † the mount Halak, that goeth up to Seir, which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion according to their diviſions.
8 In the mountain, and in the vale, and in the plain, and in the ſprings, and in the wilderneſs, and in the ſouth country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites,
9 and the Jubuſites. ‡ The king of Jericho, one: § the king of Ai
10 which *is* beſide Beth-el, one: ‖ The king of Jeruſalem, one: the
11 king of Hebron, one: The king of Jarmuth, one: the king of
12 Lachiſh, one: The king of Eglon, one: ** the king of Gezer,
13 one: †† The king of Debir, one: the king of Geder, one:
14, 15 The king of Hormath, one: the king of Arad, one: ‡‡ The king
16 of Libnah, one: the king of Adullam, one: §§ The king of Mak-
17 kedah, one: the king ‖‖ of Beth-el, one: The king of Tappuah,
18 one: the king of Hepher, one: The king of Aphek, one: the
19 king of Laſharon, one: The king of Madon, one: *** the king of
20 Hazor, one: The king of Shimron-meron, one: the king of
21 Achſhaph, one: The king of Taanach, one: the king of Megid-
22 do, one: The king of Kedeſh, one: the king of Jokneam of
23 Carmel, one: The king of Dor, in the coaſt of Dor, one: the

drown the remembrance of former mercies: nor muſt the glory of the preſent inſtruments of good to the church, diminiſh the juſt honour of thoſe that went before them. *Joſhua*'s ſervices were confeſſedly great. But let not thoſe under *Moſes* be forgotten. Both together proclaim God to be the *Alpha* and *Omega* of his peoples ſalvation.

V. 8. *The wilderneſs*—This word here and elſewhere in ſcripture notes not a land wholly deſert and uninhabited, but one thin of inhabitants, as 1 *Kings* ii. 34. ix. 18. *Matt.* iii. 1. 3. The *Gargaſhites* either were now incorporated with ſome other of theſe nations, or as the tradition of the *Jews* is, upon the approach of *Iſrael* under *Joſhua*, they all withdrew and went into *Africk*, leaving their land to be poſſeſſed by the *Iſraelites*, with whom they ſaw, it was fruitleſs to contend.

V. 23. *King of Gilgal*—Not of that *Gilgal* where *Joſhua* firſt lodged after his paſſage over *Jordan*; where it doth not appear, that there was either king or city; but of a city of the ſame name, probably in *Galiele* towards the ſea, where divers people might poſſibly reſort for trade and merchandiſe,

* *Numb.* xxxii. 29. † Chap. xi. 17. ‡ Chap. vii. 2. § Chap. viii. 29. ‖ Chap. x. 23. ** Chap. x. 33. †† Chap. x. 38. ‡‡ Chap. x. 29. §§ Chap. x. 28. ‖‖ Chap. viii. 17. *** Chap. xi. 10.

24 king of the nations of Gilgal, one: The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

God informs Joſhua *what parts of the land were yet unconquered, and orders him to divide what was conquered,* ver. 1—7. *A repetition of the diviſion made by* Moſes, *firſt, in general,* ver. 8—14. *then in particular: the lot of* Reuben, ver. 15—23. *of* Gad, ver. 24—28. *of the half tribe of* Manaſſeh, ver. 29—33.

1 NOW Joſhua * was old, *and* ſtricken in years, and the LORD ſaid unto him, Thou art old, *and* ſtricken in years, and there
2 remaineth yet very much land to be poſſeſſed. † This is the land that yet remaineth: all the borders of the Philiſtines, and all Ge-
3 ſhuri. From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philiſtines; the ‡Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites, alſo the § Avites.
4 From the ſouth, all the land of the Canaanites, and Mearah, that *is* beſide the Sidonians, unto Aphek, to the border of the Amorites:

merchandiſe, over whom this was a king, as formerly *Tidal* ſeems to have been, *Gen.* xiv. 1.

V. 24. *Thirty one*—Each being king only of one city, or ſmall province belonging to it, which was by the wiſe and ſingular providence of God, that they might be more eaſily conquered. But what a fruitful land muſt *Canaan* then be, which could ſubſiſt ſo many kingdoms! And yet at this day it is one of the moſt barren and deſpicable countries in the world. Such is the effect of the curſe it lies under, ſince its inhabitants rejected the Lord of glory!

V. 1. *Thou art old*—Therefore delay not to do the work which I have commanded thee to do. It is good for thoſe that are *ſtricken in years*, to be remembered that they are ſo: that they may be quickened to do the work of life, and prepare for death which is coming on apace.

V. 2. *Remaineth*—Unconquered by thee, and to be conquered by the *Iſraelites*, if they behave themſelves aright. *All Geſhuri*—A people in the north-eaſt of *Canaan*, as the *Philiſtines* are on the ſouth-weſt.

V. 3. *Counted to the Canaanites*—That is, which though now poſſeſſed by the *Philiſtines*, who drove out the *Canaanites* the old inhabitants of it, *Deut.* ii. 23. *Amos* ix. 7. yet is a part of the land of *Canaan*, and therefore belongs to the *Iſraelites*. *The Avites*—Or, the *Avims*, as they are called, *Deut.* ii. 23. who though they were expelled out of their antient ſeat, and moſt of them deſtroyed by the *Caphtorims* or *Philiſtines*, as is there ſaid, yet many of them eſcaped, and planted themſelves not very far from the former.

V. 4. *From the ſouth*—That is, from thoſe ſouthern parts of the ſea-coaſt, now poſſeſſed by the *Philiſtines*, all the more northern parts of the ſea-coaſt being yet inhabited by the *Canaanites*, almoſt as far as

* Chap. xiv. 10. † *Judg.* iii. 3. ‡ *Zech.* ix. 5. § *Deut.* ii. 13. 23.

5 And the land of the ‖ Giblites, and all Lebanon toward the ſun-
riſing, from Baal-Gad under mount Hermon, unto the entering
6 into Hamath. All the inhabitants of the hill-country from Leba-
non * unto Miſrephoth-maim, *and* all the Sidonians, them will I
drive out from before the children of Iſrael: only divide thou it
by lot unto the Iſraelites for an inheritance, as I have commanded
7 thee. Now therefore divide this land for an inheritance unto the
8 nine tribes, and the half tribe of Manaſſeh. With whom the Reu-
benites, and the Gadites have received their inheritance, † which
Moſes gave them beyond Jordan eaſtward, *even* as Moſes the ſervant
9 of the LORD gave them. From Aroer that *is* upon the bank of the
river Arnon, and the city that *is* in the midſt of the river, and all
10 the plain of Medeba unto Dibon. And all the cities of Sihon king
of the Amorites, which reigned in Heſhbon, unto the border of
11 the children of Ammon: And Gilead, and the border of the Ge-
ſhurites, and Maacathites, and all mount Hermon, and all Baſhan,
12 unto Salcah: All the kingdom of Og in Baſhan, which reigned
in Aſhtaroth, and in Edrei, who remained of ‡ the remnant
of the giants: for theſe did Moſes ſmite, and caſt them
13 out. Nevertheleſs, the children of Iſrael expelled not the

as *Sidon*. *The Amorites*—The *Amorites* were a very ſtrong and numerous people, and we find them diſperſed in ſeveral parts, ſome within *Jordan*, and ſome without it, ſome in the ſouth and others in the north, of whom he ſpeaks here.

V. 6. *Will I drive out*—Whatever becomes of us, however we may be laid aſide as broken veſſels, God will do his work in his own time. *I will do it by my word;* ſo the *Chaldee* here, as in many other places: by the eternal word, the captain of my hoſt. But the promiſe of driving them out *from before the children of Iſrael*, ſuppoſes that the *Iſraelites* muſt uſe their own endeavours, muſt go up againſt them. If *Iſrael*, thro' ſloth or cowardice let them alone, they are not likely to be driven out. We muſt go forth on our Chriſtian warfare, and then God will go before us.

V. 8. *Which Moſes gave them*—By my command, and therefore do not thou diſturb them in their poſſeſſions, but proceed to divide the other poſſeſſions to the reſt.

V. 9. *Medeba unto Dibon*—Two cities antiently belonging to the *Moabites*, and taken from them by the *Amorites*, Numb. xxi. 30. and from them by the *Iſraelites;* and after the *Iſraelites* were gone into captivity, recovered by the firſt poſſeſſors, the *Moabites*.

V. 11. *And Maacathites*—Whoſe land God had given to the *Iſraelites* without *Jordan*, though they had not yet uſed the gift of God, nor taken poſſeſſion of it, as is noted, ver. 13.

V. 12. *Theſe did Moſes ſmite*—Not all now mentioned, but *Sihon* and *Og*, and their people, and the generality of them.

‖ 1 *Kings* v. 18. *Pſal.* lxxxiii. 7. * Chap. xi. 18. † *Numb.* xxxiii. 22.
‡ *Deut.* iii. 11. Chap. xii. 4.

Geſhurites, nor the Maacathites: but the Geſhurites and the Ma-
14 acathites dwell among the Iſraelites until this day. Only unto the
tribe of Levi he gave none inheritance: the ſacrifices of the LORD
God of Iſrael made by fire *are* their inheritance, † as he ſaid unto
15 them. And Moſes gave unto the tribe of the children of Reuben
16 *inheritance* according to their families. And their coaſt was from
Aroer that *is* on the bank of the river Arnon, and the city that *is*
17 in the midſt of the river, and all the plain by Medeba: Heſhbon,
and all her cities that *are* in the plain: Dibon, and Bamoth-baal,
18 and Beth-baal-meon, And Jahazah, and Kedemoth, and Mepha-
19 ath, And Kirjathaim, and Sibmah, and Zarethſhahar, in the
20 mount of the valley. And Beth-peor, and ‡ Aſhdoth-piſgah, and
21 Beth-jeſhimoth: And all the cities of the plain, and all the king-
dom of Sihon king of the Amorites, who reigned in Heſhbon,
whom Moſes ſmote § with the princes of Midian, Evi, and Re-
kem, and Zur, and Hur, and Reba, *which were* dukes of Sihon,

V. 14. *He gave*—That is, *Moſes*. *None inheritance*—Namely, in the land beyond *Jordan*, where yet a conſiderable part of the *Levites* were to have their ſettled abode. This is mentioned as the reaſon both why *Moſes* gave all that land to the *Reubenites* and *Gadites* and *Manaſſites*; and why *Joſhua* ſhould divide the land only into nine parts and an half, as was ſaid, ver. 7. becauſe *Levi* was otherwiſe provided for. *Made by fire*—Which are here put for all the ſacrifices and oblations, including firſt-fruits and tithes, that were aſſigned to the *Levites*; and this paſſage is repeated, to prevent thoſe calumnies and injuries which God foreſaw the *Levites* were likely to meet with, from the malice, envy and covetouſneſs of their brethren.

V. 15. *According to their families*—Dividing the inheritance into as many parts as they had families; but this is only ſpoken of the greater families; for the leſſer diſtributions to the ſeveral ſmall families, was done by inferior officers, according to the rules which *Moſes* gave them.

V. 19. *In the mount of the valley*—In the mountain bordering upon that valley, which then was famous among the *Iſraelites*; whether that where *Moſes* was buried, which was near to *Beth-peor*, Deut. xxxiv. 1. 6. or ſome other. And this clauſe is thought to belong to all the cities now mentioned.

V. 21. *Cities of the plain*—Oppoſed to the cities of the *mountain of the valley*. *All the kingdom of Sihon*—A great part of it; in which ſenſe we read of *all Judea, and all the region round about Jordan*, *Mat.* iii. 5. *and all Galilee*, *Mat.* iv. 23. *Whom Moſes ſmote*—Not in the ſame time or battle, as appears by comparing *Numb.* xxi. 23, 24. with *Numb.* xxxi. 8. but in the ſame manner. And they are here mentioned, partly becauſe they were ſlain not long after, and upon the ſame occaſion, even their enmity againſt *Iſrael*; and partly becauſe of their relation and ſubjection to *Sihon*. *Dukes of Sihon*—But how could they be ſo, when they were *kings of Midian?* Numb. xxxi. 8. There were divers petty kings in thoſe parts, who were ſubject to greater kings; and ſuch theſe were, but are

† Ver. 33. ‡ *Deut.* iii. 17. § *Numb.* xxxi. 8.

22 dwelling in the country. * Balaam alſo the ſon of Beor the ſooth-
ſayer, did the children of Iſrael ſlay with the ſword, among them
23 that were ſlain by them. And the border of the children of
Reuben was Jordan, and the border *thereof:* this *was* the inheri-
tance of the children of Reuben after their families, the cities and the
24 villages thereof. And Moſes gave *inheritance* unto the tribe of Gad,
25 *even* unto the children of Gad, according to their families. And
their coaſt was Jazer, and all the cities of Gilead, and half the
land of the children of Ammon, unto Aroer, that *is* before Rab-
26 bah. And from Heſhbon unto Rameth-mizpeh, and Betonim: and
27 from Mahanáim, unto the border of Debir. And in the valley,
Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt
of the kingdom of Sihon king of Heſhbon, Jordan and *his* border,
even unto the edge of the ſea of Cinnereth, on the other ſide Jor-
28 dan eaſtward. This *is* the inheritance of the children of Gad,
29 after their families, the cities and their villages. And Moſes
gave *inheritance* unto the half tribe of Manaſſeh: and *this* was *the*

are here called dukes or princes of *Sihon*, becauſe they were ſubject and tributaries to him, and therefore did one way or other aſſiſt *Sihon* in this war, though they were not killed at this time. It is probable, that when *Sihon* deſtroyed thoſe *Moabites* which dwelt in theſe parts, he frighted the reſt of them, and with them their neighbours and confederates, the *Midianites*, into ſome kind of homage, which they were willing to pay him. *Dwelling in the country*—Heb. *inhabiting that land*, namely *Midian*, laſt mentioned; whereby he ſignifies, that tho' they were ſubject to *Sihon*, yet they did not dwell in his land, but in another.

V. 22. *Were ſlain by them*—This was recorded before, *Numb.* xxxi. 8. and is here repeated, becauſe the defeating of *Balaam's* purpoſe to curſe *Iſrael*, and the turning that curſe into a bleſſing, was ſuch an inſtance of the power and goodneſs of God, as was fit to be had in everlaſting rememberance.

V. 23. *The border thereof*—That is, thoſe cities or places which bordered upon *Jordan*.

V. 25. *The cities of Gilead*—That is, all the cities of eminency; all the cities properly ſo called, which lay in that part of *Gilead*; and ſo this may well agree with ver. 31. where *half* the country of *Gilead* is ſaid to be given to the *Manaſſites*; but there is no mention of any cities there. *The land of the children of Ammon*—Not of that which was now theirs, for that they were forbidden to meddle with, but of that which was antiently theirs, 'till taken from them by the *Amorites*, from whom the *Iſraelites* took it. *Aroer*—The border between them and *Moab*. *Rabbah*—The chief city of the *Ammonites*.

V. 26. *Ramath-mizpeh*—Called *Ramoth-Gilead*, or *Ramoth* in *Gilead*. *Mahanaim*—Excluſively; for *Mahanaim* was in the portion of *Manaſſeh*, beyond *Jabbok*, which was the border of *Gad* and *Manaſſeh*.

V. 27. *The reſt of the kingdom*—The northern part of his kingdom.

V. 29. *Of Manaſſeh*—Not that they deſired it, as *Reuben* and *Gad* did, *Numb.* xxxii. 1. but partly as a recompence to *Machir*

* *Numb.* xxii. 25.

poſſeſſion of the half tribe of the children of Manaſſeh by their
30 families. And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which
31 *are* in Baſhan, threeſcore cities. And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the
32 * children of Machir, by their families. Theſe *are the countries* which Moſes diſtributed for inheritance in the plains of Moab, on the other
33 ſide Jordan by Jericho eaſtward. † But unto the tribe of Levi Moſes gave not *any* inheritance: the LORD God of Iſrael was their inheritance, ‡ as he ſaid unto them.

CHAP. XIV.

The method of dividing the land, ver. 1—5. Caleb *demands* Hebron, ver. 6—12. *which* Joſhua *grants,* ver. 13—15.

1 AND theſe *are the countries* which the children of Iſrael inherited in the land of Canaan, ** which Eleazar the prieſt, and Joſhua the ſun of Nun, and the heads of the fathers of the tribes of
2 the children of Iſrael diſtributed for inheritance unto them. ††By lot *was* their inheritance, as the LORD commanded by the hand of

Machir the *Manaſſite*, for his valliant acts againſt *Og;* and partly for the better defence of the other two tribes, by ſo conſiderable an acceſſion to them, which alſo was without any inconvenience to them, becauſe the country was too large for the two tribes of *Reuben* and *Gad*.

V. 30. *Of Jair*—Who, though of the tribe of *Judah*, by the father, 1 *Chron.* ii. 21, 22. yet is called *the ſon of Manaſſeh*, Numb. xxxii. 41. becauſe he married a daughter of *Manaſſeh*, and wholly aſſociated himſelf with thoſe valliant *Manaſſites;* and with their help took ſixty cities or great towns, *Deut.* iii. 4. 14. which thence were called *the towns of Jair*.

V. 31. *Children of Machir*—Whom before he called *the children of Manaſſeh*, he now calls *the children of Machir*, becauſe *Machir* was the moſt eminent, and as it may ſeem, the only ſurviving ſon of *Manaſſeh*, Numb. xxvi. 29. 1 Chron. vii. 14, 15, 16.

V. 1. *Eleazar the prieſt*—He beſt underſtood the laws of God by which this diviſion was to be regulated. *Heads of the fathers*—Twelve perſons, each the head of his tribe, who were appointed and named by God, *Numb.* xxxiv. 19. and if any of them were now dead, no doubt *Joſhua* and *Eleazar*, by God's direction, put others in their ſtead.

V. 2. *By lot*—This courſe God ordained, partly to prevent diſcontents, enmities and quarrels among the tribes, and partly to demonſtrate the truth and wiſdom of his providence, by which alone thoſe parts fell to each of them, which *Jacob*

* *Numb.* xxxii. 39. † Chap. xviii. 7. ‡ *Numb.* xviii. 20. ** *Numb.* xxxiv. 17. †† *Numb.* xxvi. 55. xxxiii. 54.

3 Moſes, for the nine tribes, and *for* the half tribe. For Moſes had given the inheritance of two tribes, and a half tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among
4 them. For the children of Joſeph were two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in* with their ſuburbs, for their cattle,
5 and for their ſubſtance. ‡ As the LORD commanded Moſes, ſo the
6 children of Iſrael did, and they divided the land. Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the Kenezite, ſaid unto him, Thou knoweſt the thing that the LORD ſaid unto Moſes the man of God, concerning
7 me and thee in Kadeſh-barnea. Forty years old *was* I, when Moſes the ſervant of the LORD ſent me from Kadeſh-barnea to eſpy out the land, and I brought him word again, as *it was* in mine
8 heart. Nevertheleſs § my brethren that went up with me, made the heart of the people melt: but I wholly ‖ followed the LORD
9 my God. And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have trodden ſhall be thine inheritance, and thy

Jacob long ſince, and *Moſes* lately, foretold; ſo that as a learned man ſaith, he muſt be more ſtupid than ſtupidity, that doth not acknowledge a Divine hand in this matter. The lot did only determine the ſeveral parts to the ſeveral tribes, but did not preciſely fix all the bounds of it; theſe might be either enlarged or diminiſhed according to the greater or ſmaller number of the tribes.

V. 4. *Were two tribes*—That is, had the portion of two tribes, and therefore though *Levi* was excluded, there remained nine tribes and a half, to be provided for in *Canaan*.

V. 5. *They*—That is, the perſons named, ver. 5. who acted in the name of the children of *Iſrael*, *divided it*, either now, or preſently after.

V. 6. *Then*—When *Joſhua* and the reſt were conſulting about the diviſion of the land, though they did not yet actually divide it. The heads of that tribe who were willing thus to ſhew reſpect to him, and to teſtify their conſent, that he ſhould be provided for by himſelf, and that they would not take it as any reflection on the reſt of the tribe. *In Gilgal*—Where the diviſion of the land was deſigned and begun, though it was executed and finiſhed at *Shiloh*. *The Kenezite*—Of the poſterity of *Kenaz*. *The Lord ſaid*—In general, the promiſe he made us of poſſeſſing this land; and for my part, that which is expreſſed here, ver. 9.

V. 7. *As it was in mine heart*—I ſpake my opinion ſincerely, without flattery and fear, when the other ſpies were biaſſed by their own fears, and the dread of the people, to ſpeak otherwiſe than in their conſciences they believed.

V. 8. *I wholly followed the Lord*—Which ſelf-commendation is juſtifiable, becauſe it was neceſſary, as being the ground of his petition. Therefore it was not vain glory in him to ſpeak it: no more than it is

‡ *Numb.* xxxv. 2. § *Numb.* viii. 31, 32. ‖ *Numb.* xiv. 24.

childrens for ever, becauſe thou haſt wholly followed the LORD
10 my God. And now behold, the LORD hath kept me alive, as *
he ſaid, theſe forty and five years, even ſince the LORD ſpake this
word unto Moſes, while *the children of* Iſrael wandered in the wil-
derneſs: and now, lo, I *am* this day fourſcore and five years old.
11 † As yet I am as ſtrong this day, as I *was* in the day that Moſes
ſent me: as my ſtrength was then, even ſo is my ſtrength now, for
12 war, both to go out, and to come in. Now therefore give me this
mountain, whereof the LORD ſpake in that day; (for thou heard-
eſt in that day, how the ‡ Anakims *were* there, and that the cities
were great *and* fenced) if ſo be the LORD *will be* with me, then I ſhall
13 be able to drive them out as the LORD ſaid. And Joſhua bleſ-
ſed him, and gave to Caleb the ſon of Jephunneh, Hebron for
14 an inheritance. § Hebron therefore became the inheritance of
Caleb the ſon of Jephunneh, the Kenezite unto this day: becauſe

is for thoſe, who have God's *ſpirit witneſſing with their ſpirits, that they are the children of God*, humbly and thankfully to tell others, for their encouragement, what God hath done for their ſouls.

V. 10. *Forty-five years*—Whereof thirty-eight years were ſpent in the wilderneſs, and ſeven ſince they came into *Canaan*. The longer we live the more ſenſible we ſhould be, of God's goodneſs to us in *keeping us* alive! Of his care in prolonging our frail lives, his patience in prolonging our forfeited lives! And ſhall not the life thus kept by his providence, be devoted to his praiſe?

V. 11. *For war*—Not only for counſel, but for action; for marching and fighting. And therefore this gift will not be caſt away upon an unprofitable and unſerviceable perſon. *To go out, and to come in*—To perform all the duties belonging to my place. *Moſes* had ſaid, that at eighty years old, even our *ſtrength is labour and ſorrow*. But *Caleb* was an exception to this rule: At eighty-five years old, his ſtrength was ſtill eaſe and joy. This he got by *following the Lord fully*.

V. 12. *This mountain*—That is, this mountainous country. He names the country rather than the cities, becauſe the cities were given to the *Levites*, chap. xxi. 11. 13. *Thou heardeſt*—Didſt underſtand, both by the reports of others, and by thy own obſervation. *Hearing*, the ſenſe by which we get knowledge, is often put for knowing or underſtanding. *If the Lord will be with me*—A modeſt and pious expreſſion, ſignifying both the abſolute neceſſity of God's help, and his godly fear, leſt God for his ſins ſhould deny his aſſiſtance to him; for although he was well aſſured in general, that God would crown his people with ſucceſs in this war, yet he might doubt of his particular ſucceſs in this or that enterprize. *To drive them out*—Out of their faſtneſſes where they yet remain, *Caleb* deſires this difficult work as a teſtimony of his own faith, and as a motive to quicken his brethren to the like attempts.

V. 13. *Bleſſed him*—Prayed to God to bleſs and help him according to his own deſire.

V. 15. *A*

* *Numb.* xiv. 30. † *Eccluſ.* lxvi. 9. ‡ *Numb.* xiii. 28. 32, 33. § Chap. xxi. 12.

15 he wholly followed the LORD God of Iſrael: And ‖ the name of Hebron before *was* Kirjath-arba, which *Arba* was a great man among the Anakims: and the land had reſt from war.

CHAP. XV.

The bounds of the inheritance of Judah, ver. 1—12. *The aſſignment of* Hebron *to* Caleb *and his family*, ver. 13—19. *The cities of* Judah, ver. 20—63.

1 THIS then was the lot of the tribe of the children of Judah by their families, * *even* to the border of Edom; the † wilderneſs of Zin ſouthward *was* the uttermoſt part of the ſouth-coaſt.
2 And their ſouth border was from the ſhore of the ſalt-ſea, from the
3 bay that looketh ſouthward. And it went out to the ſouth-ſide to

V. 15. *A great man*—In ſtature, and ſtrength, and dignity, and authority, as being the progenitor of *Anak*, the father of thoſe famous giants called *Anakims*.

V. 1. *The lot*—For the general underſtanding of this, it muſt be known 1. That caſting lots was tranſacted with great ſeriouſneſs and ſolemnity, in God's preſence, with prayer and appeal to him for the deciſion of the matter. 2. That although exact ſurvey of this land was not taken 'till chap. xviii. 4, 5. yet there was, and muſt needs be a general deſcription of it, and a diviſion thereof into nine parts and an half; which, as far as they could gueſs, were equal either in quantity or quality. 3. That the lot did not at this time ſo unchangeably determine each tribe, that their portion could neither be encreaſed or dimiſhed; as is manifeſt, becauſe after *Judah*'s lot was fixed, *Simeon*'s lot was taken out of it, chap. xix. 9. though after the land was more diſtinctly known and ſurveyed, it is likely the bounds were more certain and fixed. 4. That the lot determined only in general what part of the land belonged to each tribe, but left the particulars to be determined by *Joſhua* and *Eleazar*. For the manner of this, it is probably conceived, that there was two pots, into one of which were put the names of all the tribes, each in a diſtinct paper, and into the other the names of each portion deſcribed; then *Eleazar*, or ſome other perſon, drew out firſt the name of one of the tribes out of one pot, and then the name of one portion out of the other, and that portion was appropriated to that tribe. And with reſpect to theſe pots, in the bottom of which the papers lay, theſe lots are often ſaid to *come up*, or *come forth*. *Of Judah*—Whoſe lot came out firſt by God's diſpoſition, as a note of his preeminency above his brethren. *Of Edom*—Which lay ſouth-eaſt from *Judah*'s portion. *Judah* and *Joſeph* were the two ſons of *Jacob*, on whom *Reuben*'s forfeited birthright devolved. *Judah* had the dominion entailed upon him, and *Joſeph* the double portion. Therefore theſe two tribes are firſt ſeated: and on them the other ſeven attended.

V. 2. *The bay*—Heb. *the tongue*: either a creek or arm of that ſea; or a promontory, which by learned authors is ſometimes called a *tongue*. Every ſea is ſalt, but this had an extraordinary ſaltneſs, the effect of that fire and brimſtone which deſtroyed *Sodom* and *Gomorrah*: the ruins of which lie buried at the bottom of this dead water, which never was moved itſelf by any tides, nor had any living thing in it.

‖ Chap. xv. 33. * *Numb.* xxxiv. 3. † *Numb.* xxxiii. 36.

Maaleh-a-crabbim, and paſſed along to Zin, and aſcended up on the ſouth-ſide unto Kadeſh-barnea: and paſſed along to Hezron,
4 and went up to Adar, and fetched a compaſs to Karkaa. *From thence* it paſſed toward Azmon, and went out unto the river of Egypt, and the goings out of that coaſt were at the ſea: this ſhall
5 be your ſouth-coaſt. And the eaſt-border *was* the ſalt ſea, *even* unto the end of Jordan: and their border in the north quarter *was* from
6 the bay of the ſea, at the uttermoſt part of Jordan. And the border went up to Beth-hogla, and paſſed along by the north of Beth-arabah, and the border went up to the ſtone of Bohan the ſon of
7 Reuben. And the border went up toward Debir from the valley of Achor, and ſo northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the ſouth ſide of the river: and the border paſſed towards the waters of Enſhemeſh, and the
8 goings out thereof were ‡ at Enrogel. And the border went up by the valley of the ſon of Hinnom, unto the ſouth-ſide of the Jebuſites, the ſame is Jeruſalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, weſtward,
9 which *is* at the end of the valley of the giants, northward. And the border was drawn from the top of the hill, unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and
10 the border was drawn to Baalah, which is Kirjath-jearim. And the border compaſſed from Baalah weſtward unto mount Seir, and paſſed

V. 5. *The end of Jordan*—That is, the place where *Jordan* runs into the ſalt-ſea.

V. 6. *The ſtone of Bohan*—A place ſo called, not from *Bohan*'s dwelling there, (for the *Reubenites* had no portion on this ſide *Jordan*) but from ſome notable exploit which he did there, though it is not recorded in ſcripture.

V. 8. *Went up*—Properly; for the line went from *Jordan* and the ſalt ſea, to the higher grounds nigh *Jeruſalem*; and therefore the line is ſaid to *go down*, chap. xviii. 16. becauſe there it takes a contrary courſe, and goes downward to *Jordan* and the ſea. *Valley of Hinnom*—A very pleaſant place, but afterward made infamous. *Of the Jebuſites*—*Of the* city *of the Jebuſites*, which was antiently called *Jebuſſi*. *Jeruſalem*—It may ſeem hence, that *Jeruſalem* properly, or at leaſt principally, belonged to *Benjamin*; and yet it is aſcribed to *Judah* alſo; either becauſe a part of the city was allotted to *Judah*; or becauſe the *Benjamites* deſired the help and conjunction of this powerful tribe of *Judah*, for the getting and keeping of this moſt important place. And when the *Benjamites* had in vain attempted to drive out the *Jebuſites*, this work was at laſt done by the tribe of *Judah*, who therefore had an intereſt in it by the right of war; as *Ziglag* which belonged to the tribe of *Simeon*, being gotten from the *Philiſtines* by *David*, was joined by him to his tribe of *Judah*, 1 Sam. xxvii. 6.

V. 10. *Mount Seir*—Not that of *Edom*, but another ſo called from ſome reſemblance it had to it.

V. 13. *He*

along unto the ſide of mount Jearim, (which *is* Cheſalon) on the north ſide, and went down to Beth-ſhemeſh, and paſſed on to
11 Timnah. And the border went out unto the ſide of Ekron northward, and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel: and the goings out of
12 the border were at the ſea. And the weſt border *was* to the great ſea, and the coaſt *thereof:* this *is* the coaſt of the children of Judah
13 round about, according to their families. And unto Caleb the ſon of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* § the
14 city of Arba the father of Anak, which city *is* Hebron. And Caleb drove thence ‖ the three ſons of Anak, Sheſhai, and Ahiman,
15 and Talmai, the children of Anak. And he went up thence to the inhabitants of Debir, and the name of Debir before was Kirjaith-
16 ſepher. And Caleb ſaid, He that ſmiteth Kirjaith-ſepher, and
17 taketh it, to him will I give Achſah my daughter to wife. And * Othniel the ſon of Kenaz, the brother of Caleb took it: and he
18 gave him Achſah his daughter to wife. And it came to paſs as ſhe came *unto him,* that ſhe moved him to aſk of her father a field; and ſhe lighted off her aſs, and Caleb ſaid unto her, What wouldeſt
19 thou? Who anſwered, Give me a bleſſing: for thou haſt given

V. 13. *He—Joſhua. City of Arba*—Or, *Kirjath-arba.* Not the city, which was the *Levites,* but the territory of it, chap. xxi. 13.

V. 14. *Drove thence*—That is, from the ſaid territory, from their caves and forts in it. Theſe giants having either recovered their cities, or defended themſelves in the mountains. *Three ſons of Anak*—Either the ſame who are mentioned, *Numb.* xiii. 33. and ſo they were long-lived men, ſuch as many were in thoſe times and places: or their ſons, called by their father's names, which is very uſual.

V. 15. *Debir*—The ſame mentioned above, ver. 7. *The name was Kirjath-ſepher*—This clauſe ſeems to be added to diſtinguiſh this from the other *Debir* ſubdued by *Joſhua,* chap. x. 38, 39.

V. 16. *To wife*—Which is to be underſtood with ſome conditions, as, if he were one who could marry her by God's law; and if ſhe were willing; for though parents had a great power over their children, they could not force them to marry any perſon againſt their own wills. He might otherwiſe be an unfit and unworthy perſon; but this was a divine impulſe, that *Othniel*'s valour might be more manifeſt, and ſo the way prepared for his future government of the people, *Judg.* iii. 9.

V. 18. *As ſhe came*—Or, *as ſhe went,* namely, from her father's houſe to her huſband's, as the manner was. *She moved him*—She perſuaded her huſband, either, 1. That he would aſk: or rather, 2. That he would ſuffer her to aſk, as ſhe did. *She lighted*—That ſhe might addreſs herſelf to her father in an humble poſture, and as a ſuppliant, which he underſtood by her geſture.

V. 19. *A bleſſing*—That is, a gift, as that

Numb. 33. § Chap. xiv. 13. ‖ *Judg.* i. 10. * *Judg.* i. 13. iii. 9.

me a ſouth land, give me alſo ſprings of water. And he gave her
20 the upper ſprings, and the nether ſprings. This *is* the inheritance
of the tribe of the children of Judah, according to their families.
21 And the uttermoſt cities of the tribe of the children of Judah to-
ward the coaſt of Edom, ſouthward, were Kabzeel, and Eder, and
22,23 Jagur; And Kinah, and Dimonah, and Adadah, And Kedeſh,
24,25 and Hazor, and Ithnan, Ziph, and Telem, and Bealoth, And
Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,
26,27 Aman, and Shema, and Moladah, And Hazar-gaddah, and
28 Heſhmon, and Bethpalet. And Hazar-ſhual, and Beer-ſheba, and
29,30 Biz-jothjah, Baalah, and Jim, and Azem, And Eltolad, and
31 Cheſil, and Hormah, And Ziklag, and Madmannah, and Sanſannah,
32 And Lebaoth, And Shilhim, and Ain, and Rimmon: all the cities
33 *are* twenty and nine, with their villages. *And* in the vale, Eſhtaol,
34 and Zoreah, and Aſhnah, And Zanoah, and Engannim, Tappuah,
35,36 and Enam, Jarmuth, and Adullam, Socoh, and Azekah, And
Sharaim, and Adithaim, Gederah, or Gederothaim; fourteen
37 cities with their villages. Zenan, and Hadaſhah, and Migdal-gad,
38,39 And Dilean, and Mizpeh, and Jocktheel, Lachiſh, and Boz-
40,41 kath, and Eglon, And Cabbon, and Lahmas, and Kithliſh, And
Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen
42,43 cities with their villages. Libnah, and Ether, and Aſhan, And
44 Jiptah, and Aſhnah, and Nezib, And Keilah, and Achzib, and
45 Mareſhah: nine cities with their villages. Ekron with her towns
46 and her villages. From Ekron even unto the ſea, all that *lay* near
47 Aſhdod with their villages. Aſhdod with her towns and her vil-
lages; Gaza with her towns and her villages, unto the river of

that word ſignifies, *Gen.* xxxiii. 11. *A ſouth land*—That is, a dry land, much expoſed to the ſouth wind, which in thoſe parts was very hot and drying, as coming from the deſarts of *Arabia*. *Springs of water*—That is, *a field*, wherein are *ſprings of water*, which in that country were of great price; ſhe begs a well moiſtened field, which alſo might give ſome relief to that which was dry and barren. *Upper and nether ſprings*—Or two fields, one above and the other below that ſouth and dry ground which ſhe complained of, that by this means it might be watered on both ſides.

V. 32. *Twenty nine*—Here are thirty ſeven or thirty eight cities named before; how then are they only reckoned twenty nine? There were only twenty nine of them, which either, 1. properly belonged to *Judah*; the reſt fell to *Simeon*'s lot; or 2. Were cities properly ſo called, that is, walled cities, or ſuch as had *villages* under them, as it here follows; the reſt being great, but unwalled towns, or ſuch as had no villages under them.

V. 48. *The*

48 Egypt, and the great ſea, and the border *thereof*. And in the
49 mountains, Shamir, and Jattir, and Socoh, And Dannah, and
50 Kirjath-ſannah, which *is* Debir. And Anab, and Eſhtemoth, and
51 Anim, And Goſhen, and Holon, and Giloh: eleven cities with
52,53 their villages. Arab, and Dumah, and Eſhean, And Janum,
54 and Beth-tappuah, and Aphekah, And Humtah, and Kirjaith-arba,
55 (which *is* Hebron) and Zior: nine cities with their villages. Maon,
56 Carmel, and Ziph, and Juttah, And Jezreel, and Jokdeam, and
57 Zanoah, Cain, Gibeah, and Timnah: ten cities with their vil-
58,59 lages. Halhul, Bethzur, and Gedor, And Maarath, and Beth-
60 anoth, and Eltekon: ſix cities with their villages. Kirjath-baal
(which *is* Kirjath-jearim) and Rabbath: two cities with their vil-
61 lages. In the wilderneſs, Beth-arabah, Middin, and Secacah,
62 And Nibſhan, and the city of ſalt, and Engedi: ſix cities with
63 their villages. As for the Jebuſites the inhabitants of Jeruſalem, the * children of Judah could not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

V. 48. *The mountains*—That is, in the higher grounds called mountains or hills, in compariſon of the ſea-coaſt.

V. 55. *Ziph*—Which gave its name to the neighbouring mountain, 1 *Sam.* xxvi. 1.

V. 62. *City of ſalt*—So called either from the ſalt ſea, which was near it; or from the ſalt which was made in, or about it.

V. 63. *Inhabitants of Jeruſalem*—For though *Jeruſalem* was in part taken by *Joſhua* before this; yet the upper and ſtronger part of it, called *Zion*, was ſtill kept by the *Jebuſites*, even until *David*'s time; and it ſeems from thence they deſcended to the lower town called *Jeruſalem*, and took it; ſo that the *Iſraelites* were forced to win it a ſecond time; yea, and a third time alſo: for afterwards it was poſſeſſed by the *Jebuſites*, Judg. xix. 11. 2 Sam. v. 6, 7. *Could not drive them out*—Namely, becauſe of their unbelief, as Chriſt *could do no mighty work, becauſe of the peoples unbelief*, Mark vi. 5, 6. Matt. xiii. 58. and becauſe of their ſloth, and cowardice, and wickedneſs, whereby they forfeited God's help. *The children of Judah*—The ſame things which are here ſaid of the children of *Judah*, are ſaid of the *Benjamites*, Judg. i. 21. Hence ariſeth a queſtion, To which of the tribes *Jeruſalem* belonged? It ſeems probable, that part of it, and indeed the greateſt part, ſtood in the tribe of *Benjamin*; and hence this is mentioned in the liſt of their cities, and not in *Judah*'s liſt; and part of it ſtood in *Judah*'s ſhare, even mount *Moriah*, on which the temple was built; and mount *Sion*, when it was taken from the *Jebuſites*. *To this day*—When this book was written, whether in *Joſhua*'s life, which continued many years after the taking of *Jeruſalem*; or after his death, when this clauſe was added by ſome other man of God. But this muſt be done before *David*'s time, when the *Jebuſites* were quite expelled, and their fort taken.

CHAP.

* *Judg.* i. 8. 2 *Sam.* v. 7.

CHAP. XVI.

The lot of Ephraim *and* Manaſſeh, ver. 1—4. *Of* Ephraim *in particular*, ver. 5—10.

1 AND the lot of the children of Joſeph fell from Jordan by Jeri-
cho, unto the water of Jericho on the eaſt, to the wilderneſs
2 that goeth up from Jericho throughout mount Beth-el, And goeth
out from Beth-el to Luz, and paſſeth along unto the borders of
3 Archi to Ataroth, And goeth down weſtward to the coaſt of
Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer:
4 and the goings out thereof are at the ſea. So the children of Joſeph,
5 Manaſſeh, and Ephraim took their inheritance. And the border
of the children of Ephraim according to their families, was *thus:*
even the border of their inheritance on the eaſt ſide, was Ataroth-
6 addar, unto Beth-horon the upper. And the border went out to-
ward the ſea, to Michmethah on the north ſide, and the border
went about eaſtward unto Taanath-ſhiloh, and paſſed by it on the
7 eaſt to Janohah: And it went down from Janohah, to Ataroth
and to Naarath, and came to Jericho, and went out at Jordan.
8 The border went out from Tappuah weſtward unto the river Kanah:
and the goings out thereof were at the ſea. This *is* the inheritance
9 of the tribe of the children of Ephraim by their families. And the
ſeparate cities for the children of Ephraim *were* among the inheri-
tance of the children of Manaſſeh, all the cities with their villages.

V. 1. *Children of Joſeph*—That is, of *Ephraim*, and the half tribe of *Manaſſeh*, which are here put together in one; becauſe in theſe firſt verſes he ſpeaks of them in common; and then of their ſeveral portions.

V. 4. *Manaſſeh*—That is, half *Manaſſeh*. *Their inheritance*—Their ſeveral portions which here follow. It is ſaid, they *took their inheritance*, which alſo *Judah* had done before them, becauſe the tribes of *Judah* and *Joſeph* did take their inheritances before the reſt; and it was fit they ſhould do ſo, for the ſecurity of the main camp, and the body of the people which were at *Gilgal*, chap. xviii. 5.

V. 5. *Eaſt-ſide*—That is, the north-eaſt ſide. It is no wonder, if ſome of theſe deſcriptions are dark to us at this diſtance of time; there having been ſo many alterations made in places, and ſo many circumſtances, being now altogether undiſcoverable. But this is certain, that all the deſcriptions here mentioned, were then evident to the *Iſraelites*, becauſe theſe were the foundation of all the poſſeſſions which then they took, and peaceably poſſeſſed in ſucceeding ages.

V. 6. *Toward the ſea*—The midland ſea, towards the weſt.

V. 7. *To Jericho*—Not to the city of *Jericho*, which belonged to *Benjamin*'s lot, chap. xviii. 21. but to its territory.

V. 9. *The ſeparate cities*—That is, beſides thoſe cities which were within *Ephraim*'s bounds, he had ſome other cities, to which all

10 And they ‖ drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

CHAP. XVII.

The families of Manaſſeh, ver. 1—6. *The country that fell to their lot,* ver. 7—13. *Their requeſt for more land,* ver. 14—18.

1 THERE was alſo a lot for the tribe of Manaſſeh, (for he *was* the * firſt-born of Joſeph) *to wit,* for † Machir, the firſt-born of Manaſſeh, the father of Gilead: becauſe he *was* a man of war,
2 therefore he had Gilead and Baſhan. There was alſo *a lot* for ‡ the reſt of the children of Manaſſeh by their families: for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſon of Joſeph by their families.
3 But § Zelophehad the ſon of Hephir, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah,

all their territories were annexed out of *Manaſſeh*'s portion, becauſe his tribe was all here, and was larger than *Manaſſeh*'s.

V. 1. *The firſt born of Joſeph*—The ſenſe is, though *Ephraim* was to be more potent and numerous, yet *Manaſſeh* was the firſt-born, and had the privilege of the firſt-born, which was tranſlated to *Joſeph*, namely, a double portion; and therefore though this was but half the tribe of *Manaſſeh*, yet they are not made intimates to *Ephraim*, but have a diſtinct lot of their own, as their brethren, or other half tribe had beyond *Jordan*. *For Machir*—The only ſon of *Manaſſeh*, who therefore is here, put for the whole tribe. *The firſt-born*—So even only ſons are ſometimes called, as *Matt.* i. 25. *He*—That is, *Machir*, had given great proof of his valour (though the particular hiſtory be not mentioned) and his poſterity were no degenerate ſons, but had his valiant blood ſtill running in their veins. *Gilead and Baſhan*—Part of thoſe countries; for part of them was alſo given to the *Reubenites*, and part to the *Gadites*. This may be added as a reaſon, either, 1. why he got thoſe places from the *Amorites*: or 2. why they were allotted to him or his poſterity, becauſe this was a frontier country, and the out-works to the land of *Canaan*, and therefore required valiant perſons to defend it.

V. 2. *A Lot*—A diſtinct inheritance. *The reſt*—Namely, thoſe of them which had not received their poſſeſſions beyond *Jordan*,

‖ *Judg.* i. 29. * *Gen.* xli. 51. xlvi. 20. † *Gen.* l. 23. *Numb.* xxxii. 39. 40. ‡ *Numb.* xxvi. 29. § *Numb.* xxvi. 33.

4 Milcah, and Tirzah. And they came near before Eleazar the
prieſt, and before Joſhua the ſon of Nun, and before the princes,
ſaying, The LORD commanded Moſes to give us an inheritance
among our brethren: therefore according to the commandment of
the LORD he gave them an inheritance among the brethren of their
5 father. And there fell ten portions to Manaſſeh, beſide the land
of Gilead, and Baſhan, which were on the other ſide Jordan:
6 Becauſe the daughters of Manaſſeh had an inheritance among his
ſons, and the reſt of Manaſſeh's ſons had the land of Gilead.
7 And the coaſt of Manaſſeh was from Aſher to Michmethah, that
lieth before Shechem, and the border went along on the right
8 hand, unto the inhabitants of En-tappuah. Now Manaſſeh had
the land of Tappuah: but the city of Tappuah on the border of
9 Manaſſeh *belonged* to the children of Ephraim. And the coaſt deſ-
cended unto the river Kanah ſouthward of the river: theſe cities
of Ephraim *are* among the cities of Manaſſeh; the coaſt of Manaſ-
ſeh alſo *was* on the north-ſide of the river, and the out-goings of it
10 were at the ſea. Southward *it was* Ephraim's, and northward *it was*
Manaſſeh's, and the ſea is his border, and they met together in
11 Aſher on the north, and in Iſſachar on the eaſt. And Manaſſeh
had in Iſſachar, and in Aſher, Beth-ſhean and her towns, and Ib-
leam and her towns, *and* the inhabitants of Dor and her towns,

Jordan. Male-children—This expreſſion is uſed to bring in what follows, concerning his female children.

V. 4. *He*—That is, *Eleazar*, or *Joſhua*, with the conſent of the princes appointed for that work.

V. 5. *Ten portions*—Five for the ſons, and five for the daughters; for as for *Hepher*, both he and his ſon *Zelophehad* was dead, and that without ſons, and therefore had no portion; but his daughters had ſeveral portions alloted to them.

V. 6. *The daughters*—Not leſs than the ſon, ſo the ſex was no bar to their inheritance.

V. 9. *Three cities—Tappuah*, and the cities upon *the coaſt deſcending to the river*, &c. laſt mentioned. *Among the cities of Manaſſeh*—That is, are intermixed with their cities, which was not ſtrange nor unfit, theſe two being linked together by a nearer alliance than the reſt.

V. 10. *His border—Manaſſeh's*, whoſe portion is here deſcribed, and whoſe name was laſt mentioned. *In Aſher*—That is, upon the tribe of *Aſher*; for though *Zebulon* came between *Aſher* and them for the greateſt part of their land; yet it ſeems there was ſome necks of land, both of *Ephraim's* and of *Manaſſeh's*, which juted out farther than the reſt, and touched the borders of *Aſher*. And it is certain there were many ſuch incurſions of the land of one tribe upon ſome parcels of another, although they were otherwiſe conſiderably diſtant one from the other.

V. 11. *Manaſſeh had in Iſſachar and in Aſher*—As

and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her
12 towns, *even* three countries. But § the children of Manaſſeh could not drive out *the inhabitants* of thoſe cities, but the Canaanites
13 would dwell in that land. Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute:
14 but did not utterly drive them out. And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot, and one portion to inherit, ſeeing I *am* a great people, foraſmuch
15 as the LORD hath bleſſed me hitherto? And Joſhua anſwered them, If thou be a great people, *then* get thee up to the wood-*country*, and cut down for thyſelf there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

—As *Ephraim* had ſome cities in the tribe of *Manaſſeh*, and as it was not unuſual, when the place allotted to any tribe was too narrow for it, and the next too large, to give away part from the larger to the leſs portion; nay, ſometimes one whole tribe was taken into another; as *Simeon*'s was into *Judah*'s portion, when it was found too large for *Judah*. *Inhabitants of Dor*—Not the places only, but the people; whom they ſpared and uſed for ſervants. *Three countries*—The words may be rendered, *the third* part *of that country*; and ſo the meaning may be, that the cities and towns here mentioned are a third part of that country, that is, of that part of *Iſſachar*'s and *Aſher*'s portion, in which thoſe places lay.

V. 14. *Children of Joſeph*—That is, of *Ephraim* and *Manaſſeh*. *Spake unto Joſhua*—That is, expoſtulated with him, when they went and ſaw that portion which was alloted them, and found it much ſhort of their expectation. *One portion*—Either, 1. becauſe they really had but one lot, which was afterwards divided by the arbitrators between them. Or, 2. becauſe the land ſeverally alloted to them, was but little enough for one of them.

V. 15. *A great people*—He retorts their own argument; ſeeing thou art a great and numerous people, turn thy complaints into action, and enlarge thy borders by thy own hand, to which thou mayeſt confidently expect God's aſſiſtance. *The wood-country*—To the mountain, as it is called, ver. 17. where among ſome towns there is much wood-land, which thou mayſt without much difficulty poſſeſs, and ſo get the more room. *And cut down*—The wood, for thy own advantage; in building more cities and towns; and preparing the land for paſture and tillage. *The Perizzites*—Suppoſed to be a ſavage and brutiſh kind of people, that lived in woods and mountains. *Giants*—Who lived in caves and mountains, now eſpecially when they were driven out of their cities. *If mount Ephraim*—Or, *ſeeing mount Ephraim is too narrow for thee*, as thou complaineſt; take to thyſelf the reſt of that hilly and wood country. *Mount Ephraim* was a particular portion of the land, belonging to the tribe of *Ephraim*. And this ſeems to be here mentioned, for all the portion alloted to *Ephraim* and *Manaſſeh*, as appears from their complaint, which was not, that this part, but that their

§ *Jud.* i. 27.

16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have ‖ chariots of iron, *both they* who *are* of Beth-ſhean, and her towns,
17 and *they* who *are* of the valley of Jezreel. And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have
18 one lot *only*. But the mountain ſhall be thine: for it *is* a wood, and thou ſhalt cut it down: and the out-goings of it ſhall be thine: for thou ſhalt drive out the Canaanites, though they have iron chariots, *and* though they *be* ſtrong.

CHAP. XVIII.

The ſetting up of the tabernacle at Shiloh, ver. 1. Joſhua's *ſtirring up the ſeven remaining tribes to look after their lot,* ver. 2—7. *The diviſion of the land into ſeveral lots aſſigned to thoſe ſeveral tribes,* ver. 8—10. *The lot of* Benjamin, ver. 11—28.

1 AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congre-

their whole portion was too ſtrait for them.

V. 16. *Is not enough*—Heb. *the hill will not be found*, that is, obtained *by us*; thoſe fierce and ſtrong people the *Perizzites* and the giants will eaſily defend themſelves, and fruſtrate our attempts, having the advantage of the woods and mountains. *The Canaanites that dwell*—That is, and if thou fayeſt, that if the hill either cannot be conquered, or is not ſufficient for us, we may go down and take more land out of the pleaſant and fruitful vallies, we ſhall meet with no leſs difficulty there than in the mountains. *Chariots of iron*—Not all made of iron, but armed with iron, not only for defence, but for offence alſo, having as it were ſcythes and ſwords faſtened to them, to cut down all that ſtood in their way.

V. 17. *One lot only*—Thou needeſt and deſervedſt more than that lot, of which thou art actually poſſeſſed, and thou haſt power to get more; which if thou endeavoureſt to do, God will bleſs thee, and give thee more.

V. 18. *The out-goings of it*—The vallies and fields belonging or adjoining to it, for there the *Canaanites* were, ver. 16.

V. 1. *Set up the tabernacle*—By God's appointment. It was removed from *Gilgal*, partly for the honour and conveniency of *Joſhua*, that he being of the tribe of *Ephraim*, and ſeating himſelf there, might have the opportunity of conſulting with God as often as he needed; and partly for the conveniency of all the tribes, that being in the center of them, they might more eaſily reſort to it from all places. Here the tabernacle continued for above three hundred years, even 'till *Samuel*'s days, 1 *Sam.* i. 3. *Shiloh* was the name given to the Meſſiah in dying *Jacob*'s prophecy. So the pitching the tabernacle in *Shiloh* intimated to the *Jews*, that in that *Shiloh* whom *Jacob* ſpoke of, all the ordi-

nances,

‖ *Judg.* vi. 4.

2 gation there; for the land was ſubdued before them. And there
remained among the children of Iſrael ſeven tribes, which had not
3 yet received their inheritance. And Joſhua ſaid unto the children
of Iſrael, How long are ye * ſlack to go to poſſeſs the land which the
4 LORD God of your fathers hath given you? Give out from among
you three men of *each* tribe: and I will ſend them, and they ſhall
riſe, and go through the land, and deſcribe it according to the inhe-
5 ritance of them, and they ſhall come *again* to me. And they ſhall
divide it into ſeven parts: Judah ſhall abide in their coaſt on the
ſouth, and the houſe of Joſeph ſhall abide in their coaſt on the
6 north. Ye ſhall therefore deſcribe the land *into* ſeven parts, and
bring *the deſcription* hither to me: that I may caſt lots for you here
7 before the LORD our God. But the Levites have no part among
you, for the prieſthood of the LORD is their inheritance: and Gad
and Reuben, and half the tribe of Manaſſeh have received their in-
heritance beyond Jordan on the eaſt, which Moſes the ſervant of
8 the LORD gave them. And the men aroſe, and went away: and
Joſhua charged them that went to deſcribe the land, ſaying, Go

nances of this worldly ſanctuary ſhould have their accompliſhment, in a greater and more perfect tabernacle.

V. 3. *How long are ye ſlack*—This ſlackneſs is ſuppoſed to ariſe from an opinion of the impoſſibility of making any regular diſtribution of the parts, 'till the whole were more exactly ſurveyed, which accordingly is here done. Likewiſe, being weary of war, and having ſufficient plenty of all things, they were unwilling to run into new hazards.

V. 4. *Three men*—Three, not one, for more exact obſervation both of the meaſure and quality of the ſeveral portions, and for greater aſſurance of their care and faithfulneſs in giving in their account. *Of each tribe*—One of each of theſe tribes, who were yet unprovided for.

V. 5. *Seven parts*—Which were of equal extent or worth: for no tribe was ſo great, but one of theſe parts in its full extent would abundantly ſuffice them; and there was no reaſon why the portions ſhould be greater or leſs according as the tribes at preſent were more or fewer in number, becauſe of the various changes which happened therein ſucceſſively; it being uſual for one tribe to be more numerous than another in one age, which was fewer in the next. And if the ſeveral tribes had increaſed more, and not diminiſhed their numbers by their ſins, they might have ſent forth colonies, and taken any part of the land, even as far as *Euphrates*, all which the Lord of the whole earth had given them a right to, which when they pleaſed they might take poſſeſſion of. *Judah ſhall abide on the ſouth*—They ſhall not be diſturbed in their poſſeſſion, but ſhall keep it, except ſome part of it ſhall be adjudged to another tribe. *Joſeph on the north*—In reſpect of *Judah*, not of the whole land; for divers other tribes were more northern than they.

V. 6. *Before the Lord*—That is, before the ark or tabernacle, that God may be witneſs and judge, and author of the di-

* *Judg.* xviii. 9. *Prov.* xv. 19.

and walk through the land, and deſcribe it, and come again to me,
9 that I may here caſt lots for you before LORD in Shiloh. And the
men went and paſſed through the land, and deſcribed it by cities,
into ſeven parts in a book, and came again to Joſhua to the hoſt at
10 Shiloh. And Joſhua caſt lots for them in Shiloh, before the LORD:
and there Joſhua divided the land unto the children of Iſrael, accor-
11 ding to their diviſions. And the lot of the tribe of the children
of Benjamin came up according to their families: and the coaſt of
their lot came forth between the children of Judah, and the chil-
12 of Joſeph. And their border on the north ſide was from Jordan,
and the border went up to the ſide of Jericho, on the north ſide, and
went up through the mountains weſt-ward, and the goings out
13 thereof were at the wilderneſs of Beth-aven. And the border went
over from thence toward Luz, to the ſide of Luz (* which *is*
Beth-el) ſouth-ward, and the border deſcended to Ataroth-adar,
near the hill that *lieth* on the ſouth ſide of the nether Beth-horon.
14 And the border was drawn *thence*, and compaſſed the corner of the
ſea ſouthward, from the hill that *lieth* before Beth-horon ſouthward:
and the goings out thereof were at Kirjath-baal (which *is* Kirjath-
jearim) a city of the children of Judah: this *was* the weſt quarter.
15 And the ſouth quarter *was* from the end of Kirjath-jearim, and the
border went out on the weſt, and went out to the well of waters of
16 Nephtoah. And the border came down to the end of the mountain
that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in
the valley of the giants on the north, and deſcended to the valley
of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to

viſion, that each may be contented with his lot, and that your ſeveral poſſeſſions may be ſecured to you as things ſacred.'

V. 9. *By cities*—Or, *according to the cities*, to which the ſeveral parties or territories belonged.

V. 11. *And the children of Joſeph*—Wherein we ſee the wiſdom of Divine Providence, this being the only place in which that prophecy, *Deut.* xxxiii. 12. could have been accompliſhed. Providence caſt *Benjamin* next to *Joſeph* on the one hand, becauſe *Benjamin* was own and only brother to *Joſeph*, and next to *Judah* on the other hand, that this tribe might hereafter unite with *Judah*, in an adherence to the throne of *David*, and the temple at *Jeruſalem*.

V. 14. *Kirjath-jearim*—The *Iſraelites* changed the name, to blot out the remembrance of *Baal*.

V. 16. *The end of the mountain*—The place where the mountain ends, and the valley begins. *Before the valley*—That is, in the proſpect of that valley. *In the valley on the north*—Which extends unto this other valley on the north-ſide of it. *Of Jebuſi*—To that part where the *Jebuſites* lived, which was in and near *Jeruſalem*.

V. 21. *Jericho*

* *Gen.* xxviii. 19.

17 En-rogel, And was drawn from the north, and went forth to En-
ſhemeſh, and went forth toward Geliloth, which *is* over againſt the
going up of Adummim, and deſcended to * the ſtone of Bohan the
18 ſon of Reuben, And paſſed along toward the ſide over againſt
19 Arabah northward, and went down unto Arabah. And the border
paſſed along to the ſide of Beth-hoglah northward: and the out-goings
of the border were at the north bay of the ſalt-ſea at the ſouth end
20 of Jordan: this *was* the ſouth coaſt. And Jordan was the border
of it on the eaſt ſide. This *was* the inheritance of the children of
Benjamin, by the coaſts thereof round about, according to their
21 families. Now the cities of the tribe of the children of Benjamin
according to their families, were Jericho, and Beth-hoglah, and
22 the valley of Keziz. And Beth-arabah, and Zemaraim, and Bethel,
23, 24 And Avim, and Parah, and Ophrah, And Chephar-haam-
monai, and Ophni, and Gaba; twelve cities with their villages.
25, 26 Gibeon, and Ramah, and Beeroth, And Mizpeh, and Chephi-
27, 28 rah, and Mozah, And Rekem, and Irpel, and Taralah, And
Zelah, Eleph, and Jebuſi, (which *is* Jeruſalem) Gibeath, *and* Kir-
jath: fourteen cities with their villages. This *is* the inheritance of
the children of Benjamin according to their families.

CHAP. XIX.

The lot of Simeon, ver. 1—9. *Of* Zebulon, ver. 10—16. *Of* Iſſachar, ver. 17—23. *Of* Aſher, ver. 24—31. *Of* Naphtali, ver. 32—39. *Of* Dan, ver. 40—48. *The inheritance aſſigned to* Joſhua *and his family*, ver. 49—51.

1 AND the ſecond lot came forth to Simeon, *even* for the tribe
of the children of Simeon according to their families: and
their inheritance was within the inheritance of the children of Ju-
2 dah. And they had in their inheritance, Beer-ſheba, and Sheba,
3, 4 and Moladah, And Hazar-ſhual, and Balah, and Azem. And
5 Eltolad, and Bethul, and Hormah, And Ziklag, and Beth-mar-
6 caboth, and Hazar-ſuſah. And Beth-lebaoth, and Sharuhen:

V. 21. *Jericho*—For tho' the city was deſtroyed, the territory remained.

V. 1. *Within the inheritance of Judah*—This was ſo ordered by God's providence, partly to fulfil that threatning that he would *divide* and *ſcatter* this tribe *in Iſrael*, *Gen.* xlix. 7. which was hereby done in part, becauſe they had no diſtinct lot, but were as inmates to *Judah*; partly, becauſe now upon the more exact ſurvey of the land, it appeared, that the part given to *Judah* did far exceed the proportion which they needed, or which the other tribes could expect. And this was the leaſt

* Chap. xv. 6.

7 thirteen cities, and their villages. Ain, Remmon, and Ether,
8 and Aſhan: four cities, and their villages. And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth. This *is* the inheritance of the tribe of the children of Si.
9 meon, according to their families. Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inhe-
10 ritance of them. And the third lot came up for the children of Zebulun, according to their families: and the border of their inheri-
11 tance was unto Sarid. And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the ri-
12 ver that *is* before Jokneam. And turned from Sarid eaſtward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then
13 goeth out to Daberath, and goeth up to Japhia, And from thence paſſeth on along on the eaſt to Gittah-hepher to Ittah-kazin, and
14 goeth out to Remmon-methoar to Neah. And the border compaſſeth it on the north-ſide to Hannathon: and the out-goings
15 thereof are in the valley of Jiphthah-el. And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities
16 with their villages. This *is* the inheritance of the children of Zebulun, according to their families, theſe cities with their villages.
17 *And* the fourth lot came out to Iſſachar, for the children of Iſſachar
18 according to their families. And their border was *toward* Jezreel,
19 and Cheſulloth, and Shunem, And Hapharaim, and Shihon, and
20, 21 Anaharath, And Rabbith, and Kiſhion, and Abez, And Re-
22 meth, and En-gannim, and En-haddah, and Beth-pezzez. And

leaſt of the tribes, *Numb.* xxvi. 14. and therefore fitteſt to be put within another tribe.

V. 11. *Toward the ſea*—The lot of this tribe was waſhed by the *midland ſea* on the weſt, and by the ſea of *Tiberias* on the eaſt, anſwering *Jacob*'s prophecy, *Zebulun ſhall be an haven of ſhips*; trading ſhips on the great ſea, and fiſhing ſhips on the ſea of *Galilee*. *Before Jokneam*—Suppoſed to be *Kiſhon*.

V. 15. *Beth-lehem*—Not that where Chriſt was born, which was in *Judah*, but another. *Twelve cities*—There are more numbered here, but the reſt either were not cities properly ſo called, or were not within this tribe, but only bordering upon it, and belonging to other tribes.

V. 18. *Jezreel*—The royal city, 1 *Kings* xxi. 1. This tribe, becauſe it lay between *Benjamin* on the ſouth, and *Zebulun* on the north, is not here deſcribed by its borders, which were the ſame with theirs; but by ſome of its cities.

V. 26. *Car-*

the coaſt reached to Tabor, and Shahazimah, and Beth-ſhemeſh, and the out-goings of their border were at Jordan: ſixteen cities
23 with their villages. This *is* the inheritance of the tribe of the children of Iſſachar, according to their families, the cities and their vil-
24 lages. And the fifth lot came out for the tribe of the children of
25 Aſher, according to their families. And their border was Helkath,
26 and Hali, and Beten, and Achſhaph. And Alammelech, and Amad, and Miſheal; and reached to Carmel weſtward, and to
27 Shihor-libnath, And turneth toward the ſun-riſing to Beth-dagon, and reached to Zebulun, and to the valley of Jiphthah-el, toward the north ſide of Beth-emek, and Neiel, and goeth out to Cabul on
28 the left hand, And Hebron, and Rehob, and Hammon, and
29 Kanah, *even* unto great Zidon: And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre, and the coaſt turneth to Hoſah: and the out-goings thereof are at the ſea, from the coaſt to
30 Achzib. Ummah alſo, and Aphek, and Rehob: twenty and two
31 cities with their villages. This *is* the inheritance of the tribe of the children of Aſher, according to their families, theſe cities with
32 their villages. The ſixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families.
33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings
34 thereof were at Jordan. And *then* the coaſt turneth weſtward to

V. 26. *Carmel weſt-ward*—Or, *Carmel by the ſea*, to diſtinguiſh it from *Carmel* in the tribe of *Judah*. This was a place of eminent fruitfulneſs, agreeable to the prophecy concerning *Aſher*, *Gen.* xlix. 20.

V. 27. *Cubal*—A city ſo called. *Left hand*—That is, on the north, which, when men look towards the eaſt, as is uſual, is on their left hand.

V. 28. *Kenah*—Namely, *Kenah the greater*, in the upper *Galilee*; not *Kenah the leſs*, which was in the lower *Galilee*. *Zidon*—Called *great* for its antiquity, and riches, and glory. The city either was not given to the *Iſraelites*, or at leaſt was never poſſeſſed by them; not without a ſingular providence of God, that they might not by the opportunity of ſo good a port, be engaged in much commerce with other nations; from which, together with wealth, that great corrupter of mankind, they might contract their errors and vices.

V. 29. *To Ramah*—From the north ſouthward. *To Tyre*—Excluſively, for this city was no part of the land given them. But this was not the ſame city we read of afterwards. For that was built on an iſland, this on the continent. Probably into theſe ſtrong holds *Tyre* and *Sidon*, many of the *Canaanites* fled, when *Joſhua* invaded them.

V. 30. *Twenty two cities*—Here are more named, but ſome of them were not within this tribe, but only bordering places.

V. 33. *Their coaſt*—Their northern border drawn from weſt to eaſt, as appears, becauſe

Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth
to Zebulun on the ſouth ſide, and reacheth to Aſher on the weſt
35 ſide, and to Judah upon Jordan toward the ſun-riſing. And the
fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cin-
36,37 nereth, And Adamah, and Ramah, and Hazor, And Kedeſh,
38 and Edrei, and Enhazor, And Iron, and Migdal-el, Horem, and
Beth-anan, and Beth-ſhemeſh: nineteen cities with their villages.
39 This *is* the inheritance of the tribe of the children of Naphtali, ac-
40 cording to their families; the cities and their villages. *And* the
ſeventh lot came out for the tribe of the children of Dan, accord-
41 ing to their families. And the coaſt of their inheritance was Zo-
42 rah, and Eſhtaol, and Ir-ſhemeſh. And Shaalabbin, and Ajalon,
43,44 and Jethlah, And Elon, and Thimnathah, and Ekron. And
45 Eltekeh, and Gibbethon, and Baalath, And Jehud, and Bene-
46 berak, and Gath-rimmon, And Me-jarkon, and Rakkon, with the
47 border before * Japho. And the coaſt of the children of Dan went
out *too little* for them, therefore the children of Dan went up to
fight againſt Leſhem, and took it, and ſmote it with the edge of
the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem,
48 † Dan, after the name of Dan their father. This *is* the inheritance
of the tribe of the children of Dan, according to their families;
49 theſe cities with their villages. When they had made an end of
dividing the land for inheritance by their coaſts, the children of Iſ-

becauſe when this coaſt is deſcribed and brought to its end, *the coaſt* is ſaid to *turn* from the eaſt *weſtward*, ver. 34. *The outgoings*—The end of that coaſt.

V. 35. *Cinnereth*—Whence the lake of *Cinnereth* or *Geneſareth* received its name.

V. 41. *Of their inheritance*—Which is here deſcribed only by its cities, not its borders, which are in part the ſame with *Judah*'s, and their inheritance is in good part taken out of *Judah*'s too large portion; as appears from divers of the cities here mentioned, which are alſo reckoned in *Judah*'s portion.

V. 47. *Went up to fight*—This was done after *Joſhua*'s death, and ſeems to be here inſerted, that all the chief places where the *Danites* dwelt, tho' far diſtant, might be mentioned together; and to give an account of this ſtrange accident, why they removed from their appointed portion to ſo remote a place; which may be this, that being much moleſted by their bad neighbours, they thought fit to go to ſome place remote from them, which alſo they were in a manner conſtrained to do, becauſe otherwiſe they muſt have taken ſome part of the portions of other tribes, whereas now going to the very utmoſt northern point of the land, they took that which did not belong to any other tribe.

V. 49. *The children of Iſrael*—That is, they are ſaid to *give* it, becauſe the whole land was given to *Joſhua*, and *Eleazar*, and the

* *Acts* ix. 36. † *Judg.* xviii. 29.

rael gave an inheritance to Joſhua the ſon of Nun among them.
50 According to the word of the LORD, they gave him the city which
he aſked, *even* * Timnath-Serah in mount Ephraim, and he built
51 the city, and dwelt therein. † Theſe are the inheritances which
Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of
the fathers of the tribes of the children of Iſrael, divided for an in-
heritance by lot, in Shiloh before the LORD, at the door of the ta-
bernacle of the congregation: ſo they made an end of dividing
the country.

CHAP. XX.

The laws concerning the cities of refuge, ver. 1—6. *The appointment of thoſe cities,* ver. 7—9.

1, 2 THE LORD alſo ſpake unto Joſhua, ſaying, Speak to the chil-
dren of Iſrael, ſaying, Appoint out for you cities of refuge,
3 whereof I ſpake unto you by the hand of Moſes. That the ſlayer
that killeth *any* perſon unawares, *and* unwittingly, may flee thither:
4 and they ſhall be your refuge from the avenger of blood. And when
he that doth flee unto one of thoſe cities, ſhall ſtand at the entering
of the gate of that city, and ſhall declare his cauſe in the ears of
the elders of that city; they ſhall take him into the city unto them,
5 and give him a place that he may dwell among them. And if the

the princes, as joint truſtees, acting in the name, and for the good of the people: ſo that even *Joſhua* could take nothing without their gift.

V. 50. *The word of the Lord*—As God had promiſed, or commanded; either formerly, or at this time by *Eleazar*. *He built*—That is, repaired and enlarged it, in which ſenſe *Nebuchadnezzar* is ſaid to have *built Babylon*, *Dan.* iv. 30.

V. 2. *Appoint*—The poſſeſſions being now divided among you, reſerve ſome of them for the uſe which I have commanded. *Cities of refuge*—Deſigned to typify the relief which the goſpel provides for poor, penitent ſinners, and their protection from the curſe of the law and the wrath of God, in our Lord Jeſus, to whom believers *fly for refuge*.

V. 3. *Unwittingly*—Heb. *Through ignorance*, or *error*, or *miſtake*, and *without knowledge*. The ſame thing twice repeated to cut off all the expectations that wilful murderers might have of protection here; God having declared, that ſuch ſhould be taken even from his altar, that they might be killed. It is ſtrange that any chriſtians ſhould make their ſanctuaries give protection to ſuch perſons whom God hath ſo expreſly excepted from it! *Avenger*—The neareſt kinſman, who had right or power to demand, or take vengeance of the ſlaughter.

V. 4. *The gate*—Where the judges uſed to ſit. *His cauſe*—Shall give them a true relation of the fact, and all its circumſtances. *They ſhall take him*—If they are ſatisfied in the relation he makes, concerning the fact, otherwiſe it had been a vain thing to examine. *Give a place*—Which they might

* Chap. xxiv. 30. † *Numb.* xxxiv. 17.

avenger of blood purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly,
6 and hated him not before time. And he ſhall dwell in that city, until he ſtand before the congregation for judgment *and* * until the death of the high prieſt that ſhall be in thoſe days: then ſhall the ſlayer return and come unto his own city, and unto his own houſe,
7 unto the city from whence he fled. And they appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and
8 Kirjath-arba (which *is* Hebron) in the mountain of Judah. And on the other ſide Jordan by Jericho eaſtward, they aſſigned † Bezer in the wilderneſs upon the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baſhan,
9 out of the tribe of Manaſſeh. Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth any perſon at unawares, might flee thither, and not die by the hand of the avenger of blood, until he ſtood before the congregation.

might well allow him, becauſe God gave them the city with a reſervation for ſuch perſons.

V. 6. *Stand*—Which was the poſture of the accuſed and accuſers. *The congregation*—The council appointed to judge of theſe matters, not the council of the city of refuge, for they had examined him before, ver. 4. but of the city to which he belonged, or in or nigh which the fact was committed, as appears from *Numb.* xxxv. 25.

V. 7. *And they appointed*—Concerning theſe cities note, 1. That they were all upon mountains, that they might be ſeen at a great diſtance, and ſo direct thoſe who fled thither. 2. That they were ſeated at convenient diſtance one from another, for the benefit of the ſeveral tribes; for *Kedeſh* was in the north, *Hebron* in the ſouth, and *Shechem* between them. 3. That they all belonged to the *Levites*; partly that theſe cauſes might be more impartially examined, and juſtly determined by them who are preſumed beſt able to underſtand the law of God, and moſt obliged to follow it and not to be biaſs'd by any affection or corrupt intereſt, and partly, that their reputation with the people, and their good counſels, might lay a reſtraint upon revengeful perſons, who might be inclined to follow the man-ſlayer thither, and endeavour to kill him there. It was likewiſe an advantage to the poor refugee, that when he might not go up to the houſe of the Lord, yet he had the ſervants of God's houſe with him, to inſtruct him, and pray for him, and help to make up the want of public ordinances.

V. 8. *They aſſigned*—Or, *had aſſigned* or *given*; for they were given by *Moſes*, *Deut.* iv. 41. &c. or, they applied them to that uſe to which *Moſes* deſigned them.

V. 9. *The ſtranger*—Not only proſelytes, but others alſo; becauſe this was a matter of common right, that a diſtinction might be made between caſual man-ſlayers, and wilful murderers.

CHAP.

* *Numb.* xxxv. 12. 25. † *Deut.* iv. 43. 1 *Chron.* vi. 78.

CHAP. XXI.

The motion of the Levites, *to have their cities appointed, which is done,* ver. 1—8. *A catalogue of thoſe cities,* ver. 9—42. *A teſtimony, that God had fulfilled his word,* ver. 43—45.

1 THEN came near the heads of the fathers of the Levites
unto Eleazar the prieſt, and unto Joſhua the ſon of Nun,
and unto the heads of the fathers of the tribes of the children of
2 Iſrael. And they ſpake unto them *at Shiloh in the land of Canaan,
ſaying, † The LORD commanded by the hand of Moſes, to give us
3 cities to dwell in, with the ſuburbs thereof for our cattle. And the
children of Iſrael gave unto the Levites out of their inheritance,
at the commandment of the LORD, theſe cities and their ſuburbs.
4 And the lot came out for the families of the Kohathites, and the
children of Aaron the prieſt, *which were* of the Levites, had ‡ by
lot out of the tribe of Judah, and out of the tribe of Simeon, and

V. 1. *Then*—When the whole land was diſtributed to the ſeveral tribes, but not actually poſſeſſed by them; which was the proper ſeaſon for them to put in their claim. *Fathers of the Levites—The fathers of the Levites* were *Kohath, Gerſhom,* and *Merari,* and the heads of theſe were the chief perſons now alive of theſe ſeveral families.

V. 2. *The Lord commanded*—Obſerve: the maintenance of miniſters is not an arbitrary thing, left purely to the good will of the people. No: as the God of *Iſrael* commanded, that the *Levites* ſhould be provided for, ſo hath the Lord Jeſus ordained, (and a perpetual ordinance it is) *that they who preach the goſpel ſhould live of the goſpel.*

V. 3. *The children of Iſrael gave*—Probably they gave the *Levites* promiſcouſly ſuch cities as God commanded, and the lot appropriated them to their ſeveral houſes or families. *Out of their inheritance*—That is, out of their ſeveral poſſeſſions; that the burden might be equally divided; and, that the *Levites* being diſperſed among the ſeveral tribes, according to *Jacob's* prediction, *Gen.* xlix. 7, might more eaſily, and effectually *teach* the *Iſraelites God's law and judgments,* which they were engaged to do, *Deut.* xxxiii 10. and that the people might upon all occaſions reſort to them, and *enquire* the meaning *of the law at their mouths. And ſuburbs*—Not only the uſe, but the abſolute dominion of them, as is manifeſt both from ver. 11, 12. where a diſtinction is made between the *city and ſuburbs of Hebron,* and the *fields and villages thereof;* (the former given to the *Levites,* the latter to *Caleb;*) and from the return of theſe cities in the *Jubilee,* unto the *Levites* as to their proper owners, *Lev.* xxv. 33, 34.

V. 4. *Judah, Simeon, and Benjamin*—Which three tribes were neareſt the temple, where their buſineſs lay. *Thirteen cities*—For though the prieſts were now few enough for one city, yet reſpect was to be had to their ſucceeding numbers; this diviſion being made for all future generations. And ſeeing the *Levites* might ſell their houſes until the *Jubilee, Lev.* xxv. 33. much more might they lett them; and therefore it is probable their cities were not long uninhabited, many being inclined to dwell with them by virtue of relations contracted with them; or out of reſpect

* Chap. xviii. 1. † *Numb.* xxxv. 2. ‡ Chap. xxiv. 33.

5 out of the tribe of Benjamin, thirteen cities. And the reſt of the
children of Kohath *had* by lot, out of the families of the tribe of
Ephraim; and out of the tribe of Dan, and out of the half tribe
6 of Manaſſeh, ten cities. And the children of Gerſhon *had* by lot
out of the families of the tribe of Iſſachar, and out of the tribe of
Aſher, and out of the tribe of Naphtali, and out of the half tribe
7 of Manaſſeh in Baſhan, thirteen cities. The children of Merari
by their families, *had* out of the tribe of Reuben, and out of the
tribe of Gad, and out of the tribe of Zebulun, twelve cities.
8 And the children of Iſrael gave by lot unto the Levites theſe
cities with their ſuburbs, as the LORD commanded by the hand of
9 Moſes. And they gave out of the tribe of the children of Ju-
dah, and out of the tribe of the children of Simeon, theſe cities
10 which are *here* mentioned by name. Which the children of Aaron,
being of the families of the Kohathites, *who were* of the children of
11 Levi, had; (for theirs was the firſt lot.) And they gave them the
city of Arbah, the father of Anak, (which *city is* Hebron) in the
12 hill *country* of Judah, with the ſuburbs thereof round about it. But
§ the fields of the city, and the villages thereof gave they to Caleb
13 the ſon of Jephunneh, for his poſſeſſion. Thus they ‖ gave to the
children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a city of
14 refuge for the ſlayer, and Libnah with her ſuburbs, And Jattir
15 with her ſuburbs, and Eſhtemoa with her ſuburbs, And * Holon

reſpect to the ſervice of God, and the good of their ſouls.

V. 5. *Children of Kohath*—Who were of *Aaron*'s family. *Ephraim, Dan, and Manaſſeh*—Which tribes are neareſt to the three former, and ſo the *Kohathites* are placed next to their brethren the *Aaronites*. *Ten cities*—Fewer than they gave out of the three former tribes, becauſe their inheritance was leſs than the former.

V. 9. *Judah and Simeon*—Theſe are mentioned together, becauſe the cities of *Simeon* lay within *Judah*'s portion.

V. 10. *Families*—That is, of the family, the plural number for the ſingular, which is not unuſual.

V. 12. *The fields and villages*—That is, all beyond the two thouſand cubits expreſſed, *Numb.* xxxv. 5. This is here mentioned, not as his peculiar caſe, but as one eminent inſtance, to ſhew, that it was ſo in all the reſt of the cities here named; that the fields and villages thereof ſtill belonged to the ſeveral tribes from whom the cities and their ſuburbs were taken; and to make the reſt of the *Iſraelites* more chearfully reſign part of their poſſeſſions to the *Levites*, becauſe even *Caleb did ſo*, though his poſſeſſion had been long before promiſed, and now actually given to him by God's ſpecial command, as a mark of honour and compenſation for his long and faithful ſervice.

V. 16. *And*

§ Chap. xiv. 14. 1 *Chron.* vi. 56. ‖ 1 *Chron.* vi. 57. * 1 *Chron.* vi. 58.

16 with her ſuburbs, and Debir with her ſuburbs, And † Ain with
her ſuburbs, and Juttah with her ſuburbs, and Bethſhemeſh with
17 her ſuburbs, nine cities out of thoſe two tribes. And out of the
tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſu-
18 burbs, Anathoth with her ſuburbs, and ‡ Alnon with her ſuburbs:
19 four cities. All the cities of the children of Aaron the prieſt, *were*
20 thirteen cities with their ſuburbs. And the families of the chil-
dren of Kohath, the Levites, which remained of the children of
Kohath, even they had the cities of their lot out of the tribe of
21 Ephraim. For they gave them Shechem with her ſuburbs, in
mount Ephraim, *to be* a city of refuge for the ſlayer, and Gezer
22 with her ſuburbs, And Kibzaim with her ſuburbs, and Beth-horon
23 with her ſuburbs, four cities. And out of the tribe of Dan, El-
24 tekeh with her ſuburbs, Gibbethon with her ſuburbs, Aijalon with
25 her ſuburbs, Gath-rimmon with her ſuburbs: four cities. And out
of the half tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rim-
26 mon with her ſuburbs: two cities. All the cities *were* ten with their
ſuburbs, for the families of the children of Kohath that remained.
27 And unto the children of Gerſhon of the families of the Levites, out of
the *other* half tribe of Manaſſeh, *they gave* Golan in Baſhan with her
ſuburbs, *to be* a city of refuge for the ſlayer: and Beeſhterah with her
28 ſuburbs: two cities. And out of the tribes of Iſſachar, Kiſhon with
29 her ſuburbs, Dabareh with her ſuburbs, Jarmuth with her ſuburbs,
30 En-gannim with her ſuburbs, four cities. And out of the tribe of
31 Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs, Helkath
32 with her ſuburbs, and Rehob with her ſuburbs: four cities. And
out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs,
to be a city of refuge for the ſlayer, and Hammoth-dor with her
33 ſuburbs, and Kartan with her ſuburbs: three cities. All the cities
of the Gerſhonites, according to their families, *were* thirteen cities
34 with their ſuburbs. And unto the families of the children
of Merari, the reſt of the Levites, out of the tribe of Zebulun,
Jockneam with her ſuburbs, and Kartah with her ſuburbs,

V. 16. *And Ain—Ain* and *Gibeon*, and ſome others here named are not named, 1 *Chron.* vi. 59. Either they were deſtroyed in ſome of thoſe invaſions wherewith their land was grievouſly waſted before that time; or they appear there under other names.

V. 20. *Which remained*—Over and above thoſe who were prieſts.

V. 25. *Half the tribe*—Namely, that half which dwelt in *Canaan*.

V. 41. *Forty*

† 1 *Chron.* vi. 59. ‡ 1 *Chron.* vi. 60.

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities.
36 And out of the tribe of Reuben, Bezer with her ſuburbs, and Ja-
37 hazah with her ſuburbs; Kedemoth with her ſuburbs, and Mep-
38 haath with her ſuburbs: four cities. And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the
39 ſlayer, and Mahanaim with her ſuburbs, Heſhbon with her ſu-
40 burbs, Jazer with her ſuburbs, four cities in all. So all the cities of the children of Merari by their families which were remaining
41 of the families of the Levites, were *by* their lot, twelve cities. All the cities of the Levites, within the poſſeſſion of the children of Iſrael
42 *were* forty and eight cities, with their ſuburbs, Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.
43 And the LORD gave unto Iſrael all the land which he ſware to give
44 unto their fathers; and they poſſeſſed it, and dwelt therein. And the LORD gave them reſt round about, according to all that he ſware unto their fathers, and there ſtood not a man of all their enemies before them: the LORD delivered all their enemes into their hand.
45 * There failed not ought of any good thing, which the LORD had ſpoken unto the houſe of Iſrael: all came to paſs.

V. 41. *Forty eight cities*—Why hath this tribe, which was the leaſt of all, more cities than any of them? Firſt, it doth not appear that they had more: for though all the cities of the *Levites* be expreſſed, it is not ſo with the other tribes, but divers of their cities are omitted. Secondly, the *Levites* were confined to their cities and ſuburbs; the reſt had large territories belonging to their cities, which alſo they were in a capacity of improving, which the *Levites* were not; ſo that one of their cities might be more conſiderable than divers of the *Levites*. Thirdly, God was pleaſed to deal liberally with his miniſters, to put honour on thoſe whom he foreſaw many would be prone to deſpiſe; and, that being free from outward diſtractions, they might more entirely and fervently devote themſelves to the ſervice of God.

V. 43. *All the land*—He gave them the right to all, and the actual poſſeſſion of the greateſt part of it, and power to poſſeſs the reſt, as ſoon as it was needful for them, which was when their numbers were increaſed, and the abſolute dominion of all the people remaining in it.

V. 44. *Gave them reſt*—Namely, all the days of *Joſhua*; for afterwards it was otherwiſe with them.

V. 45. *All came to paſs*—Such an acknowledgment as this, here ſubſcribed by *Joſhua*, in the name of all *Iſrael*, we afterward find made by *Solomon*; and all *Iſrael* did in effect ſay amen to it, 1 *Kings* viii. 56. The inviolable truth of God's promiſe, and the performance of it to the uttermoſt, is what all believers in Chriſt have been always ready to bear their teſtimony to. And if in any thing it has ſeemed to come ſhort, they have been as ready to take all the blame to themſelves.

CHAP.

* Chap. xxii. 14, 15.

CHAP. XXII.

Joſhua's *diſmiſſion of the two tribes and an half, and their return to their own country*, ver. 1—9. *The altar they built on that ſide of* Jordan, *which offended the other tribes*, ver. 10—20. *Their apology, with which the reſt were ſatisfied*, ver. 21—34.

1 THEN Joſhua called the Reubenites and the Gadites, and the
2 half tribe of Manaſſeh, And ſaid unto them, Ye have kept
* all that Moſes the ſervant of the LORD commanded you, and
3 have obeyed my voice in all that I commanded you. Ye have not
left your brethren theſe many days unto this day, but have kept
4 the charge of the commandment of the LORD your God. And
now the LORD your God hath given reſt unto your brethren, as he
promiſed them: therefore now return ye, and get you unto your
tents, *and* unto the land of your poſſeſſion, † which Moſes the
5 ſervant of the LORD gave you on the other ſide Jordan. But take
diligent heed to do the commandment and the law, which Moſes
the ſervant of the LORD charged you, ‡ to love the LORD your
God, and to walk in all his ways, and to keep his commandments,
and to cleave unto him, and to ſerve him with all our heart, and
6 with all our ſoul. So Joſhua bleſſed them, and ſent them away:
7 and they went unto their tents. Now to the *one* half of the tribe of
Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other*
half thereof gave Joſhua among their brethren on this ſide Jordan
weſtward. And when Joſhua ſent them away alſo unto their tents,
8 then he bleſſed them: And he ſpake unto them, ſaying, Return
with much riches unto your tents, and with very much cattle, with
ſilver, and with gold, and with braſs, and with iron, and
with very much raiment: divide the ſpoil of your enemies
9 with your brethren. And the children of Reuben, and the

V. 4. *Your tents*—That is, to your ſettled habitations. Tho' their affections to their families could not but make them very deſirous to return, yet like good ſoldiers, they would not move 'till they had orders from their general. So, tho' we deſire to be at home with Chriſt ever ſo much, yet we muſt ſtay here till our warfare is accompliſhed, wait for a due diſcharge, and not anticipate the time of our removal.

V. 5. *Take heed*—Watch over yourſelves and all your actions. *Commandment and law*—Two words expreſſing the ſame thing, the law of commandments delivered by *Moſes*. *All your heart and ſoul*—With the whole ſtrength of your minds, and wills, and affections.

V. 8. *With your brethren*—That is, with them who ſtayed beyond *Jordan* for the defence of their land, and wives, and children

* *Deut.* iii. 18. † *Numb.* xxxii. 33. Chap. xiii. 8. ‡ *Deut.* x. 12.

children of Gad, and the half tribe of Manaſſeh returned, and departed from the children of Iſrael unto Shiloh, which *is* in the land of *Canaan*, to go into the country of Gilead to the land of their poſſeſſion, whereof they were poſſeſſed, according to the
10 word of the LORD by the hand of Moſes. And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad, and the half tribe of Manaſſeh, built then an altar by Jordan, a great altar to ſee to.
11 And the children of Iſrael § heard ſay, Behold the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, have built an altar over againſt the land of Canaan, in the borders
12 of Jordan, at the paſſage of the children of Iſrael. And when the children of Iſrael heard of it, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go up to
13 war againſt them. And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh into the land of Gilead, ‖ Phinehas the ſon of
14 Eleazar the prieſt. And with him ten princes, of each chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael.
15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, unto the land of Gi-
16 lead, and they ſpake with them ſaying, Thus ſaith the whole congregation of the Lord, What treſpaſs *is* this, that ye have com-

children, who therefore were to have a ſhare, though not an equal ſhare with theſe. But for them, 1 *Sam.* xxx. 24. their ſhare was equal, becauſe their danger was equal.

V. 10. *Built an altar*—About that time when they came to them, they deſigned it, and as ſoon as they were got over *Jordan*, which was in a very little time, they effected and perfected it. They built it, no doubt, on their own ſide of the water: for how could they build on other men's land, without their conſent? And it is ſaid, in the following verſe, to be *over againſt the land of Jordan.* Nor would there have been cauſe to ſuſpect that it was deſigned for ſacrifice, if they had not built it among themſelves.

V. 11. *At the paſſage*—Where they paſſed over *Jordan*, either at their firſt entrance into *Canaan*, or afterwards, and uſually.

V. 12. *The children of Iſrael*—Not in their own perſons, but by their elders, who uſed to tranſact all affairs of this kind in the name of all the people. *Againſt them*—As apoſtates from God, according to God's command in that caſe, *Deut.* xiii. 13, &c.

V. 16. *The congregation*—Who do and are reſolved to cleave unto that God from whom you have revolted. *What treſpaſs*—How

§ *Deut.* xiii. 13. ‖ *Exod.* vi. 25. *Numb.* xxv. 7.

mitted againſt the God of Iſrael, to turn away this day from following the LORD, in that ye have builded you an altar, that ye
17 might rebel this day againſt the LORD? Is the iniquity * of Peor too little for us, from which we are not cleanſed until this day (al-
18 though there was a plague in the congregation of the LORD) But that ye muſt turn away this day from following the LORD? And it will be, *ſeeing* ye rebel to-day againſt the LORD, that to-morrow he
19 will be wroth with the whole congregation of Iſrael. Notwithſtanding, if the land of your poſſeſſion *be* unclean, *then* paſs ye over unto the land of the poſſeſſion of the LORD, wherein the LORD's tabernacle dwelleth, and take poſſeſſion among us: but rebel not againſt the LORD, nor rebel againſt us, in building you an altar,
20 beſide the altar of the LORD our God. † Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael, and that man periſhed not alone in

How heinious a crime is this! *This day*—That is, ſo ſoon after God hath obliged you by ſuch wonderful favours, and when God is now conducting you home to reap the fruits of all your pains and hazards. *Rebel*—With a deſign to rebel againſt God, and againſt his expreſs command of worſhipping him at one only altar.

V. 17. *Of Peor*—That is, of our worſhipping of *Baal-peor*, Numb. 25. Probably this is mentioned the rather, becauſe *Phinehas*, the firſt commiſſioner in this treaty, had ſignalized himſelf in that matter: and becauſe they were now at or near the very place, where that iniquity was committed. *Are not cleanſed*—For though God had pardoned it, as to the national puniſhment of it, *Numb.* xxv. 11. yet they were not yet throughly purged from it; partly becauſe the ſhame and blot of that odious practice was not yet wiped off: and partly, becauſe ſome of that corrupt leaven ſtill remained among them, and though ſmothered for a time, yet was ready to break forth upon all occaſions, ſee chap. xxiv. 33. And God alſo took notice of theſe idolatrous inclinations in particular perſons, and found out ways to puniſh them.

V. 18. *To-morrow*—That is, ſuddenly, as that word is often uſed. *Congregation*—With you for doing ſo, and with us for ſuffering, or not puniſhing it.

V. 19. *Be unclean*—If you apprehend it to be ſo for want of the tabernacle and altar there; as the following words imply: if you now repent of your former choice in preferring the worldly commodities of that country before the advantage of God's preſence, and more frequent opportunities of his ſervice. *Among us*—We will readily reſign part of our poſſeſſions to you for the prevention of this ſin and miſchief. *Againſt us*—For all the tribes were united in one body politick, and made one commonwealth, and one church; and each tribe was ſubject to the laws and commands of the whole ſociety, and of the chief ruler or rulers thereof; ſo its diſobedience to their juſt commands was properly rebellion againſt them.

V. 20. *Of Zerah*—That is, one of his poſterity. *Not alone*—But brought deſtruction

* *Numb.* xxv. 4.

† Chap. vii. 1. 5.

21 his iniquity? Then the children of Reuben and the children of
Gad, and the half tribe of Manaſſeh, anſwered and ſaid unto the
22 heads of the thouſands of Iſrael, The LORD God of gods, the
LORD God of gods, he knoweth, and Iſrael he ſhall know, if *it be*
in rebellion, or if in tranſgreſſion againſt the LORD (ſave us not
23 this day) That we have built us an altar to turn from following the
LORD; or if to offer thereon burnt-offering, or meat-offering, or
if to offer peace-offerings thereon, let the LORD himſelf require *it*.
24 And if we have not *rather* done it for fear of *this* thing, ſaying,
In time to come your children might ſpeak unto our children,
25 ſaying, What have ye to do with the LORD God of Iſrael? For
the LORD hath made Jordan a border between us and you; ye
children of Reuben, and children of Gad, ye have no part in the
LORD: ſo ſhall your children make our children ceaſe from fearing
26 the LORD. Therefore we ſaid, Let us now prepare to build us an altar,
27 not for burnt-offering, nor for ſacrifice: But *that it may be* a ‡ wit-
neſs between us and you, and our generations after us, that we
might do the ſervice of the LORD before him with our burnt-offer-
ings, and with our ſacrifices, and with our peace-offerings, that

ſtruction upon his whole family, and part of our forces ſent againſt *Ai*.

V. 22. *The Lord*—That *Jehovah*, whom we no leſs than you acknowledge and adore as the *God of gods*, infinitely ſuperior to all that are called gods. The multiplying of his titles, and the repetition of theſe words, ſhew their zeal and earneſtneſs in this matter. *He knoweth*—To him we appeal who knoweth all things, and the truth of what we are now ſaying. Not only our preſent words, but our future and conſtant courſe ſhall ſatisfy all *Iſrael* of our perſeverance in the true religion. *In rebellion*—If this have been done by us with ſuch deſign, or in ſuch a manner. *Save us not*—Thou, O Lord, to whom we have appealed, and without whom we cannot be ſaved and preſerved, ſave us not from any of our enemies, nor from the ſword of our brethren. It is a ſudden apoſtrophe to God, uſual in ſuch vehement ſpeeches.

V. 23. *Require it*—That is, call us to an account and puniſh us for it.

V. 24. *With the Lord*—You have no relation to him, nor intereſt in him, or his worſhip.

V. 25. *A border*—To ſhut you out of the land of promiſe, and conſequently from the covenant made between God and our fathers. *No part*—Nothing to do with him; no right to ſerve him or expect favour from him. *Ceaſe from fearing the Lord*—For they that are cut off from public ordinances, uſually by degrees loſe all religion. It is true, the form and profeſſion of godlineſs, may be kept without the life and power of it. But the life and power will not long be kept, without the form and profeſſion of it.

V. 27: *Before him*—That we and ours may have and hold our privilege of ſerving and worſhiping God, not upon this altar, but in the place of God's preſence, in your tabernacle, and upon your altar.

V. 28. *The*

‡ *Gen.* xxxi. 48. Chap. xxiv. 27. Ver. 34.

your children may not ſay to our children in time to come, Ye
28 have no part in the LORD. Therefore ſaid we, That it ſhall be, when they ſhould *ſo* ſay to us, or to our generations in time to come, that we may ſay *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for ſacrifices,
29 but it *is* a witneſs between us and you. God forbid that we ſhould rebel againſt the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the LORD our God that *is* before his
30 tabernacle. And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, it pleaſed them.
31 And Phinehas the ſon of Eleazar the prieſt ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD is among us, becauſe ye have not committed this treſpaſs againſt the LORD: now ye have delivered the children of Iſrael out of the hand of the LORD.
32 And Phinehas the ſon of Eleazar the prieſt, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the chil-
33 dren of Iſrael, and brought them word again. And the thing pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battle, to deſtroy
34 the land wherein the children of Reuben and Gad dwelt. And the children of Reuben, and the children of Gad called the altar *Ed*; for it *ſhall be* a witneſs between us, that the LORD *is* God.

V. 28. *The pattern*—An exact repreſentation and reſemblance. *A witneſs*—That we both ſerve one God, and approve and make uſe of one and the ſame altar.

V. 30. *Pleaſed them*—They were fully ſatisfied with this anſwer.

V. 31. *Is among us*—By his gracious preſence, and preventing goodneſs, in keeping you from ſo great an offence, and all of us from thoſe calamities that would have followed it. *Hand of the Lord*—That is, from the wroth and dreadful judgments of God, by avoiding that ſin which would have involved both you and us in a moſt bloody war; you have delivered us from the evils we feared. He that prevents an approaching diſeaſe or miſchief, doth as truly deliver a man from it, as he that cures or removes it after it hath been inflicted.

V. 33. *Deſtroy the land*—As they were by the law of God obliged to do, if they had been guilty and perſiſted therein; as afterwards they did the tribe of *Benjamin* for the ſame reaſon.

V. 34. *The altar Ed*—That is, a witneſs: a witneſs of the relation they ſtood in to God and *Iſrael*, and of their concur-

CHAP. XXIII.

Joſhua *reminds the people, aſſembled for that purpoſe, of what God had done, and what he would do for them,* ver. 1—5. *Exhorts them reſolutely to perſevere in their duty to God,* ver. 6—8. *which he inforces by former benefits, and by promiſes,* ver. 9—11. *and by threatnings,* ver. 12—16.

1 AND it came to paſs, a long time after the LORD had given reſt
unto Iſrael from all their enemies round about, that Joſhua
2 waxed old, *and* ſtricken in age. And Joſhua called for all Iſrael,
even for their elders, and for their heads, and for their judges, and
for their officers, and ſaid unto them, I am old *and* ſtricken in age.
3 And ye have * ſeen all that the LORD your God hath done unto all
theſe nations, becauſe of you: for the † LORD your God *is* he that
4 hath fought for you. Behold, I have divided unto you by lot theſe
nations that remain, to be an inheritance for your tribes, from
Jordan with all the nations that I have cut off, even unto the great
5 ſea weſtward. And the LORD your God, he ſhall expel them from
before you, and drive them from out of your ſight, and ye ſhall
poſſeſs their land, as the LORD your God hath promiſed unto you.
6 Be ye therefore very couragious, to keep and to do all that is written
in the book of the law of Moſes, ‡ that ye turn not aſide therefrom

rence with the other tribes in the common faith, that Jehovah he is God. It was a witneſs to poſterity, of their care to tranſmit their religion pure and entire; and would be a witneſs againſt them, if ever they ſhould turn from following the Lord their God.

V. 1. *A long time*—About fourteen years after it.

V. 2. *Joſhua called*—Either to his own city, or rather to *Shiloh*, the uſual place of ſuch aſſemblies, where his words being uttered before the Lord, were likely to have the more effect upon them. *All Iſrael*—Not all the people in their own perſons, but in their repreſentatives, by their *elders, heads, judges* and *officers*. Probably he took the opportunity, of one of the three great feaſts. You will not have me long to preach to you; therefore obſerve what I ſay, and lay it up for the time to come.

V. 3. *Becauſe of you*—For your good, that you might gain by their loſſes.

V. 4. *That remain*—Not yet conquered. *An inheritance*—You ſhall certainly ſubdue them, and inherit their land, as you have done the reſt, if you be not wanting to yourſelves. *All the nations*—That is, with the land of thoſe nations; the *people* put for their *land*, as we have ſeen before; and as ſometimes on the contrary, the *land* is put for the *people*. *The great ſea*—Where the *Philiſtines*, your moſt formidable adverſaries yet ſurvive; but them alſo and their land I have given to you, and you ſhall undoubtedly deſtroy them, if you will proceed vigorouſly in your work.

V. 6. *Very couragious*—For it will require great

* *Mal.* i. 5. † *Exod.* xiv. 14. ‡ *Deut.* v. 32. xxviii. 14.

7 to the right hand or to the left. That ye come not among theſe na-
tions, theſe that remain amongſt you, neither ‡ make mention of
the name of their gods, nor cauſe to ſwear *by them*, neither ſerve
8 them, nor bow yourſelves unto them. But § cleave unto the
9 LORD your God as ye have done unto this day. For the LORD
hath driven out from before you, great nations and ſtrong; but *as*
for you, no man hath been able to ſtand before you unto this day.
10 ‖ One man of you ſhall chaſe a thouſand: for the LORD your God,
11 he *it is* that fighteth for you, * as he hath promiſed you. Take good
heed therefore unto yourſelves, that ye love the LORD your God.

great courage and reſolution to execute all the commands of *Moſes*, and particularly, that of expelling and deſtroying the reſidue of the *Canaanites*. *The right hand or the left*—That is, in one kind or other, by adding to the law, or diminiſhing from it.

V. 7. *Come not*—That is, avoid all familiar converſe and contracts, but eſpecially marriages with them. *Name their gods*—To wit, unneceſſarily and familiarly, leſt the mention of them breed diſcourſe about them, and ſo by degrees bring to the approbation and worſhip of them. *Nor cauſe*—Nor require nor compel the Gentiles to ſwear by them, as they uſed to do; eſpecially in leagues and contracts. It is pity, that among Chriſtians, the name of the Heathen God's are ſo commonly uſed, eſpecially in poems. Let thoſe names which have been ſet up in rivalſhip with God, be forever loathed and loſt. *Nor bow*—Neither give them any inward reverence, or outward adoration. Here is an obſervable gradation, whereby he ſhews what notable progreſs ſin uſually makes, and what need there is to look to the beginnings of it, foraſmuch as a civil and common converſation with their perſons was likely to bring them, and indeed did actually bring them, by inſenſible ſteps, to the worſhip of their gods. So it is no wonder, if ſome things not ſimply and in themſelves evil, be forbidden by God, as here the naming of their gods is, becauſe they are occaſions and introductions to evil.

V. 8. *Cleave to the Lord*—By conſtant obedience, entire affection, faithful ſervice and worſhip of him alone. *To this day*—To wit, ſince you came into *Canaan*; ſince which time the body of the people (for of them he ſpeaks, not of every particular perſon) had behaved themſelves much better than they did in the wilderneſs, and had not been guilty of any groſs and general apoſtacy from God, or rebellion againſt him.

V. 9. *No man*—To wit, whom you have invaded; otherwiſe ſome of thoſe people did yet remain unconquered.

V. 10. *He fighteth*—Impute not this therefore to your own valour, as you will be apt to do, but to God's gracious and powerful aſſiſtance.

V. 11. *Take heed*—Now it requires more watchfulneſs and diligence than it did in the wilderneſs, becauſe your temptations are now ſtronger; from the examples and inſinuations of your bad neighbours, the remainders of this wicked people; and from your own peace and proſperity: and the pride, ſecurity, forgetfulneſs of God, and luxury, which uſually attend that condition.

V 12. *Go*

‡ *Pſal.* xvi. 4. *Jer.* v. 7. *Zeph.* i. 5. § *Deut.* xi. 22. ‖ *Lev.* xxvi. 8. *Deut.* xxxii. 30. * *Exod.* xiv. 14. xxiii. 27.

12 Elſe, if ye do in any wiſe go back, and cleave unto the remnant of
theſe nations, *even* theſe that remain among you, and ſhall make
marriages with them, and go in unto them, and they to you.
13 Know for a certainty, that the LORD your God will no more drive
out *any* of theſe nations from before you; † but they ſhall be ſnares
and traps unto you, and ſcourges in your ſides, and thorns in your
eyes; until ye periſh from off this good land which the LORD your
14 God hath given you. And behold, this day *I am* going the way of
all the earth, and ye know in all your hearts, and in all your ſouls,
that ‡ not one thing hath failed of all the good things which the
LORD your God ſpake concerning you; all are come to paſs unto
15 you, *and* not one thing hath failed thereof. Therefore it ſhall come
to paſs, *that* as all good things are come upon you, which the LORD
your God promiſed you; ſo ſhall the LORD bring upon you § all
evil things, until he have deſtroyed you from off this good land,
16 which the LORD your God hath given you. When ye have tranſ-
greſſed the covenant of the LORD your God, which he commanded
you, and have gone and ſerved other gods, and bowed yourſelves

V. 12. *Go back*—From God, and from his worſhip and ſervice.

V. 13. *Traps to you*—By your converſe with them, you will be drawn by degrees into their errors, and impieties, and bruti ſh luſts. *Thorns in your eyes*—When they have ſeduced, and thereby weakned you, then they will moleſt and vex you, no leſs than a ſevere ſcourge doth a man's ſides which are laſhed by it, or than a ſmall thorn doth the eye when it is got within it. *Till ye periſh*—They ſhall ſo perſecute you, and fight againſt you with ſuch ſucceſs, that you ſhall be forced to quit your own land, and wander you know not whither; which muſt needs be very terrible to them to think of, when they compared this preſent eaſe, and plenty and ſafety, with the pains, and wearineſs, and hazards, and wants of their former wanderings.

V. 14. *Of all the earth*—That is, of all fleſh, or of all men; the way which all men go; I am about to die, as all men muſt. To die is, to go a journey, a journey to our long home. And *Joſhua* himſelf, tho' he could ſo ill be ſpared, cannot be exempted from this common lot. He takes notice of it, that they might look on theſe as his dying words, and regard them accordingly. *Ye know*—That is, you know aſſuredly; your own experience puts it out of all queſtion.

V. 15. *Evil things*—The accompliſhment of God's promiſe is a pledge that he will alſo fulfil his threatnings; both of them depending upon the ſame ground, the faithfulneſs of God.

V. 16. It will aggravate their perdition, that the land from which they ſhall periſh is a good land, and a land which God himſelf had given them: and which therefore he would have ſecured to them, if they had not thrown themſelves out of it. "Thus the goodneſs of the heavenly *Canaan*, ſays Mr. *Henry*, and the free and ſure grant God has made of it, will aggravate the miſery of

† *Exod.* xxiii. 33 *Numb.* xxxiii. 55. *Deut.* vii. 16. ‡ Chap. xxi. 45. § *Lev.* xxvi. 16. *Deut.* xxviii. 15, 16, *&c.*

to them; then ſhall the anger of the LORD be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.

CHAP. XXIV.

Joſhua *aſſembling the people, recounts what great things God had done for them,* ver. 1—13. *Exhorts them to ſerve God, which they engage to do,* ver. 14—28. *His age, death, and burial,* ver. 29—31. *The burying of* Joſeph's *bones,* ver. 32. *The death and burial of* Eleazar, ver. 33.

1 AND Joſhua gathered all the tribes of Iſrael to Shechem, and called for the elders of Iſrael, and for their heads, and for their judges, and for their officers, and they preſented themſelves be-
2 fore God. And Joſhua ſaid unto all the people, Thus ſaith the LORD God of Iſrael, * your fathers dwelt on the other ſide of the flood in old time, *even* Terah the father of Abraham, and the fa-

of thoſe that ſhall forever be ſhut out and periſh from it. Nothing will make them ſee how wretched they are, ſo much as to ſee, *how happy they might have been.*" Might have been! What on the ſuppoſition of *abſolute decrees?* How happy might a perſon *not elected* have been? And if he was elected, how could he be *wretched for ever?* What art of man can reconcile theſe things? Again, ſhall any of the elect *periſh for ever?* or has God *made* to any others, *a free and ſure grant of the heavenly Canaan?* If not, how can the miſery of thoſe that periſh be aggravated, by *a free and ſure grant* which they never had any ſhare in?

V. 1. *All Iſrael*—Namely, their repreſentatives. *Shechem*—To the city of *Shechem*, a place convenient for the purpoſe, not only becauſe it was a *Levitical* city, and a city of refuge, and a place near *Joſhua*'s city, but eſpecially for the two main ends for which he ſummoned them thither. 1. For the ſolemn burial of the *bones of Joſeph*, and the reſt of the patriarchs, for which this place was deſigned. 2. For the ſolemn renewing of their covenant with God; which in this place was firſt made between God and *Abraham*, Gen. xii. 6, 7. and afterwards renewed by the *Iſraelites* at their firſt entrance into the land of *Canaan*, between the two mountains of *Ebal* and *Gerizzim*, chap. viii. 30, &c. which were very near *Shechem*: and therefore this place was moſt proper, both to remind them of their former obligations to God, and to engage them to a farther ratification of them. *Before God*—As in God's preſence, to hear what *Joſhua* was to ſpeak to them in God's name, and to receive God's commands from his mouth. He had taken a ſolemn farewell before: but as God renewed his ſtrength, he deſired to improve it for their good. We muſt never think our work for God done, 'till our life is done.

V. 2. *The people*—To the *elders*, by whom it was to be imparted to all the reſt, and to as many of the people as came thither. He ſpake to them in God's name, and as from him, in the language of a prophet, *Thus ſaith the Lord*, Jehovah, the great God, and *the God of Iſrael*, whom you are peculiarly engaged to hear. *The flood*—Or, *the river*, namely, *Euphrates*, ſo called by way of eminency. *They ſerved*—That is, Both *Abraham* and *Nahor* were no

* *Gen.* xi. 26. 31. xii. 1.

3 ther of Nachor: and they ſerved other Gods. And I took your
father Abraham from the other ſide of the flood, and led him
throughout all the land of Canaan, and multiplied his ſeed, and †gave
4 him Iſaac. And I gave unto Iſaac, ‡ Jacob and Eſau, and I gave
unto § Eſau mount Seir to poſſeſs it: ‖ but Jacob and his children
5 went down intoEgypt. *I ſentMoſes alſo and Aaron, and I plagued
Egypt according to that which I did amongſt them: and afterward
6 I brought you out. And I †† brought your fathers out of Egypt:
and you came unto the ſea, and the Egyptians purſued after your
7 fathers with chariots and horſemen unto ** the Red-ſea. And when
they cried unto the LORD, he put darkneſs between you and the
Egyptians, and brought the ſea upon them, and covered them; and
your eyes have ſeen what I have done in Egypt: and ye dwelt in
8 the wilderneſs a long ſeaſon. And I brought you into the land of
the Amorites, which dwelt on the other ſide Jordan; §§ and they
fought with you: and I gave them into your hand, that ye might
9 poſſeſs their land, and I deſtroyed them from before you. Then
Balak the ſon of Zippor king of Moab, aroſe and warred againſt
Iſrael, and ‖‖ ſent and called Balaam the ſon of Beor to curſe you:

no leſs idolaters than the reſt of mankind. This is ſaid to prevent their vain boaſting in their worthy anceſtors, and to aſſure them that whatſoever good was in, or had been done by their progenitors, was wholly from God's free grace, and not for their own merit or righteouſneſs.

V. 3. *I took*—I ſnatched him out of that idolatrous place, and took him into acquaintance and covenant with myſelf, which was the higheſt honour and happineſs he was capable of. *And led*—That is, I brought him after his father's death into *Canaan*, Gen. xii. 1. and I conducted and preſerved him in all his travels through the ſeveral parts of *Canaan*. *And multiplied*—That is, gave him a numerous poſterity, not only by *Hagar* and *Keturah*, but even by *Sarah* and by *Iſaac*. *Gave Iſaac*—By my ſpecial power and grace to be heir of my covenant, and all my promiſes, and the ſeed in or by which all the nations were to be bleſſed.

V. 4. *Mount Seir*—That he might leave *Canaan* entire to his brother *Jacob* and his poſterity, *Gen.* xxxvi. 7, 8, *Into Egypt*—Where they long lived in grievous bondage; which God having delivered us from, I ſhall now paſs it over.

V. 7. *Your eyes*—He ſpeaketh this to the *elders*, ver. 1. who were ſo, not only by power and dignity, but many of them by age; and there being now not ſixty years paſt ſince thoſe *Egyptian* plagues, it is very probable that a conſiderable number of thoſe preſent, had ſeen thoſe things in *Egypt*, and being not twenty years old, were exempted from that dreadful ſentence paſſed upon all who were older, *Numb.* 14.

V. 9. *Balak warred*—*Balak* warred, tho' not by open force, yet by crafty counſel and

† *Gen.* xxi. 2. ‡ *Gen.* xxv. 24. 26. § *Gen.* xxxvi. 8. ‖ *Gen.* xlvi. 1. 6.
* *Exod.* iii. 10. †† *Exod.* xii. 37. ** *Exod.* xiv. 9. §§ *Numb.* xxi. 34.
Deut. ii. 32. ‖‖ *Numb.* xxii. 5. *Deut.* xxiii. 4.

10 But I would not hearken unto Balaam, therefore he bleſſed them
11 ſtill: ſo I delivered you out of his hand. And § ye went over
Jordan, and came unto Jericho: and ‖ the men of Jericho fought
againſt you, and the Amorites, and the Perizzites, and the Ca-
naanites, and the Hittites, and the Girgaſhites, the Hivites, and
12 the Jebuſites, and I delivered them into your hand. And ** I ſent
the hornet before you, which drave them out before you, *even* the
two kings of the Amorites: *but* ††not with thy ſword, nor with thy
13 bow. And I have given you a land for which ye did not labour,
and * cities which ye built not, and ye dwell in them: of the
14 vineyards and olive-yards which ye planted not, do ye eat. Now
therefore fear the LORD, and ſerve him in ſincerity, and in truth,
and put away the gods which your fathers ſerved on the other
15 ſide of the flood, and † in Egypt: and ſerve the LORD. And if it
ſeem evil unto you to ſerve the LORD, ‡ chooſe ye this day whom

and warlike ſtratagems, by wicked devices.

V. 10. *Unto Balaam*—Who hereby appears to have deſired of God leave to curſe *Iſrael*; and therefore it is not ſtrange, that God who permitted him ſimply to go, was highly angry with him for going with ſo wicked an intent, *Numb.* xxii. 20. 22. 32. *Delivered you*—That is, from *Balak*'s malicious deſign againſt you.

V. 11. *Deliver them*—Namely, ſucceſſively; for in theſe few words he ſeems to compriſe all their wars, which being ſo freſh in their memory, he thought it needleſs particularly to mention.

V. 12. *Sent the hornet*—When they were actually engaged in battle with the *Canaanites.* Theſe dreadful ſwarms which firſt appeared in their war with *Sihon* and *Og*, tormented them with their ſtings and terrified them with their noiſe, ſo that they became an eaſy prey to *Iſrael.* God had promiſed to do this for them, *Exod.* xxiii. 27, 28. and here *Joſhua* obſerves the fulfilling the promiſe.

V. 14. *The gods*—Whereby it appears, that although *Joſhua* had doubtleſs prevented and purged out all public idolatry, yet there were ſome of them who practiſed it in their private houſes and retirements. *Your fathers*—*Terah*, and *Nahor*, and *Abraham*, as ver. 2. and other of your anceſtors. *In Egypt*—See *Ezek.* xxiii. 3. 8. 19. 21. 27. Under theſe particulars, no doubt he comprehends all other falſe gods, which were ſerved by the nations amongſt whom they were, but only mentions theſe, as the idols which they were in more danger of worſhipping than thoſe in *Canaan;* partly becauſe thoſe of *Canaan* had been now lately and palpably diſgraced by their inability to preſerve their worſhippers from total ruin; and partly, becauſe the other idols came recommended to them by the venerable name of antiquity, and the cuſtom of their forefathers.

V. 15. *Seem evil*—Unjuſt, unreaſonable or inconvenient. *Chooſe ye*—Not that he leaves them to their liberty, whether they would ſerve God or idols; for *Joſhua* had no ſuch power himſelf, nor could give it to any other; and both he and they were obliged

§ Chap. iii. 14. ‖ Chap. vi. 1. x. 1. xi. 1. ** *Exod.* xxiii. 28. *Deut.* vii. 20.
†† *Pſal.* xliv. 3. 6. * *Deut.* vi. 10, 11. † *Lev.* xvii. 7. *Ezek.* xx. 8.
‡ *John* vi. 67.

ye will ſerve, whether the gods which your fathers ſerved, that *were* on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell: but as for me and my houſe we will ſerve
16 the LORD. And the people anſwered and ſaid, God forbid that we
17 ſhould forſake the LORD, to ſerve other gods. For the LORD our God, he *it is* that brought us up, and our fathers out of the land of Egypt, from the houſe of bondage, and which did thoſe great ſigns in our ſight, and preſerved us in all the way wherein we went, and among
18 all the people through whom we paſſed. And the LORD drave out from before us all the people, even the Amorites that dwelt in the land:
19 *therefore* will we alſo ſerve the LORD, for he is our God. And Joſhua ſaid unto the people, Ye cannot ſerve the LORD: for he *is* an holy God: he is a jealous God; he ‡ will not forgive your tranſgreſſions, nor your

obliged by the law of *Moſes*, to give their worſhip to God only, and to forbear all idolatry in themſelves, and ſeverely to puniſh it in others; but it is a powerful inſinuation, whereby he both implies, that the worſhip of God is ſo highly reaſonable, neceſſary and beneficial; and the ſervice of idols ſo abſurd, and vain, and pernicious, that if it were left free for all men to take their choice, every man in his right wits muſt needs chuſe the ſervice of God, before that of idols; and provokes them to bind themſelves faſter to God by their own choice. *We will*—But know this, if you ſhould all be ſo baſe and brutiſh, as to prefer ſenſeleſs and impotent idols, before the true and living God, it is my firm purpoſe, that I will, and my children, and ſervants (as far as I can influence them) ſhall be conſtant and faithful to the Lord. And that, whatever others do. They that reſolve to ſerve God, muſt not ſtart at being ſingular in it. They that are bound for heaven muſt be willing to ſwim againſt the ſtream, and muſt do, not as *moſt do*, but as *the beſt* do.

V. 19. *Ye cannot*—He ſpeaks not of an abſolute impoſſibility, (for then both his reſolution to ſerve God himſelf, and his exhortation to them had been vain) but of a moral impoſſibility, or a very great difficulty, which he alledgeth not to diſcourage them from God's ſervice, but to make them more conſiderate in obliging themſelves; and more reſolved in anſwering their obligations. The meaning is, God's ſervice is not, as you ſeem to fancy, a ſlight and eaſy thing, but it is a work of great difficulty, and requires great care, and courage and reſolution; and when I conſider the infinite purity of God, that he will not be mocked or abuſed; and withal your proneneſs to ſuperſtition and idolatry, even during the life of *Moſes*, and in ſome of you, while I live, and while the obligations which God had laid upon you in this land, are freſh in remembrance; I cannot but fear that after my deceaſe you will think the ſervice of God burdenſome, and therefore will caſt it off and revolt from him, if you do not carefully avoid all occaſions of idolatry. *A jealous God*—In the *Hebrew*, *He is the holy Gods*, holy Father, holy Son, holy Spirit. He will not endure a partner in his worſhip; you cannot ſerve him and idols together. *Will not forgive*—If you who own yourſelves his people and ſervants, ſhall wilfully tranſgreſs his laws, he will not let this go unpuniſhed in you, as he

‡ *Exod.* xxiii. 21.

20 ſins. If ye forſake the LORD, and ſerve ſtrange gods, § then he
will turn, and do you hurt, and conſume you after that he hath
21 done you good. And the people ſaid unto Joſhua, Nay, but we
22 will ſerve the LORD. And Joſhua ſaid unto the people, Ye *are* wit-
neſſes againſt yourſelves, that ye have choſen the LORD, to ſerve
23 him. And they ſaid, *We are* witneſſes. Now therefore put away,
ſaid he, the ſtrange gods which are among you, and incline your
24 heart unto the LORD God of Iſrael. And the people ſaid unto
Joſhua, The LORD our God will we ſerve, and his voice will we
25 obey. So Joſhua made a covenant with the people that day, and
26 ſet them a ſtatute, and an ordinance in Shechem. And Joſhua
wrote theſe words in the book of the law of God, and ‖ took a
great ſtone, and ſet it up there, under * an oak that *was* by the

he doth in other nations; therefore conſider what you do, when you take the Lord for your God; weigh your advantages and inconveniences together; for as if you be ſincere and faithful in God's ſervice, you will have admirable benefits by it; ſo if you be falſe to your profeſſions, and forſake him whom you have ſo ſolemnly avouched to be your God, he will deal more ſeverely with you than with any people in the world.

V. 20. *Will turn*—That is, he will alter his courſe and the manner of his dealing with you, and will be as ſevere as ever he was kind and gracious. He will repent of his former kindneſſes, and his goodneſs abuſed will be turned into fury.

V. 21. *The Lord*—Namely, him only, and not ſtrange gods.

V. 22. *Againſt yourſelves*—This ſolemn profeſſion will be a ſwift witneſs againſt you, if hereafter you apoſtatize from God.

V. 23. *Strange gods*—Thoſe idols which you either brought out of *Egypt*, or have taken in *Canaan*, which ſome of you keep contrary to God's command, whether for the preciouſneſs of the matter, or rather for ſome ſecret inclination to ſuperſtition and idolatry.

V. 25. *A ſtatute—He ſet* or eſtabliſhed that covenant with *them*, that is, the people, *for a ſtatute or an ordinance*, to bind themſelves and their poſterity unto God for ever.

V. 26. *Theſe words*—That is, this covenant or agreement of the people with the Lord. *In the book*—That is, in the volume which was kept in the ark, *Deut.* xxxi. 9. 26. whence it was taken and put into this book of *Joſhua*: this he did for the perpetual remembrance of this great and ſolemn action, to lay the greater obligation upon the people to be true to their engagement; and as a witneſs for God, againſt the people, if afterward he puniſhed them for their defection from God, to whom they had ſo ſolemnly and freely obliged themſelves. *Set it up*—As a witneſs and monument of this great tranſaction, according to the cuſtom of thoſe ancient times. Poſſibly this agreement was written upon this ſtone, as was then uſual. *By the ſanctuary*—That is, near the place where the ark and tabernacle then were; for tho' they were forbidden to *plant a grove of trees near unto the altar*, as the *Gentiles* did, yet they might for a time ſet up an altar, or the ark, near a great tree which had been planted there before.

V. 27. *It*

Numb. 34.

§ Chap. xxiii. 15. ‖ *Judg.* ix. 6. * *Gen.* xxxv. 4.

27 ſanctuary of the LORD. And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſs unto us; for it hath heard all the words of the LORD which he ſpake unto us; it ſhall be there for a
28 witneſs unto you, leſt ye deny your God. So † Joſhua let the peo-
29 ple depart, every man unto his inheritance. And it came to paſs after theſe things, that Joſhua the ſon of Nun, the ſervant of
30 the LORD died, *being* an hundred and ten years old. And they buried him in the border of his inheritance in ‡ Timnath-ſerah, which *is* in mount Ephraim, on the north ſide of the hill of Gaaſh.
31 And § Iſrael ſerved the LORD all the days of Joſhua, and all the days of the elders that over-lived Joſhua, and which had known all the
32 works of the LORD, that he had done for Iſrael. And ‖ the bones of Joſeph, which the children of Iſrael brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of * the ſons of Hamor the father of Shechem, for an hundred pieces of ſilver, and it became the inheritance of the children of
33 Iſrael. And Eleazar the ſon of Aaron died, and they buried him in a hill *that pertained* to Phinehas his ſon, which was given him in mount Ephraim.

V. 27. *It hath heard*—It ſhall be as ſure a witneſs againſt you, as if it had heard. This is a common figure, whereby the ſenſe of hearing is often aſcribed to the heavens and the earth, and other ſenſeleſs creatures.

V. 32. *The bones of Joſeph*—*Joſeph* died two hundred years before in *Egypt*, but *gave commandment concerning his bones*, that they ſhould not reſt in a grave, 'till *Iſrael* reſted in the land of promiſe. Now therefore they were depoſited in that piece of ground, which his father gave him near *Shechem*. One reaſon why *Joſhua* called all *Iſrael* to *Shechem*, might be to attend *Joſeph*'s bones to the grave. So that he now delivered as it were both *Joſeph*'s funeral ſermon, and his own farewell ſermon. And if it was in the laſt year of his life, the occaſion might well remind him, of his own death now at hand. For he was juſt of the ſame age with his illuſtrious anceſtor, who died being *one hundred and ten years old*, Gen. l. 29.

V. 33. *Given him*—By ſpecial favour, and for his better conveniency in attending upon the ark, which then was, and for a long time was to be in *Shiloh*, near this place: whereas the cities which were given to the prieſts, were in *Judah*, *Benjamin*, and *Simeon*, which were remote from *Shiloh*, tho' near the place where the ark was to have its ſettled abode, namely, at *Jeruſalem*. It is probable *Eleazar* died about the ſame time with *Joſhua*, as *Aaron* did in the ſame year with *Moſes*. While *Joſhua* lived, religion was kept up, under his care and influence, but after he and his co-temporaries were gone, it ſwiftly went to decay. How well is it for the goſpel church, that Chriſt, our *Joſhua*, is ſtill with it by his Spirit, and will be *always*, even *to the end of the world?*

NOTES.

† *Judg.* ii. 6. ‡ Chap. xix. 50. *Judg.* ii. 9. § *Judg.* ii. 7. ‖ *Gen.* l. 25. *Exod.* xiii. 19.
* *Gen.* xxxiii. 19.

NOTES

ON

The Book of JUDGES.

This book contains the history of the Israelites *under the* Judges, *which lasted two hundred and ninety nine years: under* Othniel, *forty, under* Ehud, *eighty, under* Barak, *forty, under* Gideon, *forty, under* Abimelek, *three, under* Tola, *twenty-three, under* Jair, *twenty-two, under* Jephtha, *six, under* Ibzan, *seven, under* Elon, *ten, under* Abdon, *eight, under* Samson, *twenty. As for the years of their servitude, they co-incide with the years of some or other of the* Judges. *In the five last chapters we have an account of some memorable events, which happened in the days when the* Judges *ruled. As to the state of* Israel *during this period,* 1. *They were miserably corrupted, and miserably oppressed. Yet we may hope, the tabernacle service was kept up, and that many attended it.* 2. *It seems, each tribe had its government within itself, and acted separately, without any common head. This occasioned many differences among themselves.* 3. *The government of the* Judges *was not constant but occasional. By their judging* Israel *is meant chiefly, their avenging* Israel *of their enemies, and purging them from their idolatries.* 4. *During the government of the* Judges, *God was in an especial manner the king of* Israel. *It is not improbably supposed, that the prophet* Samuel *was the penman of this book.*

JUDGES.

CHAP. I.

The conquests made by Judah *and* Simeon, ver. 1—20. Benjamin *failed,* ver. 21. *The house of* Joseph *took* Bethel, ver. 22—26. *But* Manasseh *did not drive out the* Canaanites, ver. 27, 28. *Nor* Ephraim, ver. 29. *Nor* Zebulun, ver. 30. *Nor* Asher, ver. 31, 32. *Nor* Naphtali, ver. 33. *Nor* Dan, ver. 34—36.

1 NOW after the death of Joshua, it came to pass, that the children of Israel asked the LORD, saying, Who shall go up

V. 1. *After the death*—Not long after it; for *Othniel*, the first judge, lived in *Joshua*'s time. *Asked the Lord*—Being assembled together at *Shiloh*, they enquired of the high

2 for us againſt the Canaanites firſt, to fight againſt them? And the
LORD ſaid, Judah ſhall go up: behold I have delivered the land
3 into his hand. And Judah ſaid unto Simeon his brother, Come up
with me into my lot, that we may fight againſt the Canaanites, and
I likewiſe will go with thee into thy lot. So Simeon went with him.
4 And Judah went up, and the LORD delivered the Canaanites and
the Perizzites into their hand, and they ſlew of them in Bezek ten
5 thouſand men. And they found Adoni-bezek in Bezek; and they
fought againſt him, and they ſlew the Canaanites and the Perizzites.
6 But Adoni-bezek fled, and they purſued after him, and caught
7 him, and cut off his thumbs and his great toes. And Adoni-bezek
ſaid, Threeſcore and ten kings, having their thumbs and great toes
cut off, gathered *their meat* under my table: as I have done, ſo God
hath requited me: and they brought him to Jeruſalem, and there
8 he died. And the children of Judah fought againſt Jeruſalem,
and took it, and ſmote it with the edge of the ſword, and ſet the

high-prieſt by the *Urim* and the *Thummim*. *Againſt the Canaanites firſt*—Finding their people multiply exceedingly, and conſequently the neceſſity of enlarging their quarters, they renew the war. They do not enquire who ſhall be captain general to all the tribes; but what tribe ſhall firſt undertake the expedition, that by their ſucceſs the other tribes may be encouraged to make the like attempt upon the *Canaanites* in their ſeveral lots.

V. 2. *Judah*—The tribe of *Judah* is choſen for the firſt enterpriſe, becauſe they were both moſt populous, and ſo moſt needing enlargement; and withal moſt valiant, and therefore moſt likely to ſucceed: for God chooſeth fit means for the work which he deſigns. Moreover the *Canaanites* were numerous and ſtrong in thoſe parts, and therefore to be ſuppreſſed, before they grew too ſtrong for them.

V. 3. *To Simeon*—As neareſt to him both by relation, being his brother by both parents, and by habitation. *The Canaanites*—Specially ſo called, becauſe they are diſtinguiſhed from the *Perizzites*, ver. 4.

V. 4. *In Bezek*—Not in the city, for that was not yet taken, ver. 5. but in the territory of it.

V. 5. *Adoni-bezek*—The lord or king of *Bezek*; as his name ſignifies. *In Bezek*—Whither he fled when he loſt the field. *Againſt him*—That is, againſt the city wherein he had encamped himſelf, and the reſt of his army.

V. 6. *Great toes*—And this they did, either by the direction of God, or upon notice of his former tyranny and cruelty.

V. 7. *Threeſcore and ten*—Which is not ſtrange in thoſe times and places. For it is well known, that antiently each ruler of a city, or great town, was called a *king*, and had kingly power in that place; and many ſuch kings we meet with in *Canaan*: and it is probable, that ſome years before, kings were more numerous there, 'till the greater devoured many of the leſs. *Under my table*—An act of barbarous inhumanity thus to inſult over the miſerable, joined with abominable luxury.

V. 8. *And took*—Yet ſome of the inhabitants retired into the caſtle, and held out there 'till *David*'s time.

V. 10. *Judah*

9 city on fire. * And afterward the children of Judah went
down to fight againſt the Canaanites, that dwelt in the moun-
10 tain, and in the ſouth, and in the valley. And Judah went
againſt the Canaanites that dwelt in Hebron, (now the name of He-
bron before *was* †Kirjath-arba) and they ſlew Sheſhai, and Ahiman,
11 and Talmai. And from thence he went againſt the inhabitants of
12 Debir, (and the name of Debir before *was* Kirjath-ſepher) And
Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him
13 will I give Achſah my daughter to wife. And Othniel the ſon of
Kenaz, ‡ Caleb's younger brother, took it: and he gave him Ach-
14 ſah his daughter to wife. And it came to paſs when ſhe came *to him*,
that ſhe moved him to aſk of her father a field: and ſhe lighted from
15 off her aſs, and Caleb ſaid unto her, What wilt thou? And ſhe ſaid
unto him, Give me a bleſſing, for thou haſt given me a ſouth land, give
me alſo ſprings of water. And Caleb gave her the upper ſpings and
16 the nether ſprings. And the children of the Kenite, Moſes's fa-
ther-in-law, went up out of the city of the palm-trees, with the
children of Judah, into the wilderneſs of Judah, which *lieth* in the
17 ſouth of Arad, and they went and dwelt among the people. And
Judah went with Simeon his brother, and they ſlew the Canaanites
that inhabited Zephath, and utterly deſtroyed it (and the name of

V. 10. *Judah went*—Under the conduct of *Caleb*, as is recorded, *Joſh.* xv. 14, &c. for that relation, and this, are doubtleſs one and the ſame expedition, and it is mentioned there by anticipation.

V. 16. *Moſes's father-in-law*—That is, of *Jethro*, ſo called from the people whom he deſcended, *Numb.* xxi. 21, 22. And, whatſoever he did, it is evident, that his poſterity came into *Canaan* with the *Iſraelites*, and were there ſeated with them, ſee chap. iv. 11. 17. v. 24. 1 *Sam.* xv. 6. 1 *Chron.* ii. *City of palm-trees*—That is, from *Jericho*, ſo called, *Deut.* xxxiv. 3. not the city which was deſtroyed; but the territory belonging to it, where it ſeems they were ſeated, in a moſt pleaſant, and fruitful, and ſafe place, according to the promiſe made by *Moſes* to their father, *Numb.* x. 31, 32. and whence they might remove, either to avoid the neighbouring *Canaanites;* or out of love to the children of *Judah*. *South of Arad*—In the ſouthern part of the land of *Canaan*, where *Arad* was, *Numb.* xxi. 1. *They went*—That is ſome of them, for others of them dwelt in a contrary quarter, in the moſt northern part of the land. *Among the people*—Heb. *that people*, namely, thoſe children of *Judah* that lived there.

V. 17. *Judah went with Simeon*—According to his promiſe, ver. 3. and the laws of juſtice and gratitude. *Hormah*—Either, 1. The ſame place ſo called, *Numb.* xxi. 3. and ſo what was there vowed, is here executed: or, 2. Some other place called by the ſame name upon the like occaſion, which was frequent among the *Hebrews*. This ſeems more probable.

V. 18. *Judah*

* *Joſh.* x. 36. † *Joſh.* xv. 13. ‡ Chap. iii. 9.

18 of the city *was* called Hormah). Alſo Judah took Gaza with the
coaſt thereof, and Aſkelon with the coaſt thereof, and Ekron with
19 the coaſt thereof. And the LORD was with Judah, and he drave out
the inhabitants of the mountain, but could not drive out the inha-
20 bitants of the valley, becauſe they had chariots of iron. ‡ And
they gave Hebron unto Caleb, as Moſes ſaid: and he expelled
21 thence the three ſons of Anak. And the children of Benjamin
did not drive out the Jebuſites that inhabited Jeruſalem: but the
Jebuſites dwell with the children of Benjamin in Jeruſalem unto
22 this day. And the houſe of Joſeph, they alſo went up againſt
23 Bethel: and the LORD *was* with them. And the houſe of Joſeph
ſent to deſcry Bethel, (now the name of the city before *was* § Luz.)
24 And the ſpies ſaw a man come forth out of the city, and they ſaid
unto him, Shew us, we pray thee, the entrance into the city, and
25 ‖ we will ſhew thee mercy. And when he ſhewed them the entrance
into the city, they ſmote the city with the edge of the ſword: but they
26 let go the man and all his family. And the man went into the land of
the Hittites, and built a city, and called thename thereof Luz: which
27 *is* the name thereof unto this day. * Neither did Manaſſeh drive out
the inhabitants of Beth-ſhean, and her towns, nor Taanah, and her
towns, nor the inhabitants of Dor, and her towns, nor the inhabi-
tants of Ibleam, and her towns, nor the inhabitants of Megiddo,

V. 18. *Judah took*—It is only ſaid, they *took* the cities, and probably contented themſelves with making them tributary; but it is not ſaid that they ſlew the people, as they ought to have done; and as it is ſaid of the other cities here. And the people being thus ſpared, did by God's juſt judgment recover their ſtrength, and expel the Jews out of their cities. It is farther obſervable, that *Ekron* here taken, was one of *Dan*'s cities, *Joſh.* xix. 43. and it was taken here by *Judah* and *Simeon*, partly out of love for their brother *Dan*, and partly to ſecure their new conqueſts, and other adjoining territories, from ſuch potent neighbours.

V. 19. *Could not drive*—Becauſe of their unbelief, whereby they diſtruſted God's power to deſtroy thoſe who had chariots of iron, and ſo gave way to their own fear and ſloth, whereby God was provoked to withdraw his helping hand.

V. 22. *Houſe of Joſeph*—That is, the tribe of *Ephraim*.

V. 24. *The entrance*—On which ſide it is weakeſt, that we might beſt invade and take it.

V. 25. *His family*—Together with his eſtate, as the following verſe manifeſts.

V. 26. *The Hittites*—Where the *Hittites* ſeated themſelves after they were driven out of *Canaan*, which ſeems to be northward from *Canaan*, and near upon it.

V. 27. *Manaſſeh*—That is, that half of this tribe which dwelt in *Canaan*.

V. 29. *In*

‡ *Numb.* xiv. 24. *Joſh.* xiv. 9. 13. § *Gen.* xxviii. 19. ‖ *Joſh.* ii. 12. 14.
* *Joſh.* xvii. 11, 12, 13.

28 and her towns: but the Canaanites would dwell in that land. And
it came to paſs when Iſrael was ſtrong, that they put the Canaanites
29 to tribute, and did not utterly drive them out. † Neither did
Ephraim drive out the Canaanites, that dwelt in Gezer: but the
30 Canaanites dwelt in Gezer among them. Neither did Zebulun
drive out the inhabitants of Kitron, nor the inhabitants of Nahalol:
but the Canaanites dwelt among them, and became tributaries.
31 Neither did Aſher drive out the inhabitants of Accho, nor the in-
habitants of Zidon, nor Ahlab, nor Achzib, nor Helbah, nor Ap-
32 hik, nor of Rehob: But the Aſherites dwelt among the Canaanites,
33 the inhabitants of the land: for they did not drive them out. Nei-
ther did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor
the inhabitants of Beth-anath, but he dwelt among the Canaanites,
the inhabitants of the land: nevertheleſs the inhabitants of Beth-
34 ſhemeſh, and of Beth-anath, became tributaries unto them. And
the Amorites forced the children of Dan into the mountain: for
35 they would not ſuffer them to come down into the valley. But the
Amorites would dwell in mount Heres in Aijalon, and in Shaalbim:
yet the hand of the houſe of Joſeph prevailed, ſo that they became
36 tributaries. And the coaſt of the Amorites *was* from the going up
to Akrabbim, from the rock, and upward.

CHAP. II.

An angel reproves Iſrael, *who bewail their ſins*, ver. 1—5. *They ſerved God during the life of* Joſhua, *and his co-temporaries*, ver. 4—9. *Their frequent revolts to idolatry*, ver. 10—19. *God ſtops their ſucceſs*, ver. 20—23.

1 AND an angel of the LORD came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have

V. 29. *In Gezer*—Which they poſſeſſed 'till *Solomon*'s time, 1 *Kings* ix. 6.

V. 34. *The valley*—That is, into the plain country; which was the occaſion of that expedition for the getting new quarters, of which we read *Joſh.* 19. and chap. 18.

V. 35. *Houſe of Joſeph*—That is, of the *Ephraimites*, who helped their brethren the *Danites* againſt the *Amorites*.

V. 36. *Akrabbim*—Which was in the ſouthern part of *Canaan*, Joſh. xv. 2, 3. from whence it went up towards the north. This is added to ſhew the great power and large extent of this people.

V. 1. *The angel*—Chriſt the angel of the covenant, often called *the angel of the Lord*, to whom the conduct of *Iſrael* out of *Egypt* into *Canaan*, is frequently aſcribed. He alone could ſpeak the following words in his own name and perſon; whereas created angels and prophets univerſally uſher in their meſſage with, *Thus ſaith the Lord*, or

† *Joſh.* xvi. 10.

brought you unto the land which I ſware unto your fathers, and I
2 ſaid, I will never break my covenant with you. And * ye ſhall make no league with the inhabitants of this land, † you ſhall throw down their altars: but ye have not obeyed my voice: Why have
3 ye done this? Wherefore I alſo ſaid, I will not drive them out from before you: but they ſhall be *as thorns* in your ſides, and their
4 gods ſhall be a ‡ ſnare unto you. And it came to paſs when the angel of the LORD ſpake theſe words unto all the children of Iſrael,
5 that the people lift up their voice and wept. And they called the name of the place Bochim: and they ſacrificed there unto the LORD.
6 And when § Joſhua had let the people go, the children of Iſrael
7 went every man unto his inheritance to poſſeſs the land. And the people ſerved the LORD all the days of Joſhua, and all the days of the elders that out-lived Joſhua, who had ſeen all the great works
8 of the LORD that he did for Iſrael. And ‖ Joſhua the ſon of Nun, the ſervant of the LORD died, *being* an hundred and ten years old.
9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north-ſide of the hill Gaaſh.
10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not the

or ſome equivalent expreſſion. And this angel having aſſumed the ſhape of a man, it is not ſtrange that he imitates the motion of a man, and comes as it were from *Gilgal* to the place where now they were: by which motion he ſignified, that he was the perſon that brought them to *Gilgal*, the firſt place where they reſted in *Canaan*, and there protected them ſo long, and from thence went with them to battle, and gave them ſucceſs. *Bochim*—A place ſo called by anticipation; it ſeems to be no other than *Shiloh*, where it is probable, the people were met together upon ſome ſolemn feſtival. *I ſaid*—That is, I promiſed, upon condition of your keeping covenant with me.

V. 2. *Done this*—That is, diſobeyed theſe expreſs commands.

V. 3. *I ſaid*—With myſelf, I have now taken up this peremptory reſolution.

V. 4. *Wept*—Some of them from a true ſenſe of their ſins; others from a juſt apprehenſion of their approaching miſery.

V. 5. *Bochim*—That is, *Weepers*. *They ſacrificed*—For the expiation of their ſins, by which they had provoked God to this reſolution.

V. 6. *Let the people go*—When he had diſtributed their inheritances, and diſmiſſed them ſeverally to take poſſeſſion of them. This was done before this time, whilſt *Joſhua* lived; but is now repeated to diſcover the time, and occaſion of the peoples defection from God, and of God's deſertion of them.

V. 10. *Knew not*—Which had no experimental, nor ſerious and affectionate knowledge of God, or of his works.

V. 11. *In*

* *Deut.* vii. 2. † *Deut.* xii. 3. ‡ *Exod.* xxiii. 33. xxxiv. 12. § *Joſh.* xxiv. 28. ‖ *Joſh.* xxiv. 29.

11 LORD, nor yet the works which he had done for Iſrael. And the
children of Iſrael did evil in the ſight of LORD, and ſerved Baalim.
12 And they forſook the LORD God of their fathers, which brought
them out of the land of Egypt, and followed other gods, of the
gods of the people that *were* round about them, and bowed them-
13 ſelves unto them, and provoked the LORD to anger. And they
14 forſook the LORD, and ſerved Baal and Aſhtaroth. And the an-
ger of the LORD was hot againſt Iſrael, and he delivered them into
the hand of ſpoilers, that ſpoiled them, and * ſold them into the
hands of their enemies round about, ſo that they could not any lon-
15 ger ſtand before their enemies. Whitherſoever they went out, the
hand of the LORD was againſt them for evil; as the LORD had ſaid,
and † as the LORD had ſworn unto them: and they were greatly
16 diſtreſſed. Nevertheleſs, the LORD raiſed up judges, which deli-
17 vered them out of the hand of thoſe that ſpoiled them. And yet
they would not hearken unto their judges, but they went a whoring
after other gods, and bowed themſelves unto them: they turned
quickly out of the way which their fathers walked in, obeying the

V. 11. *In the ſight*—Which notes the heinouſneſs and impudence of their ſins, above other peoples; becauſe God's preſence was with them, and his eye upon them in a peculiar manner, which alſo they were not ignorant of, and therefore were guilty of more contempt of God than other people. *Baalim*—Falſe gods. He uſeth the plural number, becauſe the gods of the *Canaanites*, and adjoining nations, which *Iſrael* worſhipped, were moſt of them called by the name of *Baal*.

V. 13. *Baal and Aſhtaroth*—That is, the ſun and moon, whom many Heathens worſhipped, tho' under divers names; and ſo they ran into that error which God had ſo expreſly warned them againſt, *Deut.* iv. 19. *Baalim* ſignifies *lords*, and *Aſhtaroth*, *bleſſed ones*, he-gods and ſhe-gods. When they forſook Jehovah, they had *gods many* and *lords many*, as a luxuriant fancy pleaſed to multiply them.

V. 14. *Sold them*—That is, delivered them up, as the ſeller doth his commodities, unto the buyer.

V. 15. *Whitherſoever they went*—That is, Whatſoever expedition or buſineſs they undertook; which is uſually ſignified by *going out, and coming in.*

V. 16. *Raiſed up*—By inward inſpiration and excitation of their hearts, and by outward deſignation teſtified by ſome extraordinary action. *Judges*—Supreme magiſtrates, whoſe office it was, under God, and by his particular direction, to govern the commonwealth of *Iſrael* by God's laws, and to protect and ſave them from their enemies, to preſerve and purge religion, and to maintain the liberties of the people againſt all oppreſſors.

V. 17. *Their judges*—Who admoniſhed them of their ſin and folly, and of the danger and miſery which would certainly befall them.

* *Pſal.* xliv. *Iſa.* l. 1. † *Lev.* xxvi. *Deut.* xxviii.

18 commandments of the LORD: *but* they did not ſo. And when the
LORD raiſed them up judges, then the LORD was with the judge, and
delivered them out of the hand of their enemies all the days of the
judge: (for it repented the LORD, becauſe of their groanings, by
19 reaſon of them that vexed them, and oppreſſed them:) And it
came to paſs ‡ when the judge was dead, *that* they returned, and
corrupted themſelves more than their fathers, in following other
gods, to ſerve them, and to bow down unto them; they ceaſed not
20 from their own doings, nor from their ſtubborn way. And the
anger of the LORD was hot againſt Iſrael, and he ſaid, Becauſe that
this people hath tranſgreſſed my covenant, which I commanded
21 their fathers, and have not hearkned unto my voice: § I alſo will not
henceforth drive out from before them of the nations which Joſhua
22 left when he died: That through them I may prove Iſrael, whe-
ther they will keep the way of the LORD, to walk therein, as their
23 fathers did keep *it*, or not. Therefore the LORD left thoſe nations,
without driving them out haſtily, neither delivered he them into
the hand of Joſhua.

CHAP. III.

A general account of Iſrael's *enemies*, ver. 1—7. *A particular account of* Othniel, ver. 8—11. *Of* Ehud, ver. 12—30. *and of* Shamgar, ver. 31.

1 NOW theſe *are* the nations which the LORD left to prove Iſrael
by them, (*even* as many *of* Iſrael as had not known all the
2 wars of Canaan: Only that the generations of the children of

V. 18. *It repented the Lord*—That is, the Lord changed his courſe and dealings with them, as penitent men uſe to do; removed his judgments, and returned to them in mercy.

V. 19. *Returned*—To their former, and uſual courſe. *Their fathers*—In *Egypt*, or in the wilderneſs. *Their own doings*—That is, from their evil practices, which he calls their *own*, becauſe they were agreeable to their own natures, which in all mankind are deeply and univerſally corrupted, and becauſe they were familiar and cuſtomary to them.

V. 22. *May prove*—That I may try and ſee whether *Iſrael* will be true and faithful to me, or whether they will ſuffer themſelves to be corrupted by the counſels and examples of their bad neighbours.

V. 1. *Had not known*—That is, ſuch as had no experience of thoſe wars, nor of God's extraordinary power and providence manifeſted in them.

V. 2. *Teach them war*—That by the neighbourhood of ſuch warlike enemies, they might be purged from ſloth and ſecurity, and obliged them to innure themſelves to martial exerciſes, and to ſtand continually upon

‡ Chap. iii. 12. § *Joſh.* xxiii. 13.

Iſrael might know to teach them war, at the leaſt ſuch as before
3 knew nothing thereof.) *Namely,* * five lords of the Philiſtines, and
all the Canaanites and the Zidonians, and the Hivites that
dwelt in mount Lebanon, from mount Baal-hermon, unto the en-
4 tering in of Hamath. And they were to prove Iſrael by them, to
know whether they would hearken unto the commandments of the
LORD, which he commanded their fathers by the hand of Moſes.
5 And the children of Iſrael dwelt among the Canaanites, Hittites,
6 and Amorites, and Perizzites, and Hivites, and Jebuſites. And
they † took their daughters to be their wifes, and gave their daugh-
7 ters to their ſons, and ſerved their gods. And the children of Iſ-
rael did evil in the ſight of the LORD, and forgat the LORD their
8 God, and ſerved Baalim and the groves. Therefore the hand of
the LORD was hot againſt Iſrael, and he ſold them into the hand of
‡ Chuſhan-riſhathaim king of Meſopotamia: and the children of
9 Iſrael ſerved Chuſhan-riſhathaim eight years. And when the chil-
dren of Iſrael cried unto the LORD, the LORD raiſed up a deliverer
to the children of Iſrael, *even* § Othniel the ſon of Kenaz, Caleb's
10 younger brother. And ‖ the ſpirit of the LORD came upon him,
and he judged Iſrael, and went out to war, and the LORD deli-
vered Chuſhan-riſhathaim king of Meſopotamia into his hand;

upon their guard, and conſequently to keep cloſe to that God whoſe aſſiſtance they had ſo great and conſtant need of.

V. 3. *Five lords*—Whereof three had been in ſome ſort ſubdued, chap. i. 18. but afterwards recovered their ſtrength. *Canaanites*—Properly ſo called, who were very numerous, and diſperſed through ſeveral parts of the land, whence they gave denomination to all the reſt of the people. *Zidonians*—The people living near *Zidon*, and ſubject to its juriſdiction. *Baal-hermon*—Which was the eaſtern part about *Lebanon*.

V. 4. *To know*—That is, that they and others might know by experience.

V. 6. *Served their gods*—Were drawn to idolatry by the perſwaſions and examples of their yoke-fellows.

V. 7. *And the groves*—That is, in the groves, in which the Heathens uſually worſhipped their *Baalim* or idols.

V. 8. *Served*—That is, were made ſubject to him. *Meſopotamia* was that part of *Syria* which lay between the two great rivers, *Tigris* and *Euphrates*. This lay at ſuch a diſtance, that one would not have thought *Iſrael*'s trouble ſhould have come from ſuch a far country: which ſhews ſo much the more of the hand of God in it.

V. 9. *Cried*—That is, prayed fervently for deliverance.

V. 10. *Came upon him*—With extraordinary influence, endowing him with ſingular wiſdom and courage, and ſtirring him up to this great undertaking. *Judged Iſrael*—That is, pleaded and avenged the cauſe of *Iſrael* againſt their oppreſſors.

V. 11. *Forty*

* *Joſh.* xiii. 3. † *Exod.* xxxiv. 16. *Deut.* vii. 3. ‡ *Heb.* iii. 7. § Chap. i. 13. ‖ *Numb.* xxvii. 18.

11 and his hand prevailed againſt Chuſhan-riſhathaim. And the land had reſt forty years, and Othniel the ſon of Kenaz died.
12 And the children of Iſrael did evil again in the ſight of the LORD, and the LORD ſtrengthened ‖ Eglon the king of Moab againſt Iſrael,
13 becauſe they had done evil in the ſight of the LORD. And he gathered unto him the children of Ammon, and Amalek, and went
14 and ſmote Iſrael, and poſſeſſed the city of Palm-trees. So the children of Iſrael ſerved Eglon the king of Moab eighteeen years.
15 But when the children of Iſrael cried unto the LORD, the LORD raiſed them up a deliverer, Ehud the ſon of Gera, a Benjamite, a man left-handed, and by him the children of Iſrael ſent a preſent
16 unto Eglon the king of Moab. But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his
17 raiment, upon his right thigh. And he brought the preſent unto
18 Eglon king of Moab: and Eglon *was* a very fat man. And when he had made an end to offer the preſent, he ſent away the people
19 that bare the preſent. But he himſelf turned again from the quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee,

V. 11. *Forty years*—It reſted about forty years, or the greateſt part of forty years: it being moſt frequent in ſcripture to uſe numbers in ſuch a latitude. Nor is it unuſual either in ſcripture, or in other authors, for things to be denominated from the greater part; eſpecially, when they enjoyed ſome degrees of reſt and peace even in their times of ſlavery.

V. 12. *Strengthened Eglon*—By giving him courage, and power, and ſucceſs againſt them.

V. 13. *City of Palm-trees*—That is, *Jericho*. Not the city which was demoliſhed, but the territory belonging to it. Here he fixed his camp, for the fertility of that ſoil, and becauſe of its nearneſs to the paſſage over *Jordan*, which was moſt commodious both for the conjunction of his own forces which lay on both ſides of *Jordan*; to prevent the conjunction of the *Iſraelites* in *Canaan* with their brethren beyond *Jordan*; and to ſecure his retreat into his own country.

V. 14. *Eighteen years*—The former ſervitude laſted but eight years; this eighteen: for if ſmaller troubles do not the work, God will ſend greater.

V. 15. *A Benjamite*—This tribe was next to *Eglon*, and doubtleſs moſt afflicted by him; and hence God raiſeth a deliverer. *Left handed*—Which is here noted, as a conſiderable circumſtance in the following ſtory.

V. 16. *A cubit length*—Long enough for his deſign, and not too long for concealment. *His right thigh*—Which was moſt convenient both for the uſe of his left hand, and for avoiding ſuſpicion.

V. 17. *The preſent*—Which was to be paid to him as a part of his tribute.

V. 18. *Sent the people*—He accompanied them part of the way, and then diſmiſſed them, and returned to *Eglon* alone, that ſo he might have more eaſy acceſs to him.

V. 19. *Turned again*—As if he had forgot

O king: who ſaid, keep ſilence. And all that ſtood by him went out
20 from him. And Ehud came unto him, and he was ſitting in a ſummer parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God, unto thee. And he aroſe out of *his*
21 ſeat. And Ehud put forth his left hand, and took the dagger from
22 his right thigh, and thruſt it into his belly. And the haft went in after the blade: and the fat cloſed *upon* the blade, ſo that he could
23 not draw the dagger out of his belly, and the dirt came out. Then Ehud went forth through the portch, and ſhut the doors of the
24 parlour upon him, and locked them. When he was gone out, his ſervants came; and when they ſaw, that behold, the doors of the parlour *were* locked, they ſaid, Surely he covereth his feet in his
25 ſummer chamber. And they tarried 'till they were aſhamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened *them:* and behold their lord *was* fallen
26 down dead on the earth. And Ehud eſcaped while they tarried:

got ſome important buſineſs. *Keep ſilence*—'Till my ſervants be gone: whom he would not have acquainted with a buſineſs which he ſuppoſed to be of great importance.

V. 20. *A ſummer parlour*—Into which he uſed to retire from company: which is mentioned as the reaſon why his ſervants waited ſo long ere they went in to him, ver. 25. *A meſſage*—To be delivered not in words, but by actions. He deſignedly uſes the name *Elohim*, which was common to the true God, and falſe ones; and not *Jehovah*, which was peculiar to the true God; becauſe *Ehud* not knowing whether the meſſage came not from his own falſe god, he would more certainly riſe, and thereby give *Ehud* more advantage for his blow; whereas he would poſſibly ſhew his contempt of the God of *Iſrael* by ſitting ſtill to hear his meſſage. *He aroſe*—In token of reverence to God.

V. 23. *Went forth*—With a compoſed countenance and gait, being well aſſured, that God, who by his extraordinary call had put him upon that enterpriſe, would by his ſpecial providence carry him through it. *Upon him*—Upon or after himſelf. *Locked them*—Either pulling it cloſe after him, as we do when doors have ſpring locks; or taking the key with him.

V. 24. *Covereth his feet*—This phraſe is uſed only here, and 1 *Sam.* xxiv. 3. A late judicious interpreter expounds it, of compoſing himſelf to take a little ſleep, as was very uſual to do in the day-time in thoſe hot countries. And when they did ſo in cool places, ſuch as this ſummer parlour unqueſtionably was, they uſed to cover their feet. And this may ſeem to be the more probable, both becauſe the ſummer-parlour was proper for this uſe, and becauſe this was a more likely reaſon of their long waiting at his door, leſt they ſhould diſturb his repoſe. And this ſenſe beſt agrees with *Saul*'s caſe in the cave, when being aſleep, *David* could more ſecurely cut off the lap of his garment.

V. 25. *Aſhamed*—Or, *confounded*, not knowing what to ſay or think; leſt they ſhould either diſturb him, or be guilty of neglect towards him. *A key*—Another key,

it

27 and paſſed beyond the quarries, and eſcaped unto Seirath. And
it came to paſs when he was come, that he blew a trumpet in the
mountain of Ephraim, and the children of Iſrael went down with
28 him from the mount, and he before them. And he ſaid unto them,
Follow after me: for the LORD hath delivered your enemies the
Moabites into your hand. And they went down after him, and
took the fords of Jordan toward Moab, and ſuffered not a man to
29 paſs over. And they ſlew of Moab at that time about ten thouſand
men, all luſty, and all men of valour; and there eſcaped not a
30 man. So Moab was ſubdued that day under the hand of Iſrael:
31 and the land had reſt fourſcore years. And after him was Sham-
gar the ſon of Anath, which ſlew of the Philiſtines ſix hundred
men with an ox-goad, and he alſo delivered Iſrael.

CHAP. IV.

Iſrael *revolting from God is oppreſſed by* Jabin, ver. 1—3. Deborah *concerts their deliverance with* Barak, ver. 4—9. Barak *takes the field and conquers*, ver. 10—16. Siſera *flies and is killed*, ver. 17—21. Barak *ſees him, and* Iſrael *is delivered*, ver. 22—24.

1 AND the children of Iſrael again did evil in the ſight of the
2 LORD, when Ehud was dead. And the LORD ſold them into
the hand of Jabin king of Canaan, that reigned in Hazor, the cap-

it being uſual in princes courts to have divers keys for the ſame door.

V. 27. *The children of Iſrael*—Whom doubtleſs he had prepared by his emiſſaries gathered together in conſiderable numbers.

V. 28. *Fords of Jordan*—Where they paſſed over *Jordan*, that neither the *Moabites* that were got into *Canaan*, might eſcape, nor any *more Moabites* come over *Jordan* to their ſuccour.

V. 30. *Fourſcore years*—Chiefly that part of it which lay eaſt of *Jordan:* for the other ſide of the country, which lay ſouthweſt, was even then infeſted by the *Philiſtines*.

V. 31. *An ox goad*—As *Samſon* did a thouſand with the jaw-bone of an aſs; both being miraculous actions, and not at all incredible to him that believes a God, who could eaſily give ſtrength to effect this. It is probable *Shamgar* was following the plough, when the *Philiſtines* made an inroad into the country. And having neither ſword nor ſpear, when God put it into his heart to oppoſe them, he took the inſtrument that was next at hand. It is no matter how weak the weapon is, if God direct and ſtrengthen the arm.

V. 2. *Of Canaan*—That is, of the land where moſt of the *Canaanites*, ſtrictly ſo called, now dwelt, which ſeems to be in the northern part of *Canaan*. This ſeems to be of the poſterity of that *Jabin*, whom *Joſhua* ſlew, *Joſh.* xi. 11. who watched all opportunities to recover his antient poſſeſſions, and to revenge his own and his father's quarrel. *In Hazor*—In the territory or the kingdom of *Hazor*, which might now be reſtored to its former largeneſs and power.

tain of whoſe hoſt *was* Siſera, who dwelt in Haroſheth of the Gen-
3 tiles. And the children of Iſrael cried unto the LORD: for he had
nine hundred chariots of iron, and twenty years he mightily op-
4 preſſed the children of Iſrael. And Deborah a propheteſs, the
5 wife of Lapidoth, ſhe judged Iſrael at that time. And ſhe dwelt
under the palm-tree of Deborah, between Ramah and Beth-el in
mount Ephraim: and the children of Iſrael came up to her for judg-
6 ment. And ſhe ſent and called * Barak the ſon of Abinoam out of
Kedeſh Naphtali, and ſaid unto him, Hath not the LORD God of
Iſrael commanded, *ſaying*, Go, and draw toward mount Tabor, and
take with thee ten thouſand men of the children of Naphtali, and

power. *Of the Gentiles*—So called, becauſe it was much frequented and inhabited by the *Gentiles*; either by the *Canaanites*, who being beaten out of their former poſſeſſions, ſeated themſelves in thoſe northern parts; or by other nations coming there for traffick, whence *Galilee*, where this was, is called *Galilee* of the *Gentiles*.

V. 3. *Mightily oppreſſed*—More than former tyrants; from his malice and hatred againſt the *Iſraelites*; and from God's juſt judgment, the growing puniſhment being ſuitable to their aggravated wickedneſs.

V. 4. *A propheteſs*—As there were men-prophets, ſo there were alſo women-propheteſſes, as *Miriam*, Exod. xv. 23. *Huldah*, 2 *Kings* xxii. 14. and divers others; but the word *prophets* or *propheteſſes* is ambiguous, ſometimes being uſed of perſons extraordinarily inſpired by God, and endowed with the power of working miracles, and foretelling things to come; and ſometimes of perſons endowed with ſpecial gifts or graces, for the better underſtanding and diſcourſing about the word and mind of God. Of this ſort were the ſons of the prophets, or ſuch as were bred in the ſchools of the prophets, who are often called prophets, as 1 *Sam.* x. 5, 10. And becauſe we read nothing of *Deborah*'s miraculous actions, perhaps ſhe was only a woman of eminent holineſs, and knowledge of the holy ſcriptures, by which ſhe was ſingularly qualified for judging the people according to the laws of God. *Judged Iſrael*—That is, determined cauſes and controverſies ariſing among the *Iſraelites*, as is implied, ver. 5. And this *Jabin* might ſuffer to be done, eſpecially by a woman. Yet the frequent diſcharge of this part of the judge's office, whereby ſhe gained great power and authority with the people, did notably (though not obſerved by the tyrant) prepare the way for her ſliding into the other part of her office, which was to defend and reſcue the people from their enemies.

V. 5. *And ſhe dwelt*—Or, *ſhe ſat*: ſhe had her judgment-ſeat in the open air, under the ſhadow of that tree; which was an emblem of the juſtice ſhe adminiſtered there: thriving and growing againſt oppoſition, as the palm-tree does under preſſures. *Came to her*—To have their ſuits and cauſes determined by her ſentence.

V. 6. *Called Barak*—By virtue of that power which God had given her, and the people owned in her. *Kedeſh Naphtali*—So called, to diſtinguiſh it from other places of that name, one in *Judah*, and another in *Iſſachar*. *Hath not the Lord, &c.*—That is, aſſuredly God hath commanded thee; this is not the fancy of a weak woman, which peradventure thou mayſt deſpiſe; but the command of the great God by my mouth. *Mount Tabor*—A place moſt

* *Heb.* xi. 32.

7 of the children of Zebulun. And I will draw unto thee to the †
river Kiſhon, Siſera the captain of Jabin's army, with his chariots
8 and his multitude, and I will deliver him into thine hand. And
Barak ſaid unto her, If thou wilt go with me, then I will go: but if
9 thou wilt not go with me, *then* I will not go. And ſhe ſaid, I will
ſurely go with thee: notwithſtanding the journey that thou takeſt
ſhall not be for thine honour: for the LORD ſhall ſell Siſera into the
hand of a woman. And Deborah aroſe and went with Barak to
10 Kedeſh. And Barak called Zebulun and Naphtali to Kedeſh, and
he went up with ten thouſand men at his feet: and Deborah went
11 up with him. Now Heber the Kenite, *which was* of the children of
Hobab the father-in-law of Moſes, had ſevered himſelf from the
Kenites, and pitched his tent unto the plain of Zaanaim, which *is*
12 by Kedeſh. And they ſhewed Siſera that Barak the ſon of Abinoam
13 was gone up to mount Tabor. And Siſera gathered together all his
chariots, *even* nine hundred chariots of iron, and all the people that
were with him, from Haroſheth of the Gentiles, unto the river of
14 Kiſhon. And Deborah ſaid unto Barak, Up, for this *is* the day in

moſt fit for his purpoſe, as being in the borders of divers tribes, and having a large plain at the top of it, where he might conveniently marſhal and diſcipline his army. *Naphtali and Zebulun*—Theſe ſhe names becauſe they were neareſt and beſt known to *Barak*, and therefore ſooneſt brought together, becauſe they were neareſt to the enemy, and therefore might ſpeedily be aſſembled, whilſt the other tribes, being at a diſtance, had better opportunity of gathering forces for their ſuccour; and becauſe theſe had moſt ſmarted under this oppreſſor, who was in the heart of their country; but theſe are not named excluſively, as appears by the concurrence of ſome other tribes.

V. 7. *Draw to thee*—By my ſecret and powerful providence, ordering and overruling his inclinations that way. In fixing the very place, ſhe *gave him a ſign*, which might confirm his faith, when he came to engage.

V. 8. *I will not go*—His offer to go with her, ſhews the truth of his faith, for which he is praiſed, *Heb.* xi. 32. but his refuſal to go without her, ſhews the weakneſs of his faith, that he could not truſt God's bare word, as he ought to have done, without the pledge of the preſence of his propheteſs.

V. 10. *Ten thouſand at his feet*—That is, who followed him; poſſibly he intimates that they were all foot-men; and ſo this is emphatically added, to ſignify by what contemptible means God overthrew *Siſera*'s great hoſt.

V. 11. *Heber*—The huſband of *Jael*. *Of Hobab*—Called alſo *Jethro*. *The Kenites*—From the reſt of his brethren, who lived in the wilderneſs of *Judah*. *His tent*—That is, his dwelling, which probably was in tents, as ſhepherds uſed.

V. 12. *They*—That is, his people dwelling there, or his ſpies.

V. 14. *Up*—Heb. *ariſe*, delay not. If we have ground to believe, that God *goes before us*, we may well go on with courage and cheerfulneſs. *Gone before thee*—Namely, as general of thine army, to fight for thee.

Went

† *Pſal.* lxxxiii. 9, 10.

the which the LORD hath delivered Siſera into thine hand: Is not the LORD gone out before thee? So Barak went down from mount
15 Tabor, and ten thouſand men after him. And ‡ the LORD diſcomfited Siſera and all his chariots, and all his hoſt with the edge of the ſword, before Barak; ſo that Siſera lighted down off *his* chariot, and
16 fled away on his feet. And Barak purſued after the chariots, and after the hoſt unto Haroſheth of the Gentiles, and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not a man
17 left. Howbeit Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite, for *there was* peace between Jabin the
18 king of Hazor, and the houſe of Heber the Kenite. And Jael went out to meet Siſera, and ſaid unto him, Turn in my lord, turn in to me, fear not. And when he had turned in unto her, into the
19 tent, ſhe covered him with a mantle. And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty. And ſhe opened § a bottle of milk, and gave him drink, and covered him.
20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come, and enquire of thee, and ſay, Is there
21 any man here? that thou ſhalt ſay, No. Then Jael, Heber's wife

Went down—He doth not make uſe of the advantage which he had of the hill, where he might have been out of the reach of his iron chariots, but boldly marcheth down into the valley, to give *Siſera* the opportunity of uſing all his horſes and chariots, that ſo the victory might be more glorious.

V. 15. *Diſcomfited*—With great terror and noiſe, as the word ſignifies, probably with thunder and lightning, and hail-ſtones, poured upon them from heaven, as is implied, chap. v. 20. *Edge of the ſword*—That is, by the ſword of *Barak* and his army, whoſe miniſtry God uſed; but ſo, that they had little elſe to do, but to kill thoſe whom God by more powerful arms had put to flight. *On his feet*—That he might flee away more ſecretly in the quality of a common ſoldier, whereas his chariot would have expoſed him to more obſervation.

V. 16. *Left*—In the field; for there were ſome who fled away, as *Siſera* did.

V. 17. *The tent of Jael*—For women had their tents apart from their huſbands. And here he thought to lurk more ſecurely than in her huſband's tent. *Peace*—Not a covenant of friendſhip, which they were forbidden to make with that curſed people, but only a ceſſation of hoſtilities, which he afforded them becauſe they were peaceable people, abhorring war, and wholly minding paſturage, and were not *Iſraelites*, with whom his principal quarrel was; and eſpecially by God's over-ruling diſpoſal of his heart to favour them who were careful to keep themſelves uncorrupted with *Iſrael*'s ſins, and therefore preſerved from their plagues.

V. 18. *Fear not*—This was a promiſe of ſecurity, and therefore ſhe cannot be excuſed from diſſimulation and treachery.

V. 19. *A bottle of milk*—As a ſignification of greater reſpect. *Covered him*—Upon pretence of hiding him.

V. 21. *A nail of the tent*—Wherewith they

‡ *Pſal.* lxxxiii. 9, 10. § Chap. v. 25.

took a nail of the tent, and took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: (for he was faſt aſleep, and weary) ſo he died.
22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold Siſera lay dead,
23 and the nail *was* in his temples. So God ſubdued on that day Jabin
24 the king of Canaan, before the children of Iſrael. And the hand of the children of Iſrael proſpered, and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

CHAP. V.

Deborah's *ſong begins with praiſe*, ver. 1—3. *Compares God's preſent appearance for them with his appearance on mount* Sinai, ver. 4—5. *Deſcribes the condition they were in before*, ver. 6—8. *Calls all the delivered to join in praiſe*, ver. 9—13. *Commends thoſe tribes that were forward in the war, and cenſures thoſe that declined the ſervice*, ver. 14—19. *Takes notice how God fought for them, and how* Jael *ſlew* Siſera, ver. 20—30. *Concludes with prayer*, ver. 31.

1 THEN ſhe ſang, even Deborah, and Barak the ſon of Abinoam,
2 on that day, ſaying, Praiſe ye the LORD for the avenging of

uſed to faſten the tent, which conſequently was long and ſharp. This might ſeem a very bold attempt, but it muſt be conſidered, that ſhe was encouraged to it, by obſerving that the heavens and all the elements conſpired againſt him, as one devoted to deſtruction. In the following ſong, *Deborah* doth not commend *Jael's* words, ver. 18. *Turn in my Lord, fear not;* but only her action: touching which, this one conſideration may abundantly ſuffice to ſtop the mouths of objectors. It cannot be denied, that every diſcourſe which is recorded in ſcripture, is not divinely inſpired, becauſe ſome of them were uttered by the devil, and others by holy men, but miſtaken. This being ſo, the worſt that any can infer from this place is, that this ſong, tho' indited by a good woman, was not divinely inſpired, but only compoſed by a perſon tranſported with joy for the deliverance of God's people, but ſubject to miſtake; who therefore, out of zeal to commend the inſtrument of ſo great a deliverance, might overlook the indirectneſs of the means, and commend that which ſhould have been diſliked. And if they farther object, that it was compoſed by a propheteſs, and therefore muſt be divinely inſpired; it may be replied, that every expreſſion of a true prophet was not divinely inſpired; as is evident from *Samuel's* miſtake concerning *Eliab*, whom he thought to be *the Lord's anointed*, 1 Sam. xvi. 6. This is ſaid upon ſuppoſition that *Jael* acted deceitfully in this affair; but if we ſuppoſe, which is much more likely, that *Jael* fully *intended* to afford *Siſera* the ſhelter and protection which he ſought of her, but was *afterwards* by the immediate direction of heaven ordered to kill him, the whole difficulty vaniſhes, and the character both of *Jael* and of *Deborah* remains unimpeached.

V. 1. *Deborah*—The compoſer of this ſong.

V. 2. *The Lord*—Give him the praiſe who hath done the work. *The people*—Chiefly *Zebulun* and *Naphtali*. *Offered themſelves*—

When

3 Iſrael, when the people willingly offered themſelves. Hear, O ye
kings, give ear, O ye princes: I, *even* I will ſing unto the LORD,
4 I will ſing *praiſe* to the LORD God of Iſrael. LORD, * when thou
wenteſt out of Seir, when thou marchedſt out of the field of Edom,
† the earth trembled and the heavens dropped; the clouds alſo
5 dropped water. ‡ The mountains melted from before the LORD,
6 *even* § that Sinai, from before the LORD God of Iſrael. In the days
of Shamgar the ſon of Anath, in the days of ‖ Jael, the high-ways
were unoccupied, and the travellers walked through by-ways.

When neither *Deborah* nor *Barak* had any power to compel them.

V. 3. *The princes*—You eſpecially that live near, and have evil deſigns againſt *Iſrael*, know this for your caution, and terror too, if you preſume to moleſt them. *God of Iſrael*—Who, as you ſee by this plain inſtance, is both able and reſolved to defend them from all their enemies.

V. 4. *Edom*—*Seir* and *Edom* are the ſame place; and theſe two expreſſions note the ſame thing, even God's marching in the head of his people, from *Seir* or *Edom*, towards the land of *Canaan*: while the *Iſraelites* were encompaſſing mount *Seir*, there were none of the following effects; but when once they had done that, and got *Edom* on their backs, then they marched directly forwards towards the land of *Canaan*. The propheteſs being to praiſe God for the preſent mercies, takes her riſe higher, and begins her ſong with the commemoration of the antient deliverances afforded by God to his people, the rather becauſe of the great reſemblance this had with them, in the miraculous manner of them. *The earth trembled*—God prepared the way for his people, and ſtruck a dread into their enemies, by earthquakes as well as by other terrible ſigns. *Dropped water*—That is, thou didſt ſend ſtorms and tempeſts, thunder and lightning, and other tokens of thy diſpleaſure upon thine enemies.

V. 5. *Melted*—Or, *flowed*, with floods of water powered out of the clouds upon them, and from them flowing down in a mighty ſtream upon the lower grounds, and carrying down part of the mountains with it. *Sinai*—She ſlides into the mention of a more antient appearance of God for his people in *Sinai*; it being uſual in ſcripture repetitions of former actions, to put divers together in a narrow compaſs. The ſenſe is, No wonder that the mountains of the *Amorites* and *Canaanites* melted and trembled, when thou didſt lead thy people towards them; for even *Sinai* itſelf could not bear thy preſence, but melted in like manner before thee.

V. 6. *Jael*—*Jael*, though an illuſtrious woman, effected nothing for the deliverance of God's people, 'till God raiſed me up. *By-ways*—Becauſe of the *Philiſtines* and *Canaanites*, who, beſides the public burdens which they laid upon them, waited for all opportunities to do them miſchief ſecretly; their ſoldiers watching for travellers in common roads, as is uſual with ſuch in times of war; and, becauſe of the *robbers* even of their own people, who having caſt off the fear of God, and there being no king in *Iſrael* to puniſh them, broke forth into acts of injuſtice and

* *Deut.* xxxiii. 2. † *Pſal.* lxviii. 8. *Iſa.* lxiv. 1. *Hab.* iii. 10. ‡ *Pſal.* xcvii. 5.
§ *Pſal.* lxviii. 8. ‖ Chap. iv. 18.

7 *The inhabitants of* the villages ceaſed, they ceaſed in Iſrael, until
8 that I Deborah aroſe, that I aroſe a * mother in Iſrael. They choſe new gods; then *was* war in the gates: † was there a ſhield
9 or ſpear ſeen among forty thouſand in Iſrael? My heart *is* toward the governors of Iſrael that offered themſelves willingly among the
10 people: Bleſs ye the LORD. Speak ye that ride on white aſſes, ye
11 that ſit in judgment, and ye that walk by the way. *They that are delivered* from the noiſe of archers in the places of drawing water, there ſhall they rehearſe the righteous acts of the LORD, even the righteous acts *towards the inhabitants* of his villages in Iſrael: then

and violence, even againſt their own brethren.

V. 7. *Ceaſed*—The people forſook all their unfortified towns, not being able to protect them from military inſolence. *A mother*—That is, to be to them as a mother, to inſtruct, and rule, and protect them, which duties a mother owes to her children.

V. 8. *Choſe*—They did not only ſubmit to idolatry when they were forced to it by tyrants, but they freely choſe it. *New gods*—*New* to them, and unknown to their fathers, and *new* in compariſon of the true and everlaſting God of *Iſrael*, being but of yeſterday. *The gates*—That is, in their walled cities, which have gates and bars; *gates* are often put for cities; then their ſtrong holds fell into the hands of their enemies. *Was there a ſhield*—There was not, the meaning is not, that all the *Iſraelites* had no arms, but, either they had but few arms among them, being many thouſands of them diſarmed by the *Canaanites* and *Philiſtines*, or that they generally neglected the uſe of arms, as being without all hope of recovering their liberty.

V. 9. *My heart is toward*—I honour and love thoſe, who being the chief of the people in wealth and dignity, did not withdraw themſelves from the work, as ſuch uſually do; but expoſed themſelves to the ſame hazards, and joined with their brethren in this noble but dangerous attempt. *The Lord*—Who inclined their hearts to this undertaking, and gave them ſucceſs in it. As ſhe gives inſtruments their due, ſo ſhe is careful the ſovereign cauſe loſe not his glory.

V. 10. *Speak*—Celebrate the praiſe of our mighty God. *That ride on white aſſes*—That is, magiſtrates and nobles, who uſed to do ſo, chap. x. 4. xii. 14. *That walk*—That is, you that can ſafely travel in thoſe high ways, which before you durſt neither ride nor walk in: ſo great and mean perſons are jointly excited to praiſe God.

V. 11. *From the noiſe*—From the triumphant noiſe and ſhout of archers, rejoicing when they meet with their prey. *Of drawing water*—At thoſe pits or ſprings of water, which were precious in thoſe hot countries, to which the people's neceſſities forced them to reſort, and nigh unto which the archers uſually lurked, that they may ſhoot at them, and kill and ſpoil them. *There*—When they come to thoſe places with freedom and ſafety, which before they could not, they ſhall with thankfulneſs rehearſe this righteous and gracious work of God, in reſcuing his people. *Of the villages*—Whom ſhe mentions, becauſe as their danger was greater, ver. 7. ſo was their deliverance. *Gates*—Of their cities, which were the chief places to which both city and country reſorted for public buſineſs and matters of juſtice, from which they

* *Iſa.* xlix. 53 † 1 *Sam.* xiii. 19. 22.

12 ſhall the people of the LORD go down to the gates. Awake, awake
Deborah: awake, awake, utter a ſong: ariſe Barak, and lead
13 thy captivity captive, thou ſon of Abinoam. Then he made him
that remaineth have dominion over the nobles among the people: the
14 LORD made me have dominion over the mighty. Out of Ephraim *was*
there a root of them againſt Amalek, after thee, Benjamin, among thy
people: out of Machir came down governors, and out of Zebulun
15 they that handle the pen of the writer. And the princes of Iſſachar

they had been debarred by their oppreſſors; but now they had free acceſs and paſſage, either in or out of the gates, as their occaſions required; and they who had been driven from their cities, now returned to them in peace and triumph; ſo the citizens deliverance is celebrated here, as the country-mens is in the foregoing words.

V. 12. *Awake*—Stir up thyſelf and all that is within thee, to admire and praiſe the Lord. This work needs and well deſerves the utmoſt livelineſs and vigour of ſoul. *Lead captivity captive*—How could this be done, when there was none of them left? chap. iv. 16. 1. None were left to make head againſt them. 2. *None* is often put for *few*, and thoſe few might be taken after the battle, and carried captive, and led in triumph.

V. 13. *He made him, &c.*—Thus God did not only preſerve the poor and deſpiſed remnant of his people, from the fury of the oppreſſor, and from the deſtruction which *Siſera* deſigned, but alſo gave themthe victory, and thereby the dominion over the nobles of *Canaan*, who were combined againſt them. *Me*—Tho' but a weak woman.

V. 14. *Ephraim*—Now ſhe relates the carriage of the ſeveral tribes in the expedition; and ſhe begins with *Ephraim*. *A root*—Of the *Ephraimites*. By *root* ſhe ſeems to mean a *branch*, as that word is ſometimes uſed. By which alſo ſhe may note the fewneſs of thoſe that came out of *Ephraim*, yielding but one branch or an handful of men to this ſervice. *Amalek*—The conſtant enemy of the *Iſraelites*, who were confederate with their laſt oppreſſors the *Moabites*, chap. iii. 13. and in all probability took their advantage now againſt the *Iſraelites* in the ſouthern or middle parts of *Canaan*, while their main force was drawn northward againſt *Jabin* and *Siſera*. Againſt theſe therefore *Ephraim* ſent forth a party, and ſo did *Benjamin*. *Benjamin*—*Benjamin* followed *Ephraim*'s example. *The people*—Among the people of *Benjamin*, with whom theſe few *Ephraimites* united themſelves in this expedition. *Machir*—That is, out of the tribe of *Manaſſeh*, which are elſewhere called by the name of *Machir*, namely, out of the half tribe which was within *Jordan*; for of the other ſhe ſpeaks, ver. 17. *Governors*—Either civil governors, princes and great perſons, who were as ready to hazard themſelves, as the meaneſt: or military officers, valiant and expert commanders, ſuch as ſome of *Machir*'s poſterity are noted to have been. *Writer*—That is, even the *Scribes*, who gave themſelves to ſtudy and writing, whereby they were exempted from military ſervice, did voluntarily enter into this ſervice.

V. 15. *With Deborah*—Ready to aſſiſt her. *Iſſachar*—Heb. *and Iſſachar*, that is, the tribe or people of *Iſſachar*, following the counſel and example of their princes. *Barak*—That is, they were as hearty and valiant as *Barak* their general; and as he

marched

were with Deborah: and Iſſachar even as * Barak, he was ſent on foot into the valley: for the diviſions of Reuben there were great
16 thoughts of heart. Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks? For the diviſions of Reuben *there*
17 *were* great ſearchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-ſhore
18 and abode in his breaches. † Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death, in the high places of the
19 field. The kings came *and* fought: then fought the kings of Canaan in Taanah, by the waters of Megiddo: they took no gain of

marched on foot againſt their enemies horſes and chariots, and that *into the valley*, where the main uſe of horſes and chariots lies; ſo did they with no leſs courage and reſolution. *Diviſions*—Or, *ſeparations*, not ſo much one from another, (for they ſeem to be all ſo well agreed in abiding at home with their ſheep) as all from their brethren, from whom they were divided no leſs in their deſigns and affections, than in their ſituation by the the river *Jordan:* and they would not join their intereſts and forces with them in this common cauſe. *Great thoughts*—Or, *great ſearchings*, great and ſad thoughts, and debates, and perplexities of mind among the *Iſraelites*, to ſee themſelves deſerted by ſo great and potent a tribe as *Reuben* was.

V. 16. *Why abodeſt*—Why waſt thou ſo unworthy and cowardly, that thou wouldeſt not engage thyſelf in ſo juſt, ſo neceſſary, and ſo noble a cauſe, but didſt prefer the care of thy ſheep, and thy own eaſe and ſafety, before this generous undertaking? *Reuben* thought neutrality their wiſeſt courſe; being very rich in cattle, *Numb.* xxxii. 1. They were loath to run the hazard of ſo great a loſs, by taking up arms againſt ſo potent an enemy as *Jabin:* and the bleatings of their ſheep were ſo loud in their ears, that they could not hear the call of *Deborah* and *Barak*.

V. 17. *Gilead*—Sometimes taken ſtrictly for that part of the land beyond *Jordan* which fell to the half-tribe of *Manaſſeh*, and ſometimes both for that part of *Manaſſeh*'s, and for *Gad*'s portion, as *Joſh.* xiii. 24, 25. 29, 30, 31. and ſo it ſeems to be underſtood here; and the land *Gilead* is here put for the people or inhabitants of it, *Gad* and *Manaſſeh*. *Beyond Jordan*—In their own portions, and did not come over *Jordan* to the help of the Lord, and of his people, as they ought to have done. *In ſhips*—*Dan*, whoſe coaſt was near the ſea, was wholly intent upon his merchandize, and therefore could not join in this land expedition. *Sea-ſhore*—Where their lot lay. *His breaches*—Either in the creeks of the ſea, or, in their broken and craggy rocks and caves.

V. 18. *Jeoparded*—Heb. *deſpiſed*, comparitively; they choſe rather to venture upon a generous and honourable death, than to enjoy a ſhameful and ſervile life. *High-places*—That is, upon that large and eminent plain in the top of mount *Tabor*, where they put themſelves in battle array, and expected the enemy; though when they ſaw they did not come up to them, they marched down to meet them.

V. 19. *The kings*—There were divers petty kings in thoſe parts who were ſubject to *Jabin*. *Megiddo*—*Taanah* and *Megiddo* were two eminent cities, not far from mount *Tabor*, nor from the river *Kiſhon*. *No gain*—They fought without pay, whether from mere hatred of the *Iſraelites*, and

* Chap. iv. 14.

† Chap. iv. 10.

20 money. They fought from heaven; the ſtars in their courſes
21 fought againſt Siſera. The river of Kiſhon ſwept them away; that
antient river the river Kiſhon. O my ſoul, thou haſt trodden down
22 ſtrength. Then were the horſes hoofs broken by the means of the
23 pranſings, the pranſings of their mighty ones. Curſe ye Meroz,
(ſaid the angel of the LORD) curſe ye bitterly the inhabitants thereof:
becauſe they came not to the help of the LORD, to the help of the
24 LORD againſt the mighty. Bleſſed above women, ſhall ‡ Jael the

and a deſire to be revenged upon them: or from a full hope and confidence of paying themſelves abundantly out of *Iſrael*'s ſpoils.

V. 20. *From heaven*—Or, *they from heaven*, or *the heavenly hoſt fought*, by thunder, and lightning, and hail-ſtones, poſſibly mingled with fire. *The ſtars*—Raiſing theſe ſtorms by their influences, which they do naturally. *Courſes*—Or, *from their paths*, or *ſtations*. As ſoldiers fight in their ranks and places aſſigned them, ſo did theſe.

V. 21. *River of Kiſhon*—Which, though not great in itſelf, was now much ſwelled by the foregoing ſtorm and rain, and therefore drowned thoſe who being purſued by the hand of God, and by the *Iſraelites*, were forced into it, and thought to paſs over it, as they did before. *Antient river*—So called, either, firſt, in oppoſition to thoſe rivers which are of a later date, being made by the hand and art of man. Or, ſecondly, becauſe it was a river antiently famous for remarkable exploits, for which it was celebrated by the antient poets or writers, though not here mentioned. *Trodden down*—Thou, O *Deborah*, though but a weak woman, haſt by God's aſſiſtance ſubdued a potent enemy. Such abrupt ſpeeches are frequent in poetical ſcriptures.

V. 22. *Horſes hoofs*—Their horſes, in which they put moſt confidence, had their hoofs, which are their ſupport and ſtrength, broken, either by dreadful hail-ſtones, or rather, by their ſwift and violent running over the ſtony grounds, when they fled with all poſſible ſpeed from God and from *Iſrael*. *Pranſings*—Or, *becauſe of their fierce or ſwift courſes*. *Mighty ones*—Of their ſtrong and valiant riders, who forced their horſes to run away as faſt as they could.

V. 23. *Meroz*—A place then, no doubt, eminent and conſiderable, tho' now there be no remembrance of it left, which poſſibly might be the effect of this bitter curſe; as God curſeth *Amalek* in this manner, that he would utterly *blot out their remembrance*. And this place above all others may be thus ſeverely curſed; becauſe it was near the place of the fight, and therefore had the greateſt opportunity and obligation to aſſiſt their brethren. *The angel, &c.*—She ſignifies, that this curſe proceeded not from her ill-will towards that place, but from divine inſpiration; and that if all the reſt of the ſong ſhould be taken but for the breathings of a pious ſoul, but liable to miſtake, yet this branch of it was immediately directed to her by the Lord, the angel of the covenant. *Of the Lord*—Of the Lord's people: for God takes what is done for, or againſt his people, as if it was done to himſelf. The cauſe between God and the mighty, the principalities and powers of the kingdom of darkneſs, will not admit of a neutrality.

V. 24. *Bleſſed*—Celebrated, and endowed with all ſorts of bleſſings more than

‡ Chap. iv. 17.

wife of Heber the Kenite be: bleſſed ſhall ſhe be above women in
25 the tent. He aſked water, *and* ſhe gave *him* milk; ſhe brought
26 forth butter in a lordly diſh. She put her hand to the nail, and her right hand to the workman's hammer: and with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced
27 and ſtricken through his temples. At her feet he bowed, he fell, and lay down: at her feet he bowed, he fell; where he bowed,
28 there he fell down dead. The mother of Siſera looked out at a window, and cried through the latteſs, Why *is* his chariot ſo long
29 in coming? Why tarry the wheels of his chariots? Her wiſe ladies
30 anſwered her, yea, ſhe returned anſwer to herſelf, § Have they not ſped? Have they *not* divided the prey, to every man a damſel *or* two? To Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet*
31 for the necks of *them that take* the ſpoil. So let all thine enemies periſh, O LORD: but *let* them that love him, *be* as ‖ the ſun when he goeth forth in his might. And the land had reſt forty years.

than they. *In the tent*—In her tent or habitation, in her houſe and family, and all her affairs: for ſhe and hers dwelt in tents. The *tent* is here mentioned as an alluſion to the place where the fact was done.

V. 25. *Butter*—Or, *cream*, that is, the choiceſt of her milk: ſo the ſame thing is repeated in different words. *Lordly diſh*—Which you are not to underſtand of ſuch a coſtly diſh as the luxury of after ages brought in, which is not agreeable to the ſimplicity either of this family, or of thoſe antient times; but of a comely and convenient diſh, the beſt which ſhe had, and ſuch as the better ſort of perſons then uſed. Probably *Jael* at that time intended him no other than kindneſs, 'till God by an immediate impulſe on her mind, directed her to do otherwiſe.

V. 28. *Looked out*—Expecting to ſee him returning: for ſhe concluded, that he went forth not ſo much to fight, as to take the ſpoil.

V. 30. *Have they not, &c.*—That is, it is certain they have got the prey, only they tarry to diſtribute it, according to every man's quality and merit.

V. 31. *So let*—That is, ſo ſuddenly, ſo ſurely, ſo effectual and irrecoverably. *Deborah* was a propheteſs, and this prayer was a prediction, that in due time all God's enemies ſhall periſh. *In his might*—When he firſt riſeth, and ſo goeth on in his courſe, which he doth with great might, even *as a ſtrong man that runneth a race*, and ſo as no creature can ſtop, or hinder him; even ſo irreſiſtible let thy people be. Such ſhall be the honour and ſuch the joy of all that love God in ſincerity, and they ſhall ſhine for ever *as the ſun in the kingdom of their father*.

CHAP.

§ *Exod.* xv. 9. ‖ 2 *Sam.* xxii. 4.

CHAP. VI.

The calamities of Iſrael *by the* Midianites, ver. 1—6. *The meſſage God ſent them by a prophet,* ver. 7—10. *God's commiſſion to* Gideon, *confirmed by a ſign,* ver. 11—24. *He breaks down the altar of* Baal, ver. 25—32. *His preparation for war, and encouragement by another ſign,* ver. 33—40.

1 AND the children of Iſrael did evil in the ſight of the LORD:
and the LORD delivered them into the hand * of Midian ſe-
2 ven years. And the hand of Midian prevailed againſt Iſrael, *and*
becauſe of the Midianites the children of Iſrael made them the dens
3 which *are* in the mountains, and caves, and ſtrong holds. And *ſo*
it was when Iſrael had ſown, that the Midianites came up, and the
Amalekites, and the children of the eaſt, even they came up againſt
4 them. And they encamped againſt them, and deſtroyed the in-
creaſe of the earth, 'till thou come unto Gaza, and left no ſuſte-
5 nance for Iſrael, neither ſheep, nor ox, nor aſs. For they came
up with their cattle, and their tents, and they came as graſhoppers
for multitude; *for* both they and their camels were without num-
6 ber: and they entered into the land to deſtroy it. And Iſrael was
greatly impoveriſhed becauſe of the Midianites, and the children
7 of Iſrael cried unto the LORD. And it came to paſs when the
children of Iſrael cried unto the LORD, becauſe of the Midianites,
8 That the LORD ſent a prophet unto the children of Iſrael, which
ſaid unto them, Thus ſaith the LORD God of Iſrael, I brought you
up from Egypt, and brought you forth from the houſe of bondage:

V. 1. *Of Midian*—For although the generality of the *Midianites* had been cut off by *Moſes* about two hundred years ago, yet many of them doubtleſs fled into the neighbouring countries, whence afterwards they returned into their own land, and in that time might eaſily grow to be a very great number; eſpecially, when God furthered their increaſe, that they might be a ſcourge for *Iſrael* when they tranſgreſſed. Let all that ſin, expect to ſuffer: let all that turn to folly, expect to return to miſery.

V. 3. *Children of the eaſt*—That is, the *Arabians*, who are commonly called *the children of the eaſt*. Not all the *Arabians*; but the eaſtern part of them.

V. 4. *Unto Gaza*—That is, from the eaſt, on which ſide they entered, to the weſt, where *Gaza* was, near the ſea: ſo they deſtroyed the whole land.

V. 5. *Without number*—That is, ſo many that it was not eaſy to number them. And not in a regular army to engage, but in a confuſed ſwarm, to plunder the country. Yet *Iſrael*, being forſaken of God, had not ſpirit to make head againſt them; God fighting againſt them with thoſe very terrors, with which otherwiſe he would have fought for them.

V. 8. *A prophet*—We have reaſon to hope, God is deſigning mercy for us, if we find he is by his grace preparing us for it.

* *Hab.* iii. 7.

9 And I delivered you out of the hand of the Egyptians, and out of
the hand of all that oppreſſed you, and drave them out from before
10 you, and gave you their land: And I ſaid unto you, I *am* the
LORD your God, † fear not the gods of the Amorites, in whoſe
11 land ye dwell: but ye have not obeyed my voice. And there
came an angel of the LORD, and ſat under an oak which *was* in
Ophrah, that *pertained* unto Joaſh the Abi-ezrite: and his ſon Gide-
on threſhed wheat by the wine-preſs, to hide *it* from the Midianites.
12 And the angel of the LORD appeared unto him, and ſaid unto him,
13 The LORD *is* with thee, thou mighty man of valour. And Gideon
ſaid unto him, Oh my lord, if the LORD be with us, why then is all
this befallen us? And where *be* all his miracles which our fathers
told us of, ſaying, Did not the LORD bring us up from Egypt? But
now the LORD hath forſaken us, and delivered us into the hand of
14 the Midianites. And the LORD looked upon him, and ſaid, ‡ Go
in this thy might; and thou ſhalt ſave Iſrael from the hand of the
15 Midianites: have not I ſent thee? And he ſaid unto him, Oh my
lord, wherewith ſhall I ſave Iſrael? Behold my family is poor in
16 Manaſſeh, and I *am* the leaſt in my father's houſe. And the LORD
ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the

V. 10. *Not obeyed my voice*—He intends to bring them to repentance. And our repentance is then genuine, when the ſinfulneſs of ſin, as diſobedience to God, is that in it which we chiefly lament.

V. 11. *In Ophrah*—In *Manaſſeh:* there was another *Ophrah* in *Benjamin*, *Joſh.* xviii. 23. *The Abi-ezrite*—Of the poſterity of *Abiezer*. *Threſhed*—Not with oxen, as the manner was, *Deut.* xxv. 4. but with a ſtaff to prevent diſcovery. *Wine-preſs*—In the place where the wine-preſs ſtood, not in the common floor.

V. 12. *Is with thee*—That is, will aſſiſt thee againſt thine enemies. *Man of valour*—To whom I have given ſtrength and courage for this end.

V. 13. *With us*—The angel had ſaid, *Peace be with Thee:* but he expoſtulates for All: herding himſelf with all *Iſrael*, and admitting no comfort, but what they might be ſharers in.

V. 14. *Looked*—With a ſettled and pleaſant countenance, as a teſtimony of his favour, and readineſs to help him. *Go*—Or, *go now, in thy might:* in the ſtrength which thou haſt already received, and doſt now farther receive from me. *Have not I ſent thee*—I do hereby give thee command and commiſſion for this work. God's fitting men for his work, is a ſure evidence of his calling them to it.

V. 15. *My family*—Heb. *my thouſand:* for the tribes were diſtributed into ſeveral thouſands, whereof each thouſand had his peculiar governor. *Is poor*—That is, weak and contemptible. *The leaſt*—Either for age, or fitneſs for ſo great a work.

V. 16. *As one man*—As eaſily, as if they were all but one man.

V. 17. *That*

† 2 *Kings* xvii. 35. 38. *Jer.* x. 2.

‡ 1 *Sam.* xii. 11. *Heb.* xi. 32.

17 Midianites as one man. And he ſaid unto him, If now I have found
grace in thy ſight, then ſhew me a ſign, that thou talkeſt with me.
18 Depart not hence, I pray thee, until I come unto thee, and bring
forth my preſent, and ſet *it* before thee. And he ſaid, I will tarry
19 until thou come again. And Gideon went in, and made ready
a kid, and unleavened cakes of an ephah of flour: the fleſh he put
in a baſket, and he put the broth in a pot, and brought *it* out unto
20 him under the oak, and preſented *it*. And the angel of God ſaid
unto him, Take the fleſh, and the unleavened cakes, and lay *them*
21 upon this rock, and pour out the broth. And he did ſo. Then
the angel of the LORD put forth the end of the ſtaff that *was* in his
hand, and touched the fleſh, and the unleavened cakes, and § there
roſe up fire out of the rock, and conſumed the fleſh, and the unlea-
vened cakes: then the angel of the LORD departed out of his ſight.
22 And when Gideon perceived that he *was* the angel of the LORD,
Gideon ſaid, Alas, O LORD God: ‖ for I have ſeen the angel of the
23 LORD face to face. And the LORD ſaid unto him, Peace *be* unto
24 thee; fear not, thou ſhalt not die. Then Gideon built an altar
there unto the LORD, and called it Jehovah-ſhalom: unto this day
25 it *is* yet in Ophrah of the Abi-ezrites. And it came to paſs the

V. 17. *That thou*—That it is *thou*, an angel or meſſenger ſent from God, that appears to me, and diſcourſeth with me. Or, *a ſign* of *that which thou talkeſt with me*; that is, that thou wilt by me ſmite the *Midianites*.

V. 18. *My preſent*—A repaſt for the angel, whom he thought to be a man. *Set it*—That thou mayeſt eat and refreſh thyſelf.

V. 19. *An ephah*—The choiceſt part of a whole *ephah*; as alſo he brought to him the beſt part of a kid dreſſed; for a whole ephah, and a whole kid had been ſuperfluous, and improper to provide for one man.

V. 21. *Conſumed the fleſh*—By which, he ſhewed himſelf to be no man that needed ſuch proviſions, but the Son of God; and by this inſtance of his omnipotency, gave him aſſurance, that he both could, and would conſume the *Midianites*.

V. 22. *Alas*—I am an undone man: I muſt die, and that ſpeedily; for that he feared, ver. 23. according to the common opinion in that caſe.

V. 23. *Said unto him*—Perhaps by an audible voice. *Peace be to thee*—Thou ſhalt receive no hurt by this viſion; but only *peace*, that is, all the bleſſings needful for thy own happineſs, and for the preſent work.

V. 24. *There*—On the top of the rock, as is evident from ver. 26. where that which is here expreſſed only in general, is more particularly deſcribed. *Jehovah-ſhalom*—That is, *the Lord's peace*; the ſign or witneſs of God's ſpeaking peace to me, and to his people: or the place where he ſpake peace to me, when I expected nothing but deſtruction.

V. 25. *The ſecond bullock*—He was to offer one for himſelf, the other for the ſins of the

§ *Lev.* ix. 24. ‖ *Exod.* xxii. 2. Chap. xiii. 22.

ſame night, that the LORD ſaid unto him, Take thy father's young bullock, and the ſecond bullock of ſeven years old, and throw down the altar of Baal which thy father hath, and * cut down the
26 grove that *is* by it: And build an altar unto the LORD thy God, upon the top of this rock, in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the grove
27 which thou ſhalt cut down. Then Gideon took ten men of his ſervants, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared his father's houſhold, and the men of the city, that he
28 could not do *it* by day, that he did *it* by night. And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and
29 the ſecond bullock was offered upon the altar *that was* built. And they ſaid one to another, Who hath done this thing? And when they enquired, and aſked, they ſaid, Gideon the ſon of Joaſh hath
30 done this thing. Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.
31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? Will ye ſave him? He that will plead for him, let him be put to death, while *it is yet* morning: if he *be* a god, let him plead for

the people, whom he was to deliver. 'Till ſin be pardoned thro' the great ſacrifice, no good is to be expected. *Thy father hath*—Which thy father built in his own ground, tho' for the common uſe of the city. *The grove*—Planted by the altar for idolatrous uſes, as the manner of idolators was. This action might ſeem injurious to his father's authority; but God's command was a ſufficient warrant, and *Gideon* was now called to be the ſupreme magiſtrate, whereby he was made his father's ſuperior, and was authorized to root out all idolatry, and the inſtruments thereof.

V. 26. *Of this rock*—Heb. *of this ſtrong hold:* for in that calamitous time the *Iſraelites* retreated to ſuch rocks, and hid and fortified themſelves in them. *Ordered place*—That is, in a plain and ſmooth part of the rock, where an altar may be conveniently built. *And offer*—*Gideon* was no prieſt, nor was this the appointed place of ſacrifice; but God can diſpenſe with his own inſtitutions, though we may not; and his call gave *Gideon* ſufficient authority.

V. 27. *Ten men*—Whom doubtleſs he had acquainted with his deſign, and the aſſurance of ſucceſs in it, whereby they were eaſily induced to aſſiſt him. *He feared*—Not ſo much, leſt he ſhould ſuffer for it, as leſt he ſhould be prevented from doing it.

V. 28. *Was offered*—Not upon *Baal's* altar, for which it was deſigned; but upon an altar erected in contempt of *Baal.*

V. 30. *They ſaid*—Probably ſome of the perſons employed in it.

V. 31. *Will ye plead*—Why are you ſo zealous in pleading for that *Baal*, for the worſhip whereof you ſuffer ſuch grievous calamities

* *Exod.* xxxiv. 13. *Deut.* vii. 5.

32 himſelf, becauſe *one* hath caſt down his altar. Therefore on that
day he called him Jerub-baal, ſaying, Let Baal plead againſt him,
33 becauſe he hath thrown down his altar. Then all the Midianites,
and the Amalekites, and the children of the eaſt were gathered to-
34 gether and went over, and pitched in the valley of Jezreel. But the
ſpirit of the LORD came upon Gideon, and he † blew a trumpet,
35 and Abiezer was gathered after him. And he ſent meſſengers
throughout all Manaſſeh, who alſo was gathered after him; and he
ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali,
36 and they came to meet them. And Gibeon ſaid unto God, If thou

calamities at this day? It is plain, that *Joaſh* had been a worſhipper of *Baal:* but probably he was now convinced by *Gideon. He that will plead*—He that ſhall farther plead for ſuch a god as this, deſerves to die for his folly and impiety. It is not probable, that this was all which he ſaid for his ſon: but it is uſual in ſcripture to give only ſhort hints of things which were more largely diſcourſed. *While it is morning*—That is, inſtantly, without delay. *Let him plead*—As the God of *Iſrael* hath often done when any indignity or injury hath been done him. But *Baal* hath now ſhewed, that he is neither able to help you, nor himſelf; and therefore is not worthy to be ſerved any longer. This reſolute anſwer was neceſſary to ſtop the torrent of the peoples fury; and it was drawn from him, by the ſenſe of his ſon's extreme danger; and by the confidence he had, that God would plead his ſon's cauſe, and uſe him for the reſcue of his people.

V. 32. *He called*—*Joaſh* called *Gideon* ſo, chap. viii. 1. in remembrance of this noble exploit, and to put a brand upon *Baal. Jerub-baal*—That is, *Let Baal plead.* It is a probable conjecture, that that *Jerombalus*, whom *Sanchoniathon*, (one of the moſt antient of all the Heathen writers) ſpeaks of as a prieſt of *Jao*, (a corruption of *Jehovah*) and to whom he was indebted for a great deal of knowledge, was this *Jerub-baal.*

V. 33. *Of Jezreel*—Not *Jezreel* in *Judah*, but another in the borders of *Manaſſeh* and *Iſſachar*, which was not far diſtant from *Ophrah*, where *Gideon* dwelt.

V. 34. *The ſpirit came*—Inſpiring him with extraordinary wiſdom, and courage, and zeal to vindicate God's honour, and his country's liberty. The *Hebrew* is, *The Spirit of the Lord clothed Gideon*; clothed him as a robe, to put honour upon him; clothed him as a coat of mail to put a defence upon him. Thoſe are well clad that are thus clothed. *Abiezer*—That is, the *Abiezrites*, his kindred, and their ſervants, and others; who finding no harm coming to him for deſtroying *Baal*, but rather a bleſſing from God, in giving him ſtrength and courage for ſo great an attempt, changed their minds, and followed him as the perſon by whoſe hands God would deliver them.

V. 35. *All Manaſſeh*—On both ſides of *Jordan. Unto Aſher, &c.*—Becauſe theſe tribes were neareſt, and ſo could ſooneſt join with him; and were neareſt the enemy alſo, ver. 33. and therefore were moſt ſenſible of the calamity, and would in all reaſon be moſt forward to reſcue themſelves from it.

V. 36. *Gideon ſaid*—In a way of humble ſupplication, for the ſtrengthening his own faith, and for the greater encouragement

† *Numb.* xx. 3. Chap. iii. 27.

37 wilt ſave Iſrael by mine hand, as thou haſt ſaid, Behold, I will
put a fleece of wool in the floor: *and* if the dew be on the fleece
only, and *it be* dry upon all the earth beſide, then ſhall I know that
38 thou wilt ſave Iſrael by mine hand as thou haſt ſaid. And it was ſo:
for he roſe up early on the morrow, and thruſt the fleece together,
39 and wringed the dew out of the fleece, a bowl full of water. And
Gideon ſaid unto God, ‡ Let not thine anger be hot againſt me, and
I will ſpeak but this once: Let me prove, I pray thee, but this once
with the fleece, let it now be dry only upon the fleece, and upon
40 all the ground let there be dew. And God did ſo that night: for
it was dry upon the fleece only, and there was dew on all the
ground.

CHAP. VII.

God's direction to Gideon *for modelling his army,* ver. 1—8. *The dream of the* Midianite, ver. 9—15. *His manner of attacking the camp of* Midian, ver. 16—20. *Their total overthrow,* ver. 21—25.

1 THEN Jerubbaal (who *is* Gideon) and all the people that
were with him, roſe up early, and pitched beſide the well of
Harod: ſo that the hoſt of the Midianites were on the north ſide of
2 them, by the hill of Moreh, in the valley. And the LORD ſaid
unto Gideon, The people that *are* with thee *are* * too many for me
to give the Midianites into their hands, leſt Iſrael vaunt themſelves

ment of his ſoldiers in this great attempt.

V. 37. *On all the earth*—That is, upon all that ſpot of ground which encompaſſes the fleece.

V. 39. *On the ground*—Which was more preternatural than the former inſtance, becauſe if there be any moiſture, ſuch bodies as fleeces of wool are likely to drink it up.

V. 40. *And God did ſo*—See how tender God is, even of the weak; and how ready to condeſcend to their infirmities! Theſe ſigns were very expreſſive. They are going to engage the *Midianites.* Could God diſtinguiſh between a ſmall fleece of *Iſrael,* and the vaſt floor of *Midian?* Yes, by this token it appears that he can. Is *Gideon* deſirous, that the dew of divine grace might deſcend on himſelf in particular? He ſees the fleece wet with dew, to aſſure him of it. Does he deſire, that God will be as the dew to all *Iſrael?* Behold all the ground is wet!

V. 2. *Too many*—For my purpoſe; which is, ſo to deliver *Iſrael,* that it may appear to be my own act, that ſo I may have all the glory, and they may be the more ſtrongly obliged to ſerve me. This may help us to underſtand thoſe providences, which ſometimes ſeem to weaken the church of Chriſt. Its friends are too many, too mighty, too wiſe, for God to work deliverance by. God is taking a courſe to leſſen them, that he may be *exalted in his own ſtrength.*

V. 3. *Mount*

‡ *Gen.* xviii. 32.

* *Zech.* iv. 6.

3 againſt me, ſaying, Mine own hand hath ſaved me. Now therefore go to, proclaim in the ears of the people, ſaying, † Whoſoever is fearful and afraid, let him return and depart early from mount Gilead: and there returned of the people twenty and two thou-
4 ſand, and there remained ten thouſand. And the LORD ſaid unto Gideon, The people are yet too many: bring them down unto the water, and I will try them for thee there, and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee: and of whomſoever I ſay unto thee, This ſhall not go
5 with thee, the ſame ſhall not go. So he brought down the people unto the water: and the LORD ſaid unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down
6 upon his knees to drink. And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the reſt of the people bowed down upon their knees to drink
7 water. And the LORD ſaid unto Gideon, By the three hundred that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.
8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Mi-

V. 3. *Mount Gilead*—Not *mount Gilead* beyond *Jordan*; for both the camps of the *Iſraelites* and the *Midianites* were on this ſide *Jordan*: but another *mount Gilead* in the tribe of *Manaſſeh*. *There returned*—Theſe finding their whole army very ſmall, in compariſon of their enemies, who were a hundred and thirty five thouſand, chap. viii. 10. and they, no doubt well armed and diſciplined, and encouraged by long ſucceſs; whereas the *Iſraelites* were diſſpirited with long ſervitude, and many of them unarmed loſt the courage which they had at firſt.

V. 4. *The water*—Either that which ran from the well of *Harod*, mentioned ver. 1. or ſome other brook.

V. 6. *That lapped*—Taking up a little water in the palm of their hands.

V. 7. *His own place*—That is, to his own home. By this farther diſtinction it was proved, that none ſhould be made uſe of, but, 1. Men that were hardy, that could endure fatigue, without complaining of thirſt or wearineſs: 2. Men that were haſty, that thought it long, 'till they were engaged with the enemy, and ſo juſt wetted their mouth and away, not ſtaying for a full draught. Such as theſe God chuſes to employ, that are not only well affected, but zealouſly affected to his work.

V. 8. *Their trumpets*—That is the trumpets belonging to the whole army, which he retained for the uſe following.

† *Deut.* xx. 8.

9 dian was beneath him in the valley. And it came to paſs the
ſame night that the LORD ſaid unto him, Ariſe, get thee down unto
10 the hoſt, for I have delivered it into thine hand. But if thou
fear to go down, go thou with Phurah thy ſervant down to the
11 hoſt. And thou ſhalt hear what they ſay, and afterwards ſhall thine
hands be ſtrengthned to go down unto the hoſt. Then went he
down with Phurah his ſervant unto the outſide of the armed men
12 that *were* in the hoſt. And the Midianites, and the Amalekites,
and ‡ all the children of the eaſt, lay along in the valley like graſ-
hoppers for multitude, and their camels *were* without number, as
13 the ſand by the ſea ſide for multitude. And when Gideon was
come, behold, *there was* a man that told a dream unto his fellow,
and ſaid, Behold, I dreamed a dream, and lo, a cake of barley
bread tumbled into the hoſt of Midian, and came unto a tent, and
ſmote it that it fell, and overturned it, that the tent lay all along.
14 And his fellow anſwered and ſaid, This *is* nothing elſe ſave the ſword
of Gideon the ſon of Joaſh, a man of Iſrael: *for* into his hand
15 hath God delivered Midian and all the hoſt. And it was *ſo*, when
Gideon heard the telling of the dream, and the interpretation
thereof, that he worſhipped, and returned into the hoſt of Iſrael,
and ſaid, Ariſe, for the LORD hath delivered into your hand the
16 hoſt of Midian. And he divided the three hundred men into three
companies, and he put a trumpet in every man's hand with
17 empty pitchers, and lamps within the pitchers. And he ſaid unto
them, Look on me, and do likewiſe; and behold when I come to
the outſide of the camp, it ſhall be, *that* as I do, ſo ſhall ye do.

V. 9. *The ſame night*—After he had diſmiſſed all but the three hundred. *The Lord ſaid*—In a dream or viſion of the night.

V. 11. *Thine hand ſtrengthened*—Thou wilt be encouraged to proceed, notwithſtanding the ſmallneſs of thy number.

V. 13. *A cake*—A weak and contemptible thing; and in itſelf as unable to overthrow a tent, as to remove a mountain; but being thrown by a divine hand, it bore down all before it.

V. 14. *His fellow anſwered, &c.*—As there are many examples of ſignificant dreams, given by God to Heathens, ſo ſome of them had the gift of interpreting dreams; which they ſometimes did by divine direction as in this caſe.

V. 15. *He worſhipped*—He praiſed God for this ſpecial encouragement.

V. 16. *Three companies*—To make a ſhew of a vaſt army. *Within the pitchers*—Partly to preſerve the flame from the wind and weather; and partly to conceal it, and ſurpriſe their enemy with ſudden flaſhes of light.

V. 17. *Look on me*—For though two hundred of his men were placed on other ſides

‡ Chap. vi. 5. 33. viii. 10.

18 When I blow with the trumpet, I and all that *are* with me, then
blow ye the trumpets alſo on every ſide of all the camp, and ſay,
19 *The ſword* of the LORD, and of Gideon. So Gideon, and the
hundred men that *were* with him, came unto the outſide of the
camp, in the beginning of the middle watch, and they had but
newly ſet the watch, and they blew the trumpets, and brake the
20 pitchers that *were* in their hands. And the three companies
blew the trumpets, and brake the pitchers, and held their lamps in
their left hands, and the trumpets in their right hands to blow
withal, and they cried the ſword of the LORD, and of Gideon.
21 And they ſtood every man in his place, round about the camp;
22 and all the hoſt ran, and cried and fled. And the three hundred
blew their trumpets, and § the LORD ſet every man's ſword againſt
his fellow, even throughout all the hoſt; and the hoſt fled to Beth-
ſhittah in Zererath, *and* to the border of Abel-meholah, unto Tab-
23 bath. And the men of Iſrael gathered themſelves together out
of Naphtali, and out of Aſher, and out of all Manaſſeh, and pur-
24 ſued after the Midianites. And Gideon ſent meſſengers through-
out all mount Ephraim, ſaying, Come down againſt the Midianites,
and take before them the waters unto Beth-barah, and Jordan.
Then all the men of Ephraim gathered themſelves together, and

ſides of the camp; yet they were ſo diſpoſed, that ſome perſons, ſet as watchmen, might ſee what was done, and give notice to the reſt to follow the example.

V. 18. *Of Gideon*—He mentions his own name, together with God's, not out of arrogance, as if he would equal himſelf with God; but from prudent policy, becauſe his name was grown formidable to them, and ſo was likely to further his deſign. See ver. 14.

V. 19. *Middle watch*—That is, of the ſecond watch; for though afterward the night was divided into four watches by the *Romans*, Matt. xiv. 25. yet in more antient times, and in the eaſtern parts, it was divided into three: he choſe the dark and dead of the night, to increaſe their terror by the trumpets, whoſe ſound would then be loudeſt, and the lamps, whoſe light would then ſhine moſt brightly, to ſurpriſe them, and conceal the ſmallneſs of their numbers.

V. 21. *They ſtood*—As if they had been torch-bearers to the ſeveral companies.

V. 22. *Againſt his fellow*—They ſlew one another, becauſe they ſuſpected treachery, and ſo fell upon thoſe they firſt met with; which they might more eaſily do, becauſe they conſiſted of ſeveral nations, becauſe the darkneſs of the night made them unable to diſtinguiſh friends from foes, becauſe the ſuddenneſs of the thing ſtruck them with horror and amazement; and becauſe God had infatuated them, as he had done many others.

V. 24. *The waters*—That is, the paſſes over thoſe waters to which they are like to come. *Jordan*—The fords of *Jordan*, which

Numb. 35.

§ *Iſa.* ix. 4.

25 took the waters unto Beth-barah and Jordan. And they took ‖ two princes of the Midianites, Oreb and Zeeb: and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the wine-preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other ſide Jordan.

CHAP. VIII.

Gideon *pacifies the* Ephraimites, ver. 1—3. *Purſues the* Midianites, ver. 4—12. *Chaſtiſes the men of* Succoth *and* Penuel, ver. 13—17. *Slays the two kings of* Midian ver. 18—21. *Declines the government of* Iſrael, ver. 22, 23. *Makes an* ephod, ver. 24—27. *Keeps the country quiet forty years*, ver. 28. *Dies, leaving a numerous family*, ver. 29—32. Iſrael *quickly forget God and him*, ver. 33—35.

1 AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? And they did chide with him ſharply.
2 And he ſaid unto them, What have I now done in compariſon of you? *Is* not the gleaning of the grapes of Ephraim better than the
3 vintage of Abiezer? God hath delivered into your hands the princes of Midian, Oreb, and Zeeb: and what was I able to do in compariſon of you? Then was their anger abated toward him
4 when he had ſaid that. And Gideon came to Jordan, * *and* paſſed over, he, and the three hundred men that *were* with him, faint,
5 yet purſuing *them*. And he ſaid unto the men of Succoth, Give, I

which they muſt paſs over into their own country.

V. 25. *The other ſide of Jordan*—For *Gideon* in the purſuit had paſſed over *Jordan*. *Oreb* and *Zeeb* had probably taken ſhelter, the one in *a rock*, the other by *a wine-preſs*. But the places of their ſhelter were made the places of their ſlaughter, and the memory of it preſerved in the names of the places.

V. 1. *Why haſt thou, &c.*—Why haſt thou neglected and deſpiſed us, in not calling us in to thy help, as thou didſt other tribes? Theſe were a proud people, puffed up with a conceit of their number and ſtrength, and the preference which *Jacob* gave them above *Manaſſeh*, of which tribe *Gideon* was, who by this act had ſeemed to advance his own tribe, and to depreſs theirs.

V. 2. *What have I, &c.*—What I have done in cutting off ſome of the common ſoldiers, is not to be compared with your deſtroying their princes; I began the war, but you have finiſhed. *The gleaning*—What you have gleaned or done after me. *Of Abiezer*—That is, of the *Abiezrites*, to whom he modeſtly communicates the honour of the victory, and does not arrogate it to himſelf.

V. 3. *Was abated*—His ſoft and humble anſwer allayed their rage.

V. 4. *Paſſed over*—Or, *had paſſed over*.

V. 6. *Are*

‖ *Pſal.* lxxxiii. 11. *Iſa.* x. 26. * *Prov.* xv. 1.

pray you loaves of bread unto the people that follow me, for they be faint, and I am purſuing after Zeba and Zalmunna, kings of Mi-
6 dian. And the princes of Succoth ſaid, *Are* the hands of Zeba and Zalmunna now in thine hand, that † we ſhould give bread
7 unto thine army? And Gideon ſaid, Therefore when the LORD hath delivered Zeba and Zalmunna into mine hand, then I will tear your fleſh with the thorns of the wilderneſs, and with briers.
8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him as the men of Succoth had
9 anſwered *him*. And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower.
10 Now Zeba and Zalmunna *were* in Karkor, and their hoſts with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell an hundred and twenty
11 thouſand men that drew ſword. And Gideon went up by the way of them that dwelt in tents, on the eaſt of Nobah and Jogbe-
12 hah, and ſmote the hoſt: for the hoſt was ſecure. And when Zeba and Zalmunna fled, he purſued after them, and ‡ took the two kings of Midian, Zeba and Zallmunna, and diſcomfited all the hoſt.
13 And Gideon the ſon of Joaſh returned from battle before the ſun
14 was up: And caught a young man of the men of Succoth, and enquired of him: and he deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men

V. 6. *Are the hands, &c.*—Art thou ſo fooliſh, to think with thy three hundred faint and weary ſoldiers, to conquer and deſtroy an hoſt of fifteen thouſand Men? Thus the bowels of their compaſſion were ſhut up againſt their brethren. Were theſe *Iſraelites!* Surely they were worſhippers of *Baal*, or in the intereſt of *Midian*.

V. 8. *Penuel*—Another city beyond *Jordan*; both were in the tribe of *Gad*.

V. 9. *Your tower*—Your confidence in which makes you thus proud and preſumptuous.

V. 10. *That drew ſword*—That is, Perſons expert and exerciſed in war, beſides the retainers to them.

V. 11. *That dwelt in tents*—That is, of the *Arabians*, ſo fetching a compaſs, and falling upon them where they leaſt expected it. *Was ſecure*—Being now got ſafe over *Jordan*, and a great way from the place of battle; and probably, ſuppoſing *Gideon*'s men to be ſo tired with their hard ſervice, that they would have neither ſtrength nor will to purſue them ſo far.

V. 13. *Before the ſun was up*—By which it might be gathered, that he came upon them in the night, which was moſt convenient for him who had ſo ſmall a number with him; and moſt likely to terrify them by the remembrance of the laſt Night's ſad work.

V. 14. *He deſcribed*—He told him their names and qualities.

V. 17. *Slew*

† 1 *Sam.* xxv. 10.

‡ *Pſal.* lxxxiii. 11.

15 And he came unto the men of Succoth, and ſaid, Behold Zeba
and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the
hands of Zeba and Zalmunna now in thine hand, that we ſhould
16 give bread unto thy men *that are* weary? And he took the elders
of the city, and thorns of the wilderneſs and briers, and with
17 them he taught the men of Succoth. And he beat down the
18 tower of § Penuel, and ſlew the men of the city. Then ſaid he
to Zeba and Zalmunna, What manner of men *were* they whom ye
ſlew at Tabor? And they anſwered, As thou *art*, ſo *were* they; each
19 one reſembled the children of a king. And he ſaid, They *were* my
brethren, *even* the ſons of my mother: as the LORD liveth, if ye
20 had ſaved them alive, I would not ſlay you. And he ſaid unto
Jether his firſt-born, Up, *and* ſlay them: but the youth drew not
21 his ſword: for he feared, becauſe he *was* yet a youth. Then Zeba
and Zalmunna ſaid, Riſe thou and fall upon us: for as the man *is*,
ſo *is* his ſtrength. And Gideon aroſe, and ſlew Zeba and Zal-
munna, and took away the ornaments that *were* on their camels
22 necks. Then the men of Iſrael ſaid unto Gideon, Rule thou
over us, both thou, and thy ſon, and thy ſon's ſon alſo: for thou
23 haſt delivered us from the hand of Midian. And Gideon ſaid
unto them, I will not rule over you, neither ſhall my ſon rule over

V. 17. *Slew the men of the city*—Not all of them; probably thoſe only who had affronted him.

V. 18. *What manner of men*—For outward ſhape and quality. *At Tabor*—Whither he underſtood they fled for ſhelter, upon the approach of the *Midianites*; and where he learned that ſome were ſlain, which he ſuſpected might be them. *Reſembled*—Not for their garb, or outward ſplendor, but for the majeſty of their looks: by which commendation they thought to ingratiate themſelves with their conqueror.

V. 19. *I would not ſlay*—For being not *Canaanites*, he was not obliged to kill them; but they having killed his brethren, and that in cool blood, he was by law the avenger of their blood.

V. 20. *Up, and ſlay*—That he might animate him to the uſe of arms for his God and country, and that he might have a ſhare in the honour of the victory.

V. 21. *So is his ſtrength*—Thou excelleſt him, as in age and ſtature, ſo in ſtrength; and it is more honourable to die by the hands of a valiant man.

V. 22. *Rule*—Not as a judge, for that he was already made by God; but as a king. *Thy ſon's ſon*—Let the kingdom be hereditary to thee, and to thy family. *Thou haſt delivered us*—This miraculous and glorious deliverance by thy hands deſerves no leſs from us.

V. 23. *I will not rule*—As a king. *The Lord ſhall rule*—In a ſpecial manner, as he hath hitherto done, by judges, whom God particularly appointed and directed, even by

§ 1 *Kings* xii. 24.

24 you: the LORD ſhall rule over you. And Gideon ſaid unto
them, I would deſire a requeſt of you, That you would give me
every man the ear-rings of his prey, (for they had golden ear-rings,
25 becauſe they were Iſhmaelites.) And they anſwered, We will
willingly give *them*. And they ſpread a garment, and did caſt
26 therein, every man the ear-rings of his prey. And the weight of
the golden ear-rings that he requeſted, *was* a thouſand and
ſeven hundred *ſhekels* of Gold, beſides ornaments, and collars,
and purple raiment that *was* on the kings of Midian, and
27 beſides the chains that *were* about their camels necks. And Gideon
made an ephod thereof, and put it in his city, *even* in Ophrah:
and all Iſrael went thither a whoring after it; which thing became
28 a ſnare unto Gideon, and to his houſe. Thus was Midian ſubdued
before the children of Iſrael, ſo that they lifted up their heads no

by *Urim* and *Thummim*, and aſſiſted upon all occaſions; whereas Kings had only a general dependance upon God.

V. 24. *Iſhmaelites*—A mixture of people all called by one general name, *Iſhmaelites* or *Arabians*, who uſed to wear ear-rings; but the greateſt, and the ruling part of them were *Midianites*.

V. 27. *Thereof*—Not of all of it; for then it would have been too heavy for uſe; but of part of it, the reſt being probably employed about other things appertaining to it; which elſewhere are comprehended under the name of the *ephod*, as chap. xvii. 5. *Put it*—Not as a monument of the victory, for ſuch monuments were neither proper nor uſual; but for religious uſe, for which alone the *ephod* was appointed. The caſe ſeems to be this; *Gideon* having by God's command erected an altar in his own city, *Ophrah*, ch. vi. 24. for an extraordinary time and occaſion, thought it might be continued for ordinary uſe; and therefore as he intended to procure prieſts, ſo he deſigned to make prieſtly garments, and eſpecially an *ephod*, which was the chief and moſt coſtly; which beſides its uſe in ſacred miniſtrations, was alſo the inſtrument by which the mind of God was enquired and diſcovered, 1 *Sam.* xxvi. 6. 9. and it might ſeem neceſſary for the judge to have this at hand, that he might conſult with God upon all occaſions. *Went a whoring*—Committed idolatry with it; or went thither to enquire the will of God; whereby they were drawn from the true *ephod*, inſtituted by God for this end, which was to be worn by the high-prieſt only. *A ſnare*—An occaſion of ſin and ruin to him and his, as the next chapter ſheweth. Though *Gideon* was a good man, and did this with an honeſt mind, and a deſire to ſet up religion in his own city and family; yet here ſeem to be many ſins in it; 1. Superſtition and will-worſhip, worſhipping God by a device of his own, which was expreſsly forbidden. 2. Preſumption, in wearing, or cauſing other prieſts to wear this kind of *ephod*, which was peculiar to the high-prieſt. 3. Tranſgreſſion of a plain command, of worſhipping God ordinarily but at one place, and one altar, *Deut.* xii. 5. 11. 14. 4. Making a diviſion among the people. 5. Laying a ſtumbling-block, or an occaſion of idolatry before that people, whom he knew to be too prone to it.

V. 28. *Lifted up their head*—That is, recovered not their former ſtrength or cou-

rage,

more: and the country was in quietneſs forty years in the days of
29 Gideon. And Jerubbaal the ſon of Joaſh went und dwelt in his
30 own houſe. And Gideon had threeſcore and ten ſons of his body
31 begotten: for he had many wives. And his concubine that *was* in Shechem, ſhe alſo bare him a ſon, whoſe name he called Abime-
32 lech. And Gideon the ſon of Joaſh died in a good old age, and was buried in the ſepulchre of Joaſh his father, in Ophrah of the
33 Abi-ezrites. And it came to paſs, as ſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after
34 Baalim, and made Baal-berith their god. And the children of Iſrael remembred not the LORD their God, who had delivered them
35 out of the hands of all their enemies on every ſide: Neither ſhewed they kindneſs to the houſe of Jerubbaal, *namely* Gideon, according to all the goodneſs which he had ſhewed unto Iſrael.

CHAP. IX.

Abimelech *uſurps the government at* Shechem, ver. 1—6. Jotham's *parable*, ver. 7—21. *Strife between* Abimelech *and the* Shechemites, ver. 22—41. *The ſlaughter of the* Shechemites, ver. 42—49. *The death of* Abimelech, *fulfilling* Jotham's *curſe*, ver. 50—57.

1 AND Abimelech the ſon of Jerubbaal went to Shechem, unto his * mother's brethren, and communed with them, and with

rage, ſo as to conquer or oppreſs others. *Forty years*—To the fortieth year, from the beginning of the *Midianitiſh* oppreſſion. *The days, &c.*—As long as *Gideon* lived.

V. 29. *His own houſe*—Not in his father's houſe; as he did before; nor yet in a court like a king, as the people deſired; but in a middle ſtate, as a judge for the preſervation and maintenance of their religion and liberties.

V. 31. *Shechem*—She dwelt there, and he often came thither, either to execute judgment, or upon other occaſions. *Abimelech*—That is, *my father the king*; ſo he called him, probably, to gratify his concubine, who deſired it either out of pride, or deſign.

V. 32. *A good old age*—His long life being crowned with the continuance of honour, tranquility, and happineſs.

V. 33. *As ſoon as, &c.*—Whereby we ſee the temper of this people, who did no longer cleave to God, than they were in a manner conſtrained to it, by the preſence and authority of their judges. *Baalim*—This was the general name including all their idols, one of which here follows. *Baal-berith*—That is, *the Lord of the covenant*; ſo called, either from the covenant wherewith the worſhippers of this god bound themſelves to maintain his worſhip, or to defend one another therein; or rather, becauſe he was reputed the god and judge of all covenants, and promiſes, and contracts, to whom it belonged to maintain them, and to puniſh the violaters of them; and ſuch a god both the *Grecians* and the *Romans* had.

V. 2. *Reign*

* Chap. viii. 31.

2 all the family of the houſe of his mother's father, ſaying, Speak,
I pray you, in the ears of all the men of Shechem, Whether it is
better for you, either that all the ſons of Jerubbaal (*which are* three-
ſcore and ten perſons) reign over you, or that one reign over you?
3 Remember alſo, that I *am* your bone and your fleſh? And his mo-
ther's brethren ſpake of him in the ears of all the men of Shechem
all theſe words, and their hearts inclined to follow Abimelech:
4 for they ſaid, He *is* our brother. And they gave him threeſcore
and ten *pieces* of ſilver out of the houſe of Baal-berith, where-
with Abimelech hired † vain and light perſons which followed him.
5 And he went unto his father's houſe at Ophrah, and ſlew his bre-
thren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon
one ſtone: notwithſtanding, Jotham the youngeſt ſon of Jerubbaal
6 was left, for he hid himſelf. And all the men of Shechem
gathered together, and all the houſe of Millo, and went

V. 2. *Reign*—He ſuppoſed they would take that government which their father refuſed; and that the multitude of his ſons would occaſion diviſions, and confuſions, which they might avoid by chuſing him king; and ſo they might enjoy the monarchy which they had long deſired. *Your bone and fleſh*—Your kinſman, of the ſame tribe and city with you; which will be no ſmall honour and advantage to you.

V. 3. *Brethren*—That is, kinſmen. *He is our brother*—They were eaſily perſuaded to believe what ſerved their own intereſt.

V. 4. *Pieces of ſilver*—Not ſhekels, which were too ſmall a ſum for this purpoſe; but far larger picees, the exact worth whereof it is not poſſible for us now to know. *The houſe of Baal-berith*—Out of his ſacred treaſury; having ſince *Gideon*'s death built this temple (which he would never have ſuffered whilſt he lived) and endowed it with conſiderable revenues. *Light perſons*—Unſettled, idle and neceſſitous perſons, the proper inſtruments of tyranny and cruelty.

V. 5. *His brethren*—The only perſons who were likely to hinder him in eſtabliſhing his tyranny. *Threeſcore and ten*—Wanting one, who is here expreſſed. *Jotham was left*—Whereby he would ſignify, that this was an act of juſtice, in cutting them all of in an orderly manner, for ſome ſuppoſed crime, probably, as deſigning ſedition and rebellion.

V. 6. *Houſe of Millo*—Some eminent and potent family living in *Shechem*, or near it. *King*—Over all *Iſrael*, ver. 22. which was a ſtrange preſumption for the inhabitants of one city; but they had many advantages for it; as the eager, and general, and conſtant inclination of the *Iſraelites* to kingly government; *Abimelech*'s being the ſon of *Gideon*, to whom, and to his ſons, they offered the kingdom. And though the father could, and did refuſe it for himſelf; yet they might imagine, that he could not give away his ſons' right conveyed to them by the *Iſraelites*, in their offer; the univerſal defection of the *Iſraelites* from God to *Baal*, whoſe great patron and champion *Abimelech* pretended to be; the power and prevalency of the tribe of *Ephraim*, in which *Shechem* was, whoſe proud and imperious ſpirit, would make them readily cloſe with a king of their own brethren; and

† Chap. xi. 3.

and made Abimelech king, by the plain of the pillar that *was* in
7 Shechem. And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lift up his voice, and cried, and ſaid unto them, Hearken unto me ye men of Shechem, that God
8 may hearken unto you. The trees went forth on a time to anoint a king over them, and they ſaid unto the olive tree, reign thou
9 over us. But the olive-tree ſaid unto them, Should I leave my fatneſs ‡ wherewith by me they honour God and man, and go to
10 be promoted over the trees? And the trees ſaid unto the fig-tree,
11 come thou, *and* reign over us. But the fig-tree ſaid unto them, Should I forſake my ſweetneſs, and my good fruit, and go to be
12 promoted over the trees? Then ſaid the trees unto the vine, Come
13 thou, *and* reign over us. And the vine ſaid unto them, Should I leave my wine, which cheareth God and man, and go to be pro-

and *Abimelech*'s getting the ſtart of all others, having the crown actually put upon his head, and an army already raiſed to maintain his tyranny. *Of the pillar*—Or, *by the oak of the pillar*, by the oak, where *Joſhua* erected a pillar as a witneſs of the covenant renewed between God and *Iſrael*, Joſh. xxiv. 26. This place they choſe, to ſignify that they ſtill owned God, and their covenant with him; and did not worſhip *Baal* in oppoſition to God, but in conjunction with him, or in ſubordination to him.

V. 7. *Mount Gerizim*—Which lay near *Shechem*. The valley between *Gerizim* and *Ebal*, was a famous place, employed for the ſolemn reading of the law, and its bleſſings and curſes: and it is probable it was ſtill uſed, even by the ſuperſtitious and idolatrous *Iſraelites* for ſuch occaſions, who delighted to uſe the ſame places which their anceſtors had uſed. *Cried*—So that they who ſtood in the valley might hear him, though not ſuddenly come at him to take him. *Men of Shechem*—Who were here met together upon a ſolemn occaſion, as *Joſephus* notes, *Abimelech* being abſent. *That God may hearken*—When you cry unto him for mercy; ſo he conjures and perſuades them to give him patient audience.

V. 8. *The trees, &c.*—A parabolical diſcourſe, uſual among the antients, eſpecially in the eaſtern parts. *To anoint*—To make a king, which was done among the *Iſraelites*, and ſome others, with the ceremony of anointing. *Olive-tree*—By which he underſtands *Gideon*.

V. 9. *Honour God*—In whoſe worſhip oil was uſed for divers things; as, about the lamps, and offerings, and for anointing ſacred perſons and things. *And man*—For oil was uſed in the conſtitution of kings, and prieſts, and prophets, and for a preſent to great perſons, and to anoint the head and face. *Promoted*—Heb. *to move* hither and thither, to wander to and fro, to exchange my ſweet tranquility, for inceſſant cares and travels.

V. 10. *Fig-tree*—*Gideon* refuſed this honour, both for himſelf, and for his ſons; and the ſons of *Gideon*, whom *Abimelech* had ſlain, upon pretence of their affecting the kingdom, were as far from ſuch thoughts as their father.

V. 13. *Cheareth God*—Wherewith God is well pleaſed, becauſe it was offered to God.

V. 14. *Bramble*

‡ *Pſal.* civ. 15.

14 moted over the trees? Then ſaid all the trees unto the bramble,
15 Come thou, *and* reign over us. And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come, *and* put your truſt in my ſhadow: and if not, § let fire come out of the
16 bramble, and devour the cedars of Lebanon. Now therefore, if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands:
17 (for my father fought for you, and adventured his life far, and
18 delivered you out of the hand of Midian: And ye are riſen up againſt my father's houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſon of his maid-ſervant king over the men of Shechem,
19 becauſe *he is* your brother.) If ye then have dealt truly and ſincerely with Jerubbaal, and with his houſe this day, *then* rejoice ye
20 in Abimelech, and let him alſo rejoice in you. But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech.
21 And Jotham ran away, and fled, and went to Beer, and dwelt
22 there, for fear of Abimelech his brother. When Abimelech had

V. 14. *Bramble*—Or, *thorn*, fitly repreſenting *Abimelech*, the ſon of a concubine, and a perſon of ſmall uſe, and great cruelty.

V. 15. *If in truth*—If you deal truly and juſtly in making me king. *Then truſt*—Then you may expect protection under my government. *Devour the cedars*—Inſtead of protection, you ſhall receive deſtruction by me; eſpecially you cedars, that is, nobles, ſuch as the houſe of *Millo*, who have been moſt forward in this work.

V. 18. *Ye have ſlain*—*Abimelech's* fact is juſtly charged upon them, as done by their conſent, approbation and aſſiſtance. *Maid ſervant*—His concubine, whom he ſo calls by way of reproach. *Over Shechem*—By which limitation of their power, and his kingdom, he reflects contempt upon him, and chargeth them with preſumption, that having only power over their own city, they durſt impoſe a king upon all *Iſrael*.

V. 20. *Devour Abimelech*—This is not ſo much a prediction as an imprecation, which, being grounded upon juſt cauſe, had its effect, as others in like caſe had.

V. 21. *And fled*—Which he might eaſily do, having the advantage of the hill, and becauſe the people were not forward to purſue a man whom they knew to have ſuch juſt cauſe to ſpeak, and ſo little power to do them hurt. *To Beer*—A place remote from *Shechem*, and out of *Abimelech's* reach.

V. 22. *Over Iſrael*—For though the men of *Shechem* were the firſt authors of *Abimelech's* advancement, the reſt of the people eaſily conſented to that form of government which they ſo much deſired.

§ *Exod.* ix. 23.

23 reigned three years over Iſrael: Then God * ſent an evil ſpirit
between Abimelech, and the men of Shechem: and the men of
24 Shechem dealt treacherouſly with Abimelech. That the cruelty
done to the threeſcore and ten ſons of Jerubbaal might come, and
their blood be laid upon Abimelech their brother, which ſlew
them, and upon the men of Shechem, which aided him in the
25 killing of his brethren, And the men of Shechem ſet liers in
wait for him in the tops of the mountains, and they robbed all
that came along that way by them: and it was told Abimelech.
26 And Gaal the ſon of Ebed came with his brethren, and went over
to Shechem: and the men of Shechem put their confidence in him.
27 And they went out into the fields, and gathered their vineyards,
and trod *the grapes*, and made merry, and went into the houſe of
28 their gods, and did eat and drink, and curſed Abimelech. And
Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who is She-
chem that we ſhould ſerve him? *Is* not *he* the ſon of Jerubbaal?

V. 23. *God ſent*—God gave the devil commiſſion to work upon their minds.

V. 24. *The cruelty*—That is, the puniſhment of the cruelty.

V. 25. *For him*—To ſeize his perſon. *Robbed all*—Such as favoured or ſerved *Abimelech;* for to ſuch only their commiſſion reached, though it may be, they went beyond their bounds, and robbed all paſſengers promiſcouſly.

V. 26. *Gaal*—It is not known who he was; but it is evident, he was a man very conſiderable for wealth, and ſtrength, and intereſt; and ill-pleaſed with *Abimelech*'s power. *Went to Shechem*—By his preſence and council to animate and aſſiſt them againſt *Abimelech.*

V. 27. *Went out*—Which, 'till his coming they durſt not do, for fear of *Abimelech. Made merry*—Both from the cuſtom of rejoicing, and ſinging ſongs in vintage time, and for the hopes of their redemption from *Abimelech*'s tyranny. *Their gods*—*Baal-berith*, ver. 4. either to beg his help againſt *Abimelech*, or to give him thanks for the hopes of recovering their liberty. *Eat and drink*—To the honour of their idols, and out of the oblations made to them, as they uſed to do to the honour of *Jehovah*, and out of his ſacrifices. *Curſed*—Either by reviling him after their manner, or, rather in a more ſolemn and religious manner, curſing him by their god, as *Goliah* did *David.*

V. 28. *Who is Abimelech*—What is he but a baſe-born perſon, a cruel tyrant, and one every way unworthy to govern you? *Who is Shechem*—That is, *Abimelech*, named in the foregoing words, and deſcribed in thoſe which follow. 'He is called *Shechem* for the *Shechemite.* The ſenſe is, *who is this Shechemite?* For ſo he was by the mother's ſide, born of a woman of your city, and ſhe but his concubine and ſervant; why ſhould you ſubmit to one ſo baſely deſcended? *Of Jerubbaal*—Of *Gideon*, a perſon famous only by his fierceneſs againſt that *Baal* which you juſtly honour and reverence, whoſe altar he overthrew, and whoſe worſhip he endeavoured to aboliſh. *And Zebul*—And you are ſo mean ſpirited, that you do not only ſubmit to him,

* 1 *Kings* xxii. 21. 2 *Theſſ.* ii. 11.

And Zebul his officer? Serve the men of Hamor the father of She-
29 chem: for why ſhould ye ſerve him? And would to God this
people were under my hand, then would I remove Abimelech.
And he ſaid to Abimelech, Increaſe thine army, and come out.
30 And when Zebul the ruler of the city heard the words of Gaal the
31 ſon of Ebed, his anger was kindled. And he ſent meſſengers unto
Abimelech privily, ſaying, Behold Gaal the ſon of Ebed, and his
brethren are come to Shechem; and behold they fortify the city
32 againſt thee. Now therefore, up by night, thou and the people that
33 *is* with thee, and lie in wait in the field. And it ſhall be, *that* in the
morning as ſoon as the ſun is up, thou ſhalt riſe early, and ſet
upon the city: and behold, *when* he, and the people that *is* with
him come out againſt thee, then mayeſt thou do to them as thou
34 ſhalt find occaſion. And Abimelech roſe up, and all the people
that *were* with him, by night, and they laid wait againſt Shechem in
35 four companies. And Gaal the ſon of Ebed went out, and ſtood
in the entering of the gate of the city; and Abimelech roſe up,
36 and the people that *were* with him, from lying in wait. And
when Gaal ſaw the people, he ſaid to Zebul, Behold, there come

him, but ſuffer his very ſervants to bear rule over you; and particularly, this ignoble and hateful *Zebul*. *Serve, &c.*—If you love bondage, call in the old maſter and lord of the place; chuſe not an upſtart, as *Abimelech* is; but rather take one of the old ſtock, one deſcended from *Hamor*, Gen. xxxiv. 2. who did not carry himſelf like a tyrant, as *Abimelech* did; but like a father of his city. This he might ſpeak ſincerely, as being himſelf a *Canaanite* and *Shechemite*, and poſſibly came from one of thoſe little ones whom *Simeon* and *Levi* ſpared when they ſlew all the grown males, *Gen.* xxxiv. 29. And it may be that he was one of the royal blood, a deſcendent of *Hamor*, who hereby ſought to inſinuate himſelf into the government, as it follows, ver. 29. *Would to God that this people were under my hand;* which he might judge the people more likely to chuſe, both becauſe they were now united with the *Canaanites* in religion; and becauſe their preſent diſtreſs might oblige them to put themſelves under him, a valiant and expert commander.

V. 29. *My hand*—That is, under my command; I wiſh you would unanimouſly ſubmit to me, as your captain and governor; for he found them divided; and ſome of them hearkening after *Abimelech*, whom they had lately rejected, according to the levity of the popular humour. *I would remove*—As you have driven him out of your city, I would drive him out of your country. *He ſaid*—He ſent this meſſage or challenge to him. *Increaſe thine army*—I deſire not to ſurpriſe thee at any diſadvantage; ſtrengthen thyſelf as much as thou canſt, and come out into the open field, that thou and I may decide it by our arms.

V. 35. *And ſtood*—To put his army in order, and to conduct them againſt *Abimelech*, whom he ſuppoſed to be at a great diſtance.

V. 36. *To Zebul*—Who concealed the anger

people down from the top of the mountains. And Zebul ſaid unto him, Thou ſeeſt the ſhadow of the mountains, as *if they were* men.
37 And Gaal ſpake again, and ſaid, See, there come people down by the middle of the land, and another company come along by the
38 plain of Meonenim. Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaideſt, Who *is* Abimelech that we ſhould ſerve him? *Is* not this the people that thou haſt deſpiſed? Go out,
39 I pray now, and fight with them. And Gaal went out before the
40 men of Shechem, and fought with Abimelech. And Abimelech chaſed him, and he fled before him, and many were overthrown
41 *and* wounded, *even* unto the entering of the gate. And Abimelech dwelt at Arumah; and Zebul thruſt out Gaal and his brethren,
42 that they ſhould not dwell in Shechem. And it came to paſs on the morrow, that the people went out into the field, and they told
43 Abimelech. And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city, and he roſe up againſt
44 them and ſmote them. And Abimelech, and the company that *was* with him, ruſhed forward, and ſtood in the entering of the gate of the city, and the two *other* companies ran upon all *the people* that

anger which he had conceived, ver. 30. and pretended compliance with him in this expedition, that he might draw him forth into the field where *Abimelech* might have the opportunity of fighting with him, and overthrowing him. *The ſhadow*—For in the morning, as this was, and in the evening, the ſhadows are longeſt, and move quickeſt.

V. 38. *Where is now, &c.*—Now ſhew thyſelf a man, and fight valiantly for thyſelf and people.

V. 41. *He fled*—being ſurpriſed by the unexpected coming of *Abimelech*, and probably not fully prepared for the encounter.

V. 41. *Dwelt at Arumah*—He did not proſecute his victory, but retreated to *Arumah*, to ſee whether the *Shechemites* would not of themſelves return to his government, or elſe, that being hereby grown ſecure, he might have the greater advantage againſt them. *Thruſt out*—It ſeems the ſame night. Probably the multitude, which is generally light and unſtable, were now enraged againſt *Gaal*, ſuſpecting him of cowardice, or ill-conduct. *Zebul*'s intereſt was not ſo conſiderable with them, that he could prevail with them either to kill *Gaal* and his brethren, or to yield themſelves to *Abimelech;* and therefore he ſtill complies with the people, and waits for a fairer opportunity.

V. 42. *Went out*—to their uſual employments about their land.

V. 43. *Three companies*—Whereof he kept one with himſelf, ver. 44. and put the reſt under other commanders.

V. 44. *Entering of the gate*—To prevent their retreat into the city, and give the other two companies opportunity to cut them off.

V. 45. *With*

45 *were* in the fields, and ſlew them. And Abimelech fought againſt
the city all that day, and he took the city, and ſlew the people
that *was* therein, and beat down the city, and ſowed it with ſalt.
46 And when all the men of the tower of Shechem heard *that*, they en-
47 tered into an hold of the houſe of the god of Berith. And it was
told Abimelech, that all the men of the tower of Shechem were
48 gathered together, into that place. And Abimelech gat him up to
mount Zalmon, he, and all the people that *were* with him, and
Abimelech took an ax in his hand, and cut down a bough from the
tree, and took it, and laid *it* on his ſhoulder, and ſaid unto the
people that *were* with him, What ye have ſeen me do, make haſte,
49 *and* do as *I have done*. And all the people likewiſe cut down every
man his bough, and followed Abimelech, and put *them* to the hold,
and ſet the hold on fire upon them: ſo that all the men of the
tower of Shechem died alſo, about a thouſand men and women.
50 Then went Abimelech to Thebez, and encamped againſt Thebez,
51 and took it. But there was a ſtrong tower within the city, and
thither fled all the men, and women, and all they of the city, and
52 ſhut *it* to them, and gat them up to the top of the tower. And
Abimelech came unto the tower, and fought againſt it, and went
53 hard unto the door of the tower, to burn it with fire. And a cer-
tain woman * caſt a piece of a mill-ſtone upon Abimelech's head,
54 and all to break his ſkull. Then † he called haſtily unto the young
man his armour-bearer, and ſaid unto him, Draw thy ſword and
ſlay me, that men ſay not of me, A woman ſlew him: and his

V. 45. *With ſalt*—In token of his deſire of their utter and irrecoverable deſtruction.

V. 46. *The tower*—A ſtrong place belonging to the city of *Shechem*, made for its defence without the city. *Berith*—Or, *Baal-berith*, ver. 4. Hither they fled out of the town belonging to it, fearing the ſame event with *Shechem*; and here they thought to be ſecure; partly by the ſtrength of the place, partly by the religion of it, thinking that either their god would protect them there, or that *Abimelech* would ſpare them out of pity to that god.

V. 48. *Zalmon*—A place ſo called from its ſhadineſs.

V. 50. *Thebez*—Another town near to *Shechem*; and, as it ſeems, within i s territory.

V. 51. *And all*—All that were not ſlain in the taking of the town. *Top of the tower*—Which was flat and plain, after their manner of building.

V. 53. *Mill-ſtone*—Such great ſtones no doubt they carried up with them, whereby they might defend themſelves, or offend thoſe who aſſaulted them. Here the juſtice of God is remarkable in ſuiting the puniſhment to his ſin. He ſlew his brethren upon a ſtone, ver. 5. and he loſeth his own life by a ſtone.

V. 54. *A woman*—Which was eſteemed a matter of diſgrace.

V. 56. *Wickedneſs*

* 2 *Sam.* xi. 21. † 1 *Sam.* xxxi. 4.

55 young man thruſt him through, and he died. And when the men of Iſrael ſaw that Abimelech was dead, they departed every man
56 unto his place. Thus God rendered the wickedneſs of Abimelech which he did unto ‡ his father, in ſlaying his ſeventy brethren.
57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curſe of Jotham, the ſon of Jerubbaal.

CHAP. X.

The government of Tola *and* Jair, ver. 1—5. Iſrael's *ſin and trouble*, ver. 6—9. *Their repentance and reformation, which found acceptance with God*, ver. 10—16. *Preparation for their deliverance*, ver. 17, 18.

1 AND after Abimelech, there aroſe to defend Iſrael, Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar, and he
2 dwelt in Shamir in mount Ephraim. And he judged Iſrael twenty
3 and three years, and died, and was buried in Shamir. And after him aroſe Jair a Gileadite, and judged Iſrael twenty and two
4 years. And he had thirty ſons that rode on thirty aſs-colts, and they had thirty cities, which are called Havoth-jair, unto this day,
5 which are in the land of Gilead. And Jair died, and was buried
6 in Camon. And * the children of Iſrael did evil again in the ſight of the LORD, and ſerved Baalim, and † Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines,

V. 56. *Wickedneſs*—In rooting out, as far as he could, the name and memory of his father.

V. 57. *Render upon their heads*—Thus God preſerved the honour of his government, and gave warning to all ages, to expect blood for blood.

V. 1. *There aroſe*—Not of himſelf, but raiſed by God, as the other Judges were. *To defend*—Or, *to ſave*, which he did not by fighting againſt, and overthrowing their enemies, but by a prudent and pious government of them, whereby he kept them from ſedition, oppreſſion, and idolatry. *In Shamir*—Which was in the very midſt of the land.

V. 3. *A Gileadite*—Of *Gilead* beyond *Jordan*.

V. 4. *And he had thirty ſons*—They were itinerant judges, who rode from place to place, as their father's deputies to adminiſter juſtice. *Havoth-jair*—Theſe villages were called ſo before this time from another *Jair*, but the old name was revived and confirmed upon this occaſion.

V. 6. *Forſook the Lord*—They grew worſe and worſe, and ſo ripened themſelves for ruin. Before they worſhipped God

‡ *Judg.* ix. 5. *Ruth* iv. 10. * Chap. ii. 11. iii. 7. iv. 1. vi. 1. xiii. 1. † Chap. ii. 13.

7 and forſook the LORD, and ſerved not him. And the anger of the
LORD was hot againſt Iſrael, and he ‡ ſold them into the hands of
the Philiſtines, and into the hands of the children of Ammon.
8 And that year they vexed and oppreſſed the children of Iſrael
eighteen years, all the children of Iſrael that *were* on the other
ſide Jordan, in the land of the Amorites which *is* in Gilead.
9 Moreover, the children of Ammon paſſed over Jordan, to fight
alſo againſt Judah, and againſt Benjamin, and againſt the houſe of
10 Ephraim: ſo that Iſrael was ſore diſtreſſed. And the children
of Iſrael cried unto the LORD, ſaying, We have ſinned againſt thee,
both becauſe we have forſaken our God, and alſo ſerved Baalim.
11 And the LORD ſaid unto the children of Iſrael, *Did* not *I deliver you*
from the Egyptians, and from the Amorites, from the children of
12 Ammon, and from the Philiſtines? The Zidonians alſo, and the
Amalekites, and Maonites did oppreſs you, and ye cried to me,

God and idols together: now they forſake God, and wholly cleave to idols.

V. 7. *Philiſtines*, &c.—The one on the weſt, the other on the eaſt; ſo they were moleſted on both ſides.

V. 8. *That year*—Or, *that year they had vexed and oppreſſed the children of Iſrael eighteen years*—This was the eighteenth year from the beginning of that oppreſſion. And theſe eighteen years are not to be reckoned from *Jair*'s death, becauſe that would enlarge the time of the judges beyond the juſt bounds; but from the fourth year of *Jair*'s reign: ſo that the greateſt part of *Jair*'s reign was cotemporary with this affliction. The caſe of *Jair* and *Samſon* ſeem to be much alike. For as it is ſaid of *Samſon*, that *he judged Iſrael in the days* of the tyranny *of the Philiſtines, twenty years*, *Judg.* xv. 20. by which it is evident, that his judicature, and their dominion, were cotemporary; the like is to be conceived of *Jair*, that he began to judge *Iſrael*, and endeavoured to reform religion, and purge out all abuſes; but being unable to effect this through the backwardneſs of the people, God would not enable him to deliver the people, but gave them up to this ſad oppreſſion; ſo that *Jair* could only determine differences amongſt the *Iſraelites*, but could not deliver them from their enemies.

V. 10. *And ſerved alſo*—Becauſe not contented to add idols to thee, we have preferred them before thee.

V. 11. *The Lord ſaid*—Either by ſome prophet whom he raiſed and ſent for this purpoſe: or by the high-prieſt, who was conſulted in the caſe. *From the Amorites*—Both *Sihon* and *Og*, and their people, and other kings of the *Amorites* within *Jordan*. *Of Ammon*—Who were confederate with the *Moabites*, *Judg.* iii. 13, 14.

V. 12. *The Zidonians*—We do not read of any oppreſſion of *Iſrael*, particularly, by the *Zidonians*. But many things were done, which are not recorded. *The Maonites*—Either firſt, thoſe who lived in, or near the wilderneſs of *Maon*, in the ſouth of *Judah*, 1 *Sam.* xxiii. 25. xxv. 2. whether *Edomites* or others. Or, ſecondly, the *Mehunims*, a people living near the *Arabians*, of whom, 2 *Chron.* xxvi. 7. For in the *Hebrew*, the letters of both names are

‡ 1 *Sam.* xii. 9.

13 and I delivered you out of their hand. § Yet ye have forſaken me,
and ſerved other gods: wherefore I will deliver you no more.
14 Go and ‖ cry unto the gods which ye have choſen, let them deliver
15 you in the time of your tribulation. And the children of Iſrael
ſaid unto the LORD, We have ſinned, do thou unto us whatſoever
ſeemeth good unto thee; deliver us only, we pray thee, this day.
16 And they put away the ſtrange gods from among them and ſerved
the LORD: and * his ſoul was grieved for the miſery of Iſrael.
17 Then the children of Ammon were gathered together, and en-
camped in Gilead: and the children of Iſrael aſſembled themſelves
18 together, and encamped in Mizpeh. And the people *and* princes
of Gilead ſaid one to another, What man *is he* that will begin to
fight againſt the children of Ammon? He ſhall † be head over all
the inhabitants of Gilead.

CHAP. XI.

The birth of Jephthah, *rejected by his brethren*, ver. 1—3. *The* Gileadites *chuſe him for their general*, ver. 4—11. *His treating with the king of* Ammon, ver. 12—28. *His war with, and victory over the* Ammonites, ver. 29—33. *His vow and the performance of it*, ver. 34—40.

1 NOW ‡ Jephthah the Gileadite was a mighty man of valour,
and he was the ſon of an harlot: and Gilead begat Jephthah.

are the ſame, only the one is the ſingular, the other the plural number.

V. 13. *No more*—Except you repent in another manner than you yet have done; which when they performed, God ſuſpended the execution of this threatning.

V. 14. *Choſen*—You have not been forced to worſhip thoſe gods by your oppreſſors; but you have freely choſen them before me.

V. 15. *Do thou unto us*—Do not give us up into the hands of theſe cruel men, but do thou chaſtiſe us with thine own hand as much as thou pleaſeſt; if we be not more faithful and conſtant to thee, than we have hitherto been.

V. 16. *They put away*—This was an evidence of the ſincerity of their ſorrow, that they did not only confeſs their ſins, but alſo forſake them. *His ſoul*, &c—He acted towards them, like one that felt their ſufferings; he had pity upon them, quite changed his carriage towards them, and puniſhed their enemies as ſorely as if they had grieved and injured his own perſon.

V. 17. *Mizpeh*—That *Mizpeh* which was beyond *Jordan*.

V. 1. *Gileadite*—So called, either from his father *Gilead*, or from the mountain, or city of *Gilead*, the place of his birth. *Son of a harlot*—That is, a baſtard. And though ſuch were not ordinarily *to enter into*

§ *Deut.* xxiii. 20. *Jer.* ii. 13. xviii. 7, 8. *Jonah* iii. 4. ‖ *Deut.* xxxii. 37, 38. *Jer.* ii. 28. * *Iſa.* lxiii. 9. † Chap. xi. 8. ‡ *Heb.* xi. 32.

2 And Gilead's wife bare him ſons, and his wives ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our father's houſe, for thou *art* the ſon of a ſtrange woman.
3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered * vain men to Jephthah, and went out
4 with him. And it came to paſs in proceſs of time, that the
5 children of Ammon made war againſt Iſrael. And it was ſo, that when the children of Ammon made war againſt Iſrael, the elders
6 of Gilead went to fetch Jephthah out of the land of Tob. And they ſaid unto Jephthah, Come and be our captain, that we may
7 fight with the children of Ammon. And Jephthah ſaid unto the elders of Gilead, † Did not ye hate me, and expel me out of my father's houſe? And why are ye come unto me now, when ye are
8 in diſtreſs? And the elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all

into the congregation of the Lord, Deut. xxiii. 2. Yet God can diſpenſe with his own laws, and hath ſometimes done honour to baſe-born perſons, ſo far, that ſome of them were admitted to be the progenitors of the Lord Jeſus Chriſt. *And Gilead*—One of the children of that antient *Gilead*, Numb. xxxii. 1.

V. 3. *Of Tob*—The name either of the land, or of the man who was the owner or ruler of it. This place was in, or near *Gilead*, as appears by the ſpeedy intercourſe which here was between *Jephthah* and the *Iſraelites*. *Vain men*—Idle perſons, who deſired rather to get their living by ſpoil and rapine, than by honeſt labour. Theſe evil perſons *Jephthah* managed well, employing them againſt the enemies of God, and of *Iſrael*, that bordered upon them; and particularly upon parties of the *Ammonites*, which made the *Iſraelites* more forward to chuſe him for their chieftain in this war. *Went out*—When he made excurſions and attempts upon the enemy.

V. 4. *Made war*—The *Ammonites* had vexed and oppreſſed them eighteen years, and now the *Iſraelites* begin to make oppoſition, they commence a war againſt them.

V. 5. *Went*—By direction from God, who both qualified him for, and called him to the office of a judge, otherwiſe they might not have choſen a baſtard.

V. 7. *Expel me*—And deprive me of all ſhare in my father's goods, which, though a baſtard, was due to me. This expulſion of him was the act of his brethren; but he here aſcribes it to the elders of *Gilead*; either becauſe ſome of them were among theſe elders, as is very probable from the dignity of this family; or becauſe this act, though deſired by his brethren, was executed by the decree of the elders, to whom the determination of all controverſies about inheritance belonged; and therefore it was their faults they did not protect him from the injuries of his brethren.

V. 8. *Therefore*—Being ſenſible that we have done thee injury, we come now to make thee full reparation.

V. 9. *If*,

* *Judg.* ix. 4. 1 *Sam.* xxii. 2. † *Gen.* xxvi. 27.

9 the inhabitants of Gilead. And Jephthah ſaid unto the elders of
Gilead, If ye bring me home again to fight againſt the children of
Ammon, and the LORD deliver them before me, ſhall I be your
10 head? And the elders of Gilead ſaid unto Jephthah, The LORD
be witneſs between us, if we do not ſo according to thy words.
11 Then Jephthah went with the elders of Gilead, and the people
made him head and captain over them: and Jephthah uttered all
12 his words before the LORD in Mizpeh. And Jephthah ſent meſ-
ſengers unto the king of the children of Ammon, ſaying, What
haſt thou to do with me, that thou art come againſt me, to fight in
13 my land? And the king of the children of Ammon anſwered
unto the meſſengers of Jephthah, ‡ Becauſe Iſrael took away my
land, when they came up out of Egypt, from Arnon even unto
Jabbok, and unto Jordan: now therefore reſtore thoſe *lands* again
14 peaceably. And Jephthah ſent meſſengers again unto the king of
15 the children of Ammon. And ſaid unto him, Thus ſaith Jeph-
thah, § Iſrael took not away the land of Moab, nor the land of
16 the children of Ammon. But when Iſrael came up from Egypt,
and ‖ walked through the wilderneſs unto the Red-ſea, and * came

V. 9. *If, &c.*—If you recall me from this place where I am now ſettled, to the place whence I was expelled. *Shall I, &c.*—Will you really make good this promiſe? *Jephthah* was ſo ſolicitous in this caſe, either from his zeal for the public good, which required that he ſhould be ſo; or from the law of ſelf-preſervation, that he might ſecure himſelf from his brethren; whoſe ill-will he had experienced, and whoſe injuries he could not prevent, if, after he had ſerved their ends, he had been reduced to his private capacity.

V. 10. *The Lord be witneſs—The Lord be an hearer*: ſo the Hebrew word is. Whatever we ſpeak it concerns us to remember, that God is an hearer!

V. 11. *All his words*—Or, *all his matters*, the whole buſineſs. *Before the Lord*—That is, before the public congregation, wherewith God was uſually, and then eſpecially preſent.

V. 12. *Meſſengers*—That is, ambaſſadors, to prevent blood-ſhed, that ſo the *Iſraelites* might be acquitted before God and men, from all the ſad conſequences of this war; herein he ſhewed great prudence, and no leſs piety. *What haſt thou, &c.*—What reaſonable cauſe haſt thou for this invaſion? *In my land*—He ſpeaks this in the name of all the people.

V. 13. *My land*—That is, this land of *Gilead*, which was mine, but unjuſtly taken from me, by *Sihon* and *Og*, the kings of the *Ammorites*; and the injury perpetuated by *Iſrael*'s detaining it from me. This land, before the conqueſts of *Sihon* and *Og*, belonged partly to the *Ammonites*, and partly to the *Moabites*. And indeed, *Moab* and *Ammon* did for the moſt part join their intereſts and their forces.

V. 16. *The Red-ſea*—Unto which they came three times; once, *Exod.* xiii. 18. again, a little after their paſſage over it, and

‡ *Numb.* xxi. 13. § *Deut.* ii. 9. ‖ *Numb.* xiv. 25. * *Numb.* xx. 1.

17 to Kadeſh: Then † Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto:* and in like manner they ſent unto the king of Moab: but he would not *conſent:* and Iſrael abode
18 in Kadeſh. Then they went along through the wilderneſs, and ‡ compaſſed the land of Edom, and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon, § but came not within the border of Moab: for
19 Arnon *was* the border of Moab. And ‖ Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon, and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my
20 place. But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and
21 fought againſt Iſrael. And the LORD God of Iſrael delivered Sihon, and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of
22 that country. And they poſſeſſed * all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs even unto
23 Jordan. So now the LORD God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael, and ſhouldeſt thou poſſeſs
24 it? Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs? So whomſoever the LORD our God ſhall drive out

and a third time, long after, when they came to *Ezion Geber*, which was upon the ſhore of the Red-ſea, from whence they went to *Kadeſh;* of this time he ſpeaks here.

V. 17. *Abode*—Peaceably, and did not revenge their unkindneſs as they could have done.

V. 19. *My place*—That is, unto the land of *Canaan*, which God hath given me.

V. 20. *Sihon fought*—So *Sihon* was the aggreſſor, and the *Iſraelites* were forced to fight in their own defence.

V. 22. *The coaſts*—Or, *borders;* together with all the land included within thoſe borders. *Wilderneſs*—Namely, the deſert of *Arabia*.

V. 23. *So the Lord*—God, the ſovereign Lord of all lands, hath given us this land; this he adds, as a farther and convincing reaſon; becauſe otherwiſe it might have been alledged againſt the former argument, that they could gain no more right to that land from *Sihon*, than *Sihon* himſelf had.

V. 24. *Wilt not thou*—He ſpeaks according to their abſurd opinion: the *Ammonites* and *Moabites* got their land by conqueſt of the old inhabitants, whom they caſt out; and this ſucceſs, though given them by the true God, for *Lot*'s ſake, *Deut.* ii. 9. 19. they impiouſly aſcribe to their god *Chemoſh*, whoſe gift they owned to be a ſufficient title.

V. 25. *Than*

† *Numb.* xx. 14 ‡ *Numb.* xxi. 4. § *Numb.* xxi. 13. xxii. 36. ‖ *Deut.* ii. 26.
* *Deut.* ii. 36.

25 from before us, them will we poſſeſs. * And now art thou any
thing better than Balak, the ſon of Zippor king of Moab? Did
he ever ſtrive againſt Iſrael, or did he ever fight againſt them?
26 While Iſrael dwelt in Heſhbon, and her towns, and in Aroer, and
her towns, and in all the cities that *are* along the coaſts of Arnon,
three hundred years? Why therefore did ye not recover *them* within
27 that time? Wherefore I have not ſinned againſt thee; but thou
doeſt me wrong to war againſt me: the LORD the judge, be judge
this day between the children of Iſrael, and the children of Am-
28 mon. Howbeit the king of the children of Ammon hearkened not
29 unto the words of Jephthah which he ſent him. Then the
† Spirit of the Lord came upon Jephthah, and he paſſed over Gilead
and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Miz-
30 peh of Gilead he paſſed over *unto* the children of Ammon. And
Jephthah vowed a vow unto the LORD, and ſaid, If thou ſhalt
31 without fail deliver the children of Ammon into mine hand: Then
it ſhall be, that whatſoever cometh forth of the doors of my houſe,
to meet me, when I return in peace from the children of Ammon,
ſhall ſurely be the LORD's, or I will offer it up for a burnt-offering.
32 So Jephthah paſſed over unto the children of Ammon, to fight
33 againſt them, and the LORD delivered them into his hand. And he
ſmote them from Aroer, even 'till thou come to Minnith, *even* twenty
cities; and unto the plain of the vineyards, with a very great

V. 25. *Than Balak*—Art thou wiſer than he? Or haſt thou more right than he had? *Balak*, though he plotted againſt *Iſrael*, in defence of his own land, which he feared they would invade and conquer, yet never contended with them about the reſtitution of thoſe lands which *Sihon* took from him or his predeceſſors.

V. 26. *Three hundred years*—Not preciſely, but about that time, either from their coming out of *Egypt*; or, from their firſt conqueſt of thoſe lands. He urges preſcription, which is by all men reckoned a juſt title, and it is fit it ſhould be ſo for the good of the world, becauſe otherwiſe the door would be opened both to kings, and to private perſons, for infinite contentions and confuſions.

V. 27. *I have not*—I have done thee no wrong. *Be judge*—Let him determine this controverſy by the ſucceſs of this day and war.

V. 29. *Spirit came*—Indued him with a more than ordinary courage and reſolution. *Manaſſeh*—That is, *Baſhan*, which the half tribe of *Manaſſeh* beyond *Jordan* inhabited. *Mizpeh of Gilead*—So called to diſtinguiſh it from other cities of the ſame name: having gathered what forces he ſuddenly could, he came hither to the borders of the *Ammonites*.

V. 33. *Minnith*—A place not far from *Rabbah*,

* *Numb.* xxii. 2. *Deut.* xxiii. 4. *Joſh.* xxiv. 9. † Chap. iii. 10.

ſlaughter: thus the children of Ammon were ſubdued before
34 the children of Iſrael. And Jephthah came to Mizpeh unto his houſe, and behold his daughter came out to meet him, with timbrels and with dances, and ſhe was his only child: beſide her he
35 had neither ſon nor daughter. And it came to paſs when he ſaw her, that he rent his clothes, and ſaid, Alas, my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go
36 back. And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth: foraſmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.
37 And ſhe ſaid unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the moun-
38 tains, and bewail my virginity, I, and my fellows. And he ſaid, Go. And he ſent her away *for* two months, and ſhe went with her companions, and bewailed her virginity upon the mountains.
39 And it came to paſs at the end of two months, that ſhe returned unto her father, who did with her *according* to his vow which he

Rabbah, the chief city of the *Ammonites*. *Subdued before Iſrael*—It does not appear, that he offered to take poſſeſſion of the country. Tho' the attempt of others to wrong us, will juſtify us in the defence of our own right, yet it will not authorize us to do them wrong.

V. 34. *His daughter*—In concert with other virgins, as the manner was.

V. 35. *Trouble me*—Before this, I was troubled by my brethren; and ſince, by the *Ammonites*; and now moſt of all, tho' but occaſionally, by thee. *Opened my mouth*—That is, I have vowed. *Cannot go back*—That is, not retract my vow; I am indiſpenſably obliged to perform it.

V. 36. *Do to me*—Do not for my ſake make thyſelf a tranſgreſſor; I freely give my conſent to thy vow.

V. 37. *Mountains*—Which ſhe choſe as a ſolitary place, and therefore fitteſt for lamentation. *Bewail*—That I ſhall die childleſs, which was eſteemed both a curſe and a diſgrace for the *Iſraelites*, becauſe ſuch were excluded from that great privilege of increaſing the holy ſeed, and contributing to the birth of the *Meſſiah*.

V. 39. *Did with her*—*Jephthah's* daughter was not ſacrificed, but only devoted to perpetual virginity. This appears, 1. From ver. 37, 38. where we read, that ſhe bewailed not her death, which had been the chief cauſe of lamentation, if that had been vowed, but *her virginity*: 2. From this ver. 39. where, after he had ſaid, that *he did with her according to his vow*; he adds, by way of declaration of the matter of that vow, *and ſhe knew no man*. It is probably conceived, that the *Greeks*, who uſed to ſteal ſacred hiſtories, and turn them into fables, had from this hiſtory their relation of *Iphigenia* (which may be put for *Jephtigenia*) ſacrificed by her father *Agamemnon*, which is deſcribed by many of the ſame circumſtances wherewith this is accompanied.

V. 40. *The*

had vowed: and ſhe knew no man: and it was a cuſtom in Iſrael.
40 That the daughers of Iſrael went yearly to talk with the daughter of Jephthah the Gileadite four days in a year.

CHAP. XII.

Jephthah's *encounter with, and ſlaughter of the* Ephraimites, ver. 1—6. *His death,* ver. 7. *A ſhort account of three other judges,* ver. 8—15.

1 AND the men of Ephraim gathered themſelves together, and went northward, and ſaid unto Jephthah, Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? * We will burn thine houſe upon thee
2 with fire. And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you
3 ye delivered me not out of their hands. And when I ſaw that ye delivered *me* not, I put my life in my hands, and paſſed over againſt the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to

V. 40. *The daughter of Jephthah*—It is really aſtoniſhing, that the general ſtream of commentators, ſhould take it for granted, that *Jephthah* murdered his daughter! But, ſays Mr. *Henry*, "We do not find any law, uſage or cuſtom, in all the Old Teſtament, which doth in the leaſt intimate, that a ſingle life was any branch or article of religion." And do we find any law, uſage or cuſtom there, which doth in the leaſt intimate, that cutting the throat of an only child, was any branch or article of religion? If only a dog had met *Jephthah*, would he have offered up *that* for *a burnt-offering?* No: becauſe God had expreſsly forbidden this. And had he not expreſsly forbidden murder? But Mr. *Poole* thinks the ſtory of *Agamemnon*'s offering up *Iphigenia* took its riſe from this. Probably it did. But then let it be obſerved, *Iphigenia* was not murdered. Tradition ſaid, that *Diana* ſent an hind in her ſtead, and took the maid to live in the woods with her.

V. 1. *Northward*—Over *Jordan*, where *Jephthah* was, in the northern part of the land beyond *Jordan*. *And ſaid*—Through pride and envy, contending with him as they did before with *Gideon*. *Over*—Not over *Jordan*, for there he was already; but over the borders of the *Iſraelites* land beyond *Jordan*.

V. 2. *When I called*—Hence it appears, that he had craved their aſſiſtance, which they had denied; though that be not elſewhere expreſſed.

V. 3. *Put my life*—That is, I expoſed myſelf to the utmoſt danger; as a man that carries a brittle and precious thing in his hand, which may eaſily either fall to the ground, or be ſnatched from him. *Wherefore*—Why do you thus requite my kindneſs in running ſuch hazards to preſerve you and yours?

V. 4. *Ye*

* *Pſal.* cix. 4. *John* x. 32.

4 fight againſt me? Then Jephthah gathered together all the men of
Gilead, and fought with Ephraim: and the men of Gilead ſmote
Ephraim, becauſe they ſaid, Ye Gileadites, *are* fugitives of Ephraim,
5 among the Ephraimites, *and* among the Manaſſites. And the Gi-
leadites took the paſſages of Jordan before the Ephraimites, and
it was *ſo*, that when thoſe Ephraimites which were eſcaped, ſaid,
Let me go over; that the men of Gilead ſaid unto him, *Art* thou
6 an Ephraimite? If he ſaid, Nay: Then ſaid they unto him, ſay
now Shibboleth: and he ſaid Sibboleth: for he could not frame
to pronounce *it* right. Then they took him, and ſlew him at the
paſſages of Jordan: and there fell at that time of the Ephraimites
7 † forty and two thouſand. And Jephthah judged Iſrael ſix years:
then died Jephthah the Gileadite, and was buried in *one of* the
8 cities of Gilead. And after him Ibzan of Bethlehem judged If-
9 rael. And he had thirty ſons, and thirty daughters, *whom* he

V. 4. *Ye Gileadites*—Theſe words are a contemptuous expreſſion of the *Ephraimites* concerning the *Gileadites*, whom they call fugitives of *Ephraim*; the word *Ephraim* being here taken largely, as it comprehends the other neighbouring tribes, of which *Ephraim* was the chief; and eſpecially their brethren of *Manaſſeh*, who lived next to them, and were deſcended from the ſame father, *Joſeph*. By *Gileadites* here they ſeem principally to mean the *Manaſſites* beyond *Jordan*, who dwelt in *Gilead*. And although other *Gileadites* were joined with them, yet they vent their paſſion againſt theſe; principally, becauſe they envied them moſt; as having had a chief hand in the victory. Theſe they opprobriouſly call *fugitives*, that is, ſuch as had deſerted their brethren of *Ephraim* and *Manaſſeh*, planted themſelves beyond *Jordan*, at a diſtance from their brethren, and were alienated in affection from them.

V. 5. *Said Nay*—To avoid the preſent danger.

V. 6. *Shibboleth*—Which ſignifies *a ſtream* or *river*, which they deſired to paſs over: ſo it was a word proper for the occaſion, and gave them no cauſe to ſuſpect the deſign, becauſe they were required only to expreſs their deſire, to go over the *Shibboleth* or river. *Sibboleth*—It is well known, that not only divers nations, but divers provinces, or parts of the ſame nation who uſe the ſame language, differ in their manner of pronunciation. *Could not frame*—Or rather, *he did not frame to ſpeak right*; ſo as he was required to do it. The *Hebrew* text doth not ſay, that *he could not* do it, but that he *did* it *not*, becauſe ſuſpecting not the deſign he uttered it ſpeedily according to his manner of expreſſion. *There fell*—Not in that place, but in that expedition, being ſlain either in the battle, or in the purſuit, or at *Jordan*. See the juſtice of God! They had gloried, that they were *Ephraimites*: But how ſoon are they afraid to own their country? They had called the *Gileadites*, fugitives: And now they are in good earneſt become fugitives themſelves. It is the ſame word, ver. 5. uſed of the *Ephraimites* that fled, which they had uſed in ſcorn of the *Gileadites*. He that rolls the ſtone, or reproach unjuſtly on another, it may juſtly return upon himſelf.

V. 9. *Took in*—That is, took them home

† *Prov.* xviii. 19.

ſent abroad, and took in thirty daughters from abroad for his ſons.
10 And he judged Iſrael ſeven years. Then died Ibzan, and was
11 buried at Bethlehem. And after him, Elon a Zebulonite judged
12 Iſrael; and he judged Iſrael ten years. And Elon the Zebulonite
13 died, and was buried in Ajalon, in the country of Zebulun. And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael.
14 And he had forty ſons, and thirty grandſons, that * rode on three-
15 ſcore and ten aſs-colts, and he judged Iſrael eight years. And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

Samſon *was an eminent believer*, Heb. xi. 13. *and a glorious type of him who with his own arm wrought ſalvation. The occaſion of raiſing him up*, ver. 1. *His birth foretold by an angel*, ver. 2—5. *His mother relates this to his father*, ver. 6, 7. *The angel repeats it to them both*, ver. 8—14. Manoah *offers to entertain him and aſks his name*, ver. 15—18. *He diſcovers himſelf at parting*, ver. 19—23. Samſon *is born*, ver. 24, 25.

1 AND the children of Iſrael † did evil again in the ſight of the LORD, and the LORD delivered them into the hand

home for wives to his ſons. What a difference between his and his predeceſſor's family! *Ibzan* had ſixty children, and all married: *Jephthah* but one, and ſhe dies unmarried. Some are increaſed, others diminiſhed: all is the Lord's doing.

V. 15. *Mount of the Amalekites*—So called from ſome remarkable exploit, done by, or upon the *Amalekites* in that place. It is ſtrange, that in the hiſtory of all theſe judges, there is not ſo much as once mention of the high-prieſt, or of any other prieſt or *Levite*, appearing either for council or action in any public affair, from *Phinehas* to *Eli*, which may well be computed two hundred and fifty years! Surely this intimates, that the inſtitution was chiefly intended to be typical, and that the benefits which were promiſed by it, were to be chiefly looked for in its antitype, the everlaſting prieſthood of Chriſt, in compariſon of which that prieſthood had no glory.

V. 1. *Did evil*—That is, fell into idolatry, not after the death of *Abdon* the laſt judge, but in the days of the former judges. *Forty years*—To be computed, not from *Abdon*'s death, but before that time. And it is probable that great ſlaughter of the *Ephraimites* made by *Jephthah*, greatly encouraged the *Philiſtines* to riſe againſt *Iſrael*, when one of their chief bulwarks was ſo much weakened; and therefore began to domineer over them not long after *Jephthah*'s death. Theſe were a very inconſiderable people. They had but five cities of any note. And yet when God uſed them as the ſtaff in his hand, they were very oppreſſive and vexatious.

V. 2. *Of*

* Chap. v. 10. x. 4. † Chap. ii. 11. iii. 7. iv. 1. vi. 1. x. 6.

2 of the Philiſtines forty years. And there was a certain
man of Zorah, of the family of the Danites, whoſe name *was*
3 Manoah, and his wife *was* barren, and bare not. And the angel of
the LORD appeared unto the woman, and ſaid unto her, Behold
now, thou *art* barren, and beareſt not: but thou ſhalt conceive,
4 and bear a ſon. Now therefore, beware I pray thee, † and drink
5 not wine, nor ſtrong drink, and eat not any unclean *thing*. For
lo, thou ſhalt conceive and bear a ſon, and no ‡ razor ſhall come
on his head: for the child ſhall be a Nazarite unto God from the
womb: and he ſhall begin to deliver Iſrael out of the hand of the
6 Philiſtines. Then the woman came, and told her huſband, ſay-
ing, A man of God came unto me, and his countenance *was* like
the countenance of an angel of God, very terrible: but I aſked
7 him not whence he *was*, neither told he me his name. But he ſaid
unto me, Behold, thou ſhalt conceive, and bear a ſon: and now
drink no wine, nor ſtrong drink, neither eat any unclean *thing*:
for the child ſhall be a Nazarite to God from the womb, to the day
8 of his death. Then Manoah intreated the LORD, and ſaid, O my
LORD, let the man of God, which thou didſt ſend, come again
unto us, and teach us what we ſhall do unto the child that ſhall be
9 born. And God hearkened to the voice of Manoah: and the
angel of God came again unto the woman as ſhe ſat in the field:

V. 2. *Of the family*—That is, of the tribe or people. *Bare not*—An emphatical repetition of the ſame thing in other words, which is an uſual elegancy both in ſcripture and other authors.

V. 3. *The angel*—The ſon of God, yet diſtinguiſhed from the Lord, becauſe he appeared here in the form of a ſervant, as a meſſenger ſent from God. The great Redeemer did in a particular manner concern himſelf about this typical redeemer.

V. 4. *Beware*—Becauſe the child was to be a *Nazarite* from the womb, ver. 5. and from the conception; and becauſe the mother's pollution extends to the child, ſhe is enjoined from this time to obſerve the following rules belonging to the *Nazarites*. *Strong drink*—Under which are comprehended the other particulars mentioned *Numb.* vi. 2, 3, 4. *Nor eat*—Any of thoſe meats forbidden, *Levit.* 11. which were forbidden to all, but eſpecially to the *Nazarites*.

V. 5. *A Nazarite*—A perſon conſecrated to God's ſervice. *Begin to deliver*—And the deliverance ſhall be carried on and perfected by others, as it was by *Eli*, *Samuel*, and *Saul*; but eſpecially by *David*. God chuſes to carry on his work gradually and by ſeveral hands. One lays the foundation of a good work, another builds, and perhaps a third brings forth the top ſtone.

V. 6. *Man of God*—A prophet, or ſacred perſon, ſent with a meſſage from God. *Terrible*—Or, *venerable*, *awful*, full of Majeſty.

† *Numb.* vi. 2, 3. ‡ *Numb.* vi. 5. 1 *Sam.* i. 11.

10 but Manoah her husband *was* not with her. And the woman made
haste, and ran, and shewed her husband, and said unto him, Be-
hold, the man hath appeared unto me, that came unto me the
11 *other* day. And Manoah arose, and went after his wife, and came
to the man, and said unto him, *Art* thou the man that spakest unto
12 the woman? And he said, I *am*. And Manoah said, Now let thy
words come to pass: how shall we order the child? And *how* shall
13 we do unto him? And the angel of the LORD said unto Manoah,
14 Of all that I said unto the woman, let her beware. She may not
eat of any *thing* that cometh of the vine, neither let her drink wine,
or strong drink, nor eat any unclean *thing:* all that I com-
15 manded her, let her observe. And Manoah said unto the angel
of the LORD, I pray thee, let us detain thee until we shall have
16 made ready a kid for thee. And the angel of the LORD said unto
Manoah, Though thou detain me, I will not eat of thy bread: and
if thou wilt offer a burnt-offering, thou must offer it unto the LORD:
17 for Manoah knew not that he was an angel of the LORD. And Ma-
noah said unto the angel of the LORD, What *is* thy name, that when
18 thy sayings come to pass, we may do thee honour? And the angel
of the LORD said unto him, Why § askest thou thus after my name,
19 seeing it *is* secret? So Manoah took a kid, with a meal-offering, and
offered *it* upon a rock unto the LORD: and *the angel* did wonderously,

V. 12. *Let thy words*—Or, *thy words shall come to pass:* I firmly believe thy promises shall be fulfilled. *How*—What rules shall we observe about his education?

V. 13. *Let her*—Whilst the child is in her womb, and after the child is born let him observe the same orders.

V. 15. *Made ready*—Supposing him to be a man and a prophet, to whom he would in this manner express his respect, as was usual to strangers.

V. 16. *Bread*—That is, meat, as *bread* is commonly taken in scripture. *To the Lord*—Not unto a man, as thou apprehendest me to be; but unto the Lord, as thou wilt by and by perceive me to be.

V. 17. *Honour*—Either by making honourable mention of thee, or by shewing respect to thee, by a present, which they usually gave to prophets.

V. 18. *Secret*—*Hidden* from mortal men: or, *wonderful*, such as thou canst not comprehend: my nature and essence, (which is often signified by *name* in scripture) is incomprehensible. This shews, that this was the angel of the covenant, the Son of God.

V. 19. *Meal-offering*—Which were generally joined with the chief sacrifices. *A Rock*—The angel's presence and command being a sufficient warrant for the offering of sacrifice by a person who was no priest, and in a place otherwise forbidden.

V. 20. *The*

§ *Gen.* xxxii. 29.

20 and Manoah and his wife looked on. For it came to paſs, when
the flame went up toward heaven from off the altar, that the angel
of the LORD aſcended in the flame of the altar: and Manoah and
21 his wife looked on *it*, and fell on their faces to the ground. (But
the angel of the LORD did no more appear to Manoah and to his
wife): then Manoah knew that he was an angel of the LORD.
22 And Manoah ſaid unto his wife, ‖ We ſhall ſurely die, becauſe we
23 have ſeen God. But * his wife ſaid unto him, If the LORD were
pleaſed to kill us, he would not have received a burnt-offering,
and a meal-offering at our hands, neither would he have ſhewed us
all theſe *things*, nor would as at this time have told us *ſuch things* as
24 theſe. And the woman bare a ſon, and called his name † Sam-
25 ſon: and the child grew, and the LORD bleſſed him. And the Spi-
rit of the LORD began to move him at times, in the camp of Dan,
between Zorah and Eſhtaol.

V. 20. *The altar*—That is, from that part of the rock which ſerved inſtead of an altar, upon which the ſacrifice was laid. *Aſcended*—To manifeſt his nature and eſſence to be ſpiritual. *Fell*—Partly in reverence to that glorious preſence manifeſted in ſo wonderful a manner: and partly, out of a religious horror and fear of death; for the prevention thereof they fell down in way of ſupplication to God.

V. 23. *Nor would, &c.*—This expreſſion ſeems to have ſome emphaſis in it, to enhance God's mercy to them, as being afforded them in a time of ſuch grievous calamity; and in a time when the word of the lord was precious; and there was no open viſion.

V. 24. *Bleſſed him*—That is, endowed him with all thoſe graces and gifts of mind and body which were neceſſary for the work he was deſigned for.

V. 25. *To move*—That is, to ſtir him up to heroical deſigns; to ſhew forth its power in the frame of his mind, and in the ſtrength of his body, diſcovered to his neighbours in extraordinary actions; to encline his heart to great attempts for the help and deliverance of God's people, to give ſome eſſays of it to his brethren, and to ſeek all opportunities for it. *Of Dan*—A place ſo called, either from the expedition of the *Danites*, Judg. xviii. 11, 12. which though placed after this hiſtory, was done before it: or from ſome other camp which the *Danites* had formed there, to give ſome check to the incurſions of the *Philiſtines*.

CHAP.

‖ *Exod.* xxxiii. 20. * 1 *Cor.* xii. 21. † *Heb.* xi. 32.

CHAP. XIV.

Samſon's *marriage with a* Philiſtine, *and killing a lion*, ver. 1—7. *He ſends honey in the carcaſe*, ver. 8, 9. *His riddle*, ver. 10—14. *Unriddled by means of his wife*, ver. 15—18. *He kills thirty* Philiſtines, *and leaves her*, ver. 19, 20.

1 AND Samſon went down to Timnath, and ſaw a woman in
2 Timnath, of the daughters of the Philiſtines. And he came up, and told his father and his mother, and ſaid, I have ſeen a woman in Timnath, of the daughters of the Philiſtines: now there-
3 fore get her for me to wife. Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father,
4 Get her for me; for ſhe pleaſeth me well. But his father and his mother * knew not that *it was* of the LORD, that he ſought an occaſion againſt the Philiſtines: for at that time the Philiſtines had
5 dominion over Iſrael. Then went Samſon down, and his father and his mother to Timnath, and he came to the vineyards of Tim-
6 nath; and behold, a young lion roared againſt him. And the ſpirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* † nothing in his hand: but he told not

V. 1. *Went*—After he was come to mature age. *Timnath*—A place not far from the ſea.

V. 2. *To wife*—Herein he is an example to all children, conformable to the fifth commandment. Children ought not to marry, nor to move toward it without the advice and conſent of their parents. They that do, as Biſhop *Hall* ſpeaks, *unchild themſelves*. Parents have a property in their children, as parts of themſelves. In marriage this property is transferred. It is therefore not only unkind and ungrateful, but palpably unjuſt, to alienate this property, without their concurence. Whoſo thus *robbeth his father or mother*, ſtealing himſelf from them who is nearer and dearer to them than their goods, *and* yet *ſaith, It is no tranſgreſſion, the ſame is the companion of a deſtroyer*, *Prov.* xxviii, 24.

V. 3. *Philiſtines*—With whom the *Iſraelites* were forbidden to marry. For although the *Philiſtines* were not *Canaanites* in their original, yet they were ſo in their concurence with them in wickedneſs, and therefore were liable to the ſame judgments with them. *Get her*—This action of *Samſon's*, though againſt common rules, ſeems to be warranted, by the direction of God, (mentioned in the following words) which was known to *Samſon*, but not to his parents. *Pleaſeth me*—Not ſo much for her beauty, as for the deſign mentioned in the next verſe.

V. 5. *Father and mother*—Who accompanied him, either becauſe they were now acquainted with his deſign; or, to orde the circumſtances of that action which they ſaw he was ſet upon.

V. 6. *Came mightily*—Increaſed his courage

* 1 *Kings* xii. 15. 2 *Chron.* x. 15. † *Zech.* iv. 6. xxii. 7. xxv. 20.

7 his father or his mother what he had done. And he went down,
and talked with the woman, and ſhe pleaſed Samſon well.
8 And after a time he returned to take her, and he turned aſide to
ſee the carcaſe of the lion: and behold, *there was* a ſwarm of bees
9 and honey in the carcaſe of the lion. And he took thereof in his
hands, and went on eating, and came to his father and mother,
and he gave them, and they did eat: but he told not them that he
10 had taken the honey out of the carcaſe of the lion. So his father
went down unto the woman, and Samſon made there a feaſt: for
11 ſo uſed the young men to do. And it came to paſs when they ſaw
12 him, that they brought thirty companions to be with him. And
Samſon ſaid unto them, I will now put forth a riddle unto you: if
you can certainly declare it me within the ſeven days of the feaſt,
and find *it* out, then I will give you thirty ſheets, and thirty change
13 of garments. But if ye cannot declare *it* me, then ſhall ye give
me thirty ſheets, and thirty change of garments. And they ſaid
14 unto him, Put forth thy riddle, that we may hear it. And he
ſaid unto them, Out of the eater came forth meat, and out of the
ſtrong came forth ſweetneſs. And they could not in three days
15 expound the riddle. And it came to paſs on the ſeventh day,
that they ſaid unto Samſon's wife, Entice thy huſband, that he
may declare unto us the riddle, leſt we burn thee and thy father's
houſe with fire: have ye called us to take that we have? *Is it* not

rage and bodily ſtrength.' *A kid*—As ſoon and as ſafely. *Told not, &c*—Leſt by their means it ſhould be publickly known; for he wiſely conſidered, that it was not yet a fit time to awaken the jealouſies and fears of the *Philiſtines* concerning him, as this would have done.

V. 8. *After a time*—Heb. *after days*; that is, either after ſome days: or, rather, after a year, as that word often ſignifies; when the fleſh of the lion, (which by its ſtrong ſmell is offenſive to bees) was wholly conſumed, and nothing was left but the bones. *Bees*—Settling themſelves there, as they have ſometimes done in a man's ſkull, or in a ſepulchre.

V. 9. *Came to, &c*—From whom he had turned aſide for a ſeaſon, ver. 8.

V. 11. *Saw him*—Or, *obſerved him*, his ſtature, and ſtrength, and countenance, and carriage, which were extraordinary. *Brought*—Partly in compliance with the cuſtom of having bride-men; though they were not ſo numerous; but principally by way of caution, and as a guard put upon him under a pretence of reſpect and affection.

V. 12. *Seven days*—For ſo long marriage-feaſts laſted. *Sheets*—Fine linen-clothes, which were uſed for many purpoſes in thoſe parts. *Changes*—Suits of apparel,

V. 15. *Seventh day*—They had doubtleſs ſpoken to her before this time, but with ſome remiſſneſs, ſuppoſing that they ſhould find it out; but now their time being nigh ſlipped, they put her under a neceſſity

16 *ſo?* And Samſon's wife wept before him, and ſaid, Thou doeſt
but hate me, and loveſt me not: thou haſt put forth a riddle unto
the children of my people, and haſt not told *it* me. And he ſaid
unto her, Behold, I have not told *it* my father, nor my mother,
17 and ſhall I tell *it* thee? And ſhe wept before him the ſeven days,
while the feaſt laſted: and it came to paſs on the ſeventh day, that
he told her, becauſe ſhe lay ſore upon him: and ſhe told the rid-
18 dle to the children of her people. And the men of the city ſaid
unto him on the ſeventh day before the ſun went down, What *is*
ſweeter than honey, and what *is* ſtronger than a lion? And he
ſaid unto them, If ye had not plowed with my heifer, ye had not
19 found out my riddle. And the ſpirit of the LORD came upon
him, and he went down to Aſhkelon, and ſlew thirty men of
them, and took their ſpoil, and gave change of garments unto
them which expounded the riddle, and his anger was kindled, and
20 he went up to his father's houſe. But Samſon's wife was *given* to
his companion, whom he had uſed as his friend.

neceſſity of ſearching it out. *To take that we have*—That is, to ſtrip us of our garments.

V. 17. *The ſeven days*—That is, on the reſidue of the ſeven days; namely, after the third day.

V. 18. *If ye had not &c*—If you had not employed my wife to find it out, as men plough up the ground with an heifer, thereby diſcovering its hidden parts; he calls her *heifer*, becauſe ſhe was joined with him in the ſame yoke.

V. 19. *The ſpirit came*—Though he had conſtant ſtrength and courage; yet that was exceedingly increaſed upon ſpecial occaſions, by the extraordinary influences of God's ſpirit. *To Aſhkelon*—Either to the territory; or to the city itſelf, where he had both ſtrength and courage enough to attempt what follows; and upon the doing hereof they were doubtleſs ſtruck with ſuch terror, that every one ſought only to preſerve himſelf, and none durſt purſue him. *His anger was kindled*—For the treachery of his wife and companions. *He went*—Without his wife. It were well for us, if the unkindneſſes we meet with from the world, and our diſappointments therein has this good effect on us, to oblige us to return by faith and prayer, to our heavenly father's houſe.

V. 20. *Was given*—By her father. *Whom he had uſed*—That is, to the chief of the bride-men, to whom he had ſhewed moſt reſpect and kindneſs.

CHAP.